

THE  
SCRIPTURE CHRONOLOGY

DEMONSTRATED BY

Astronomical Calculations,

AND ALSO BY

The Year of *Jubilee*, and the *Sabbatical Year*  
among the *Jews* :

OR,

An *ACCOUNT* of *TIME*

From the Creation of the *WORLD*, to the  
Destruction of *JERUSALEM* ; as it may be  
proved from the Writings of the *OLD* and *NEW*  
*TESTAMENT*.

In a Method hitherto Unattempted ; and which was first  
proposed by the Learned Archbishop *USHER*.

In which the *Hebrew* Text is vindicated ; and the Objections  
against it, as consisting of many Mutilations, and numerical Alterations,  
are occasionally considered ; and the Authority of the *Samaritan* and  
*Septuagint* Versions, in Opposition to the Original Copy, is confuted.

Together with

The *HISTORY* of the *WORLD*, from the *CREATION*, to the  
Time when *Dr. PRIDEAUX* began his *CONNEXION*.

Illustrated with a great Variety of *TABLES*, *MAPS*, and *COPPER PLATES*.

---

By *ARTHUR BEDFORD, M. A.*

*Rector of Newton St. Loe in the County of Somerset, and Chaplain to the  
Haberdashers-Hospital at Hoxton near London.*

---

L O N D O N,

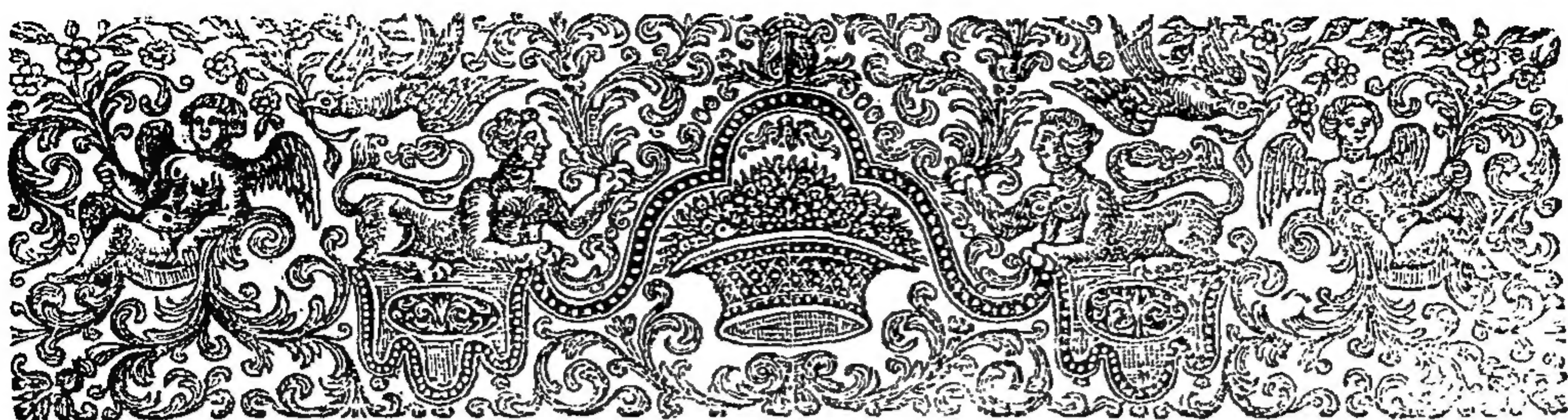
Printed for *JAMES* and *JOHN KNAPTON*, *DANIEL MIDWINTER* and *AARON WARD*,  
*ARTHUR BETTESWORTH*, *FRANCIS FAYRAM*, *JOHN PEMBERTON*, *JOHN*  
*OSBORN* and *THO. LONGMAN*, *CHARLES RIVINGTON*, *FRANCIS CLAY*,  
*JEREMIAH BATLEY*, and *RICHARD HETT*.

M.DCC.XXX.

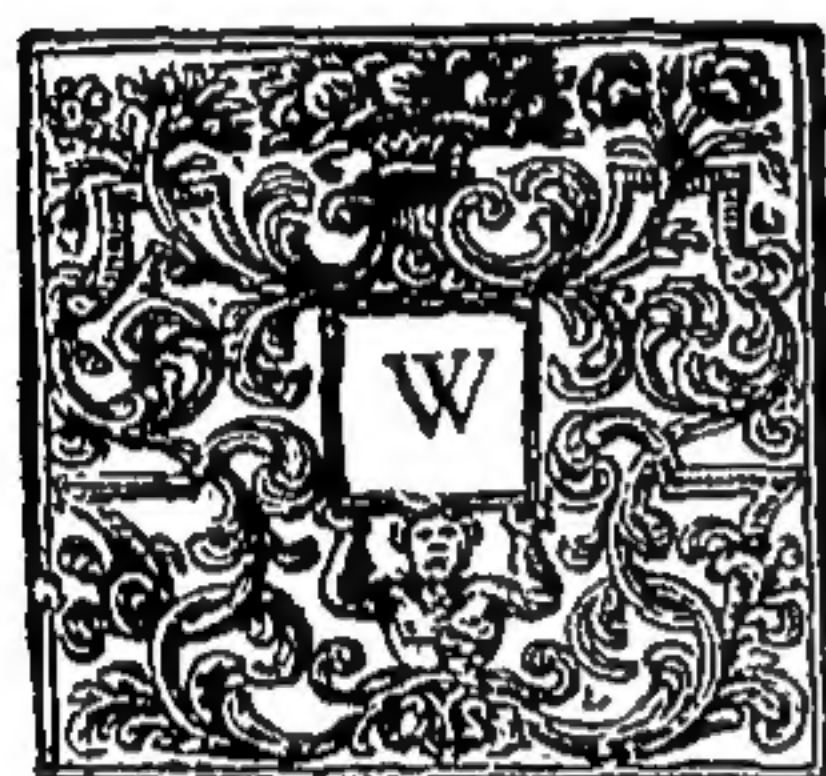








# TO THE READER.



WHEN it pleased GOD to remove me from *Bristol* to a private Living in *Somersetshire*, where I had more Leisure for my Studies, I happen'd to read over the Preface of the most learned Archbishop *Usher*. to his *Annals*, in which he mention'd his (a) Opinion concerning a more exact Method of a *Chronological System* of the *Sacred Scriptures* by the Help of *Astronomy*, and a competent Skill in the *Jewish* Learning. I was far from thinking myself so well skill'd in either of these Studies, as to undertake a Work of this Nature ; however several (b) Texts of *Scripture* coming into my Memory, made me endeavour to attempt it. I made many Calculations to no Purpose, and bestowed many an Hour about it, with this View, that if it was above my Ability to perform it, it could but be buried in Oblivion ; but if GOD should enable me to do it, it (c) might be useful. Sometimes I despair'd of Success, and laid the Design aside ; at other Times I had Hope, and then fell to it again. At last I flatter'd myself, that I had succeeded, and then digested my Thoughts into some Method. After this, coming to *London*, to assist in the Correction of the *Arabick Psalter*, and *New Testament*, for the Benefit of the poor *Christians* in *Asia*, I shewed my Thoughts to some Friends, who advis'd me to publish

(a) *Lectori*, pag. 3. Quod si quis ad ista studia, non modò sacræ & exoticæ Historiæ cognitione, sed etiam aliquantâ Astronomici Calculi & veteris Calendarii Hebraici notitiâ instructus accesserit : ut is non annorum tantum sed etiam dierum numerum ab orbe condito jam transactum possit assequi ; ego quidem inter *χαλεπα*, sed non inter *ἀδύνατα* ponendum censeo.

(b) *Psal.* 19. 1, 2, 3, 4, 5. The heavens declare the glory of GOD, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth ; and their words unto the ends of the world. In them hath he set a tabernacle for the sun ; which is as a bridegroom coming out of his chamber ; and rejoyceth as a giant to run his course. *Psal.* 89. 5. The heavens shall praise thy wonders, O LORD ; thy faithfulness also in the congregation of the saints. *Acts* 5. 18. Known unto GOD are all his works, from the foundation of the world. *Acts* 17. 24, 25, 26, 27. GOD that made the world and all things therein, who is LORD of heaven and earth, who giveth to all life and breath and all things, hath determined the times before appointed ; That they should seek the LORD, if haply they might seek after him, and find him, tho' he be not far from every one of us.

(c) *Eutychii Annales*, pag. 5.

قَهْمَتِ مَا أَمَرْتُ فِي مَعْرِقَةِ التَّوَارِيخِ الْحَلِيَّةِ وَبِرَهْمَةِ ذَلِكَ عَلَيَّ مِمَّا الشُّهُورُ وَدَهْوَرُ وَالْأَعْوَامُ لَتَسْتَغْنِي فِي مَعْرِقَتِهِ  
*Id est*, Intelligis, quid dico de cognitione historiæ universalis, & demonstratione juxta seriem mensum & annorum, ut in ejus cognitione sit, quod abundè tibi sufficiat.

A

them ;



them; to which I comply'd, with a Design not to have exceeded fourscore or an hundred Pages in the whole. A few Sheets being printed off, I was inform'd, that a Work of this Nature was intended to be publish'd from the Papers of the most famous Sir *Isaac Newton*. Upon this I stopp'd, expecting great Assistance in my Design from that most able Hand. When it was publish'd, I found his *Astronomical* Observations to be very few, and even those not to be satisfactory. And as the *Septuagint* and *Samaritan* Versions would destroy the Authority of the *Hebrew* Text, by Placing the Date of the Creation too far forward; so I found, that Sir *Isaac's* Hypothesis would have the same Consequence, by bringing the History too far backward. Of this I shall only give two Instances: He (d) tells us, that *the Canaanites, who fled from Joshua, retired in great Numbers into Egypt, and there conquer'd Thammuz King of The Lower Egypt, and reigned under their Kings Salatis and others, until the Days of Eli and Samuel. And that the upper Parts of Egypt were in the Days of Joshua under many Kings, which reigned at Coptos, Thebes, This, Elephantis, and other Places, which by Conquering one another grew by Degrees into one Kingdom, over which Misphragmuthosis reigned in the Days of Eli.* In the Table of the Kings both of *Upper* and *Lower-Egypt*, there is no such Name as *Thammuz*. And they, who have Skill in the Oriental Learning, know that (e) by *Thammuz* is meant the *Sun*, which is at too great a Distance to be conquer'd by any of this Globe. But all this is brought to prove, that there were many Kings in *Egypt* like those in *Canaan*, and that the first King over all *Egypt* was he, whose Daughter *Solomon* married. But the true History is this: *Mizraim* the Son of *Ham* went into *Egypt*, where he reign'd as their first King, with others of his Posterity after him, and liv'd in *Upper-Egypt*. In Process of Time, a great Number of Shepherds going promiscuously out of the Land of *Canaan*, seize on *the Lower-Egypt* as fit for Pasturage, and call themselves *Canaanites*. This occasions a War between *Upper-Egypt* and them, and so to defend themselves, they choose *Salatis*, a famous Warriour, to be their first King. Many of them being tired out with long Wars, return again to *Canaan* before *Abraham's* Time; so that at his first coming thither, he found (f) that *the Canaanite was then in the land.* After this *Abraham* (g) goes into *Egypt*, and whilst he was there, these *Canaanites* divided themselves into two Bodies. One of them kept together in great Numbers, and applying themselves to Merchandise, were call'd *Canaanites*, which Word in *Hebrew* signifies Merchants. The other applied themselves to Feeding of Cattle, and separating into lesser Bodies were call'd *Perizzites*, or *Villagers*; and so *Abraham* at his Return from *Egypt* found, that not only the *Canaanite*, but also (h) the *Perizzite* was then in the Land; and these being formidable Enemies, as having been so long bred up to Wars, are so often (i) mark'd out by GOD for utter Destruction, with the rest of the Families of *Canaan* their Ancestor. Soon after (k) they set up a King over them, who dwelt in *Gerar*. About the Time of the Death of *Abraham*, *Tethmosis* or *Amosis* King of *Upper Egypt*, conquers these Pastors, shuts them up in the City of *Pelusium*, and

(d) Page 9. (e) Hence the Month of June is called חמון Thammuz, because the Sun is then in its greatest Height, and the two Tropicks are called חקופת חמון, or the Revolution of Thammuz, or the Sun; and the Women, who were weeping for Thammuz, Ezek. 8. 14. were only such as wept for the Declining of the Sun, as the Winter approached. (f) Gen. 12. 6. (g) Gen. 12. 10, &c. (h) Gen. 13. 7. (i) Gen. 15. 20, 21, and 34. 30. Exod. 3. 8, 17, and 23. 23, and 33. 2, and 34. 11. Deut. 7. 1, and 20. 17. Josh. 3. 10, and 9. 1, and 11. 3, and 12. 8, and 24. 11. and Judg. 1. 4, 5, compar'd with Gen. 10. 15, 16, 17, 18, 19, 20. (k) Gen. 20. 1, 2.



after a long Siege gives them Leave to retire into the Land of Canaan, and so takes Possession thereof by surrender. These coming from *Pelusium* to *Canaan* are call'd *Philistines*, and in the Land, which was afterward so call'd from them, *Abraham* (l) sojourn'd many days. In *Isaac's* Time they also had (m) set up a King over themselves, and he dwelt for some Time among them. These Wars occasion'd by Shepherds coming from *Canaan* to *Egypt* was the Cause, that afterwards in *Joseph's* Time, (n) every shepherd was an abomination to the *Egyptians*, and the same was also said of (o) the *Hebrews*, by which they meant all those, who came from *Asia* over the River *Sihor* into *Egypt*, and therefore in Derision they call'd them *Hebrews*, or (p) *Runagates*. This made *Joseph* (q) charge his Brethren with being *Spies*, and the Charge was most heavy, considering that the *Canaanites*, from which Land they came, had involv'd them into such a long and dreadful War, and had been but lately expelled from thence, and might be seeking an Opportunity to return thither again. Thus according to the Catalogue of the *Egyptian* Kings taken by *Eratosthenes* from the *Egyptian* Records, and the Account which we have of them in *Manetho*, as mention'd (r) by *Josephus*, every thing agrees with, and illustrates the *Scripture* History. But if, with this learned Author, we place *Salatis* the first King of *Lower-Egypt* after the Days of *Joshua*, it will be very hard to account for a (s) *Pharaoh* in *Egypt* in *Abraham's* Time, which was always the Name of their Kings; and that afterward *Joseph* was Governor over (t) all the land of *Egypt* under *Pharaoh*, which Country was so large, that (u) six hundred thousand men that were *Israelites*, besides women and children, could be kept in Bondage in a Part thereof, and who were miraculously preserv'd from (x) the Plagues which fell upon the rest of the Land at the same Time. Thus the *Chronology* of this learned Author puts the whole *Scripture* History into Confusion, and therefore he should not have mention'd in the least, that he had made his System agreeable to those sacred Writings.

I shall only add one Instance more from this Author. He tells us, (y) that GOD gave to *Shishak* מַמְלֶכֶת הָאֲרָצוֹת, the kingdoms of the lands, and puts down the *Hebrew* Words and the Text for a Proof of it, and prints the Words GOD gave to *Shishak* in *Italick*, as a Part of the Text. He labours very hard to prove *Sesostris* the King of *Egypt*, who succeeded *Pharaoh-Amenophis*, that was drowned in the *Red-Sea* to be the *Shishak* in *Rehoboam's* Time. This *Sesostris* made very large Conquests in *Asia*, like *Alexander* the Great. The Time when his Brother *Danaus* came into *Greece*, who from him were call'd *Danai*, fixes his Reign to a very great Certainty. *Shishak* did only come to *Jerusalem*, and did not touch any of the ten Tribes of *Israel*, where *Jeroboam* reign'd, who had (z) liv'd with him a long Time in the Reign of *Solomon*, and probably invited him to distress *Rehoboam*, against whom he had rebelled, that he might be the safer, when the Kingdom of *Judah* was impoverish'd. However, to make *Shishak* and *Sesostris* the same, this learned Author quotes for *Scripture*, that GOD gave to *Shishak* the Kingdoms of the Earth. But there is not such a Word in the whole *Scripture*. The (a) whole Verse, which he quotes, is this, *Nevertheless they* (the *Jews*) *shall be*

(l) Gen. 21. 32, 33, 34. (m) Gen. Chap. 26. (n) Gen. 46. 34. (o) Gen. 43. 32. (p) עֲבָרִים *Hebrews*, not from *Heber*, Gen. 11. 16, 17, but from the Verb עָבַר to pass over, because they passed over the River *Sihor* to come into *Egypt*. (q) Gen. 42. 10 to 17. (r) Against *Apion*, Book 1. (s) Gen. 12. 15, 17, 18, 20. (t) Gen. 41. 41, 43, 44, 53, 54, 55, 57. Gen. 45. 8, 9, 20, 26. Gen. 47. 13, 14, 15, 20. (u) Exod. 12. 37. (x) Exod. 8. 16, 17, 24, and 9. 22, 24, 26, and 10. 6, 14, 22, and 12. 29, 30. (y) Page 68, and Page 217. (z) 1 Kings 11. 26 to 41. (a)



his servants ; that they may know my service, and the service of the kingdoms of the countries. So that when this learned Author saith, that he hath made his *Chronology* agree with *Scripture*, he can only mean the *Scripture* of his own Making. *Herodotus* (from whence the Account of all the Actions of *Sesostris* is chiefly taken) tells us, that in the Countries which he conquered, he set up Statues to shew his Conquests, representing the Valour or Cowardice of his Enemies, that he set up some in the Land of *Canaan*, which branded the Inhabitants with the greatest Marks of Infamy, and that he (who was born above an hundred Years after the *Babylonish* Captivity) saw some of them standing in that Country. Now if they had been set up in *Rehoboam's* Time, in any Part of the Kingdoms either of *Israel* or *Judah*, can we imagine, that after *Shishak* and his Army (*b*) were gone out of the Country, the Inhabitants would not have pull'd down such Monuments of their own Shame ? But the true Story is this : *Sesostris* came to the Crown of *Egypt*, when the *Israelites* passed thro' the *Red-Sea* ; he marches with his Army into *Canaan* and other Places, which he conquers, and puts up such Marks as these of his Conquests. After this he puts up Viceroy's, in all the Cities, to gather Tribute, and send it to him. When he died, *Busris* (the cruel Tyrant, especially to Strangers) succeeded him in *Egypt*. His Cruelties occasion'd all these Viceroy's in the Land of *Canaan* to revolt, and set up themselves as Kings ; so that *Joshua* found (*c*) one and thirty of them in the Land at his Coming thither ; and this was the visible Providence, whereby their Strength was weakned, and *Joshua* was enabled to conquer them one after another. Whilst these Viceroy's continued in the Country, the Inhabitants dared not to destroy those Statues, and after *Joshua's* Time the *Israelites* let them stand ; because it was no Reflection upon them, but only upon the Inhabitants, which were before them, and so they remained until the Time of *Herodotus*.

But to return from this Digression. After a few Sheets of this Work had been printed off, I was advis'd by some Friends, contrary to my first Inclinations, to enlarge the Work by several other Additions, and particularly by a History of the World from the Creation, until the Time when Dean *Prideaux* began his learned Connection, and to add what could be found for this Purpose, in the Writings of the most authentick *Eastern Historians*, such as *Sanctioniathô*, *Abul Pharagius*, *Elmachinus*, *Euty chius* and *Josephus* ; and Proposals for Subscriptions were printed accordingly. As soon as Sir *Isaac Newton's Chronology* was extant, I found it contrary to all Mankind, and utterly destructive of the *Scripture* History, which made me oblig'd to confute it in (*d*) a small *Octavo* printed for that Purpose, and this delay'd the other Work for some Time. When I began to think on the Particulars promis'd in the Proposals, I found the Work to be much more difficult, and to require much more Time to finish it, than I at first imagin'd, and, as I fear, beyond my Abilities. However, I was oblig'd to perform what I had promised. I hope, that I have reconciled the Differences of Numbers throughout the Old and New *Testament*, so that there is no need to alledge, that any of them were alter'd by Transcribers, but that the Original is still preserv'd pure and intire. I hope, that I have reconciled the various Accounts of Time among the *Chaldeans*, *Grecians*, *Persians* and *Egyptians*, and made them agree with

(*b*) 1 Kings 14. 25 to 29. 2 Chron. 12. 1 to 10. (*c*) Joshua 12. 9 to the End. Thus also there were five Kings of Midian in the Time of Balaam for the same Reason, Numb. 31. 8, and Josh. 13. 21. (*d*) Animadversions on Sir Isaac Newton's Book, intituled, *The Chronology of antient Kingdoms amended*. London, Printed in the Year 1728.



## To the *R E A D E R*.

v

those of the *Hebrew Bible*, in Opposition to the *Septuagint*, and especially the *Samaritan Version*, who place their Account too high, as well as others, who place it too low: I have done my best to reconcile the *Chinese Chronology* with *Scripture*, from the *English* and *Latin* Authors already extant concerning this Nation; but I am told, that a Book is printing at *Rome* in *Latin* on this Subject, written by one who had been a Missionary in the Country for many Years, who learned the Language and Character, and hath spent most of his Time in Comparing their Historians for this Purpose, and that this Book when printed, will give entire Satisfaction, where we are yet in the Dark. I have endeavour'd to make the best Use, which I could, of the Eclipses mention'd during the *Scripture* History. I own, that those three mention'd by (e) *Archbishop Usher*, for which he quotes (f) the Prophet *Amos*, did not answer my Expectation, which I impute to my own Defects. However, I am told that Mr. *Whiston* intends a Discourse on this Subject, which will be satisfactory to the learned World; and when this Treatise, with the other just now mention'd, shall be publish'd, I know not what will be farther wanting to render our *Chronology* most complete, and exactly agreeing with the *Scripture* History. I hope, that I have prov'd, that the most solemn Acts of Devotion, and other religious Transactions mention'd in the *Old Testament*, especially from the Creation to the Time of *Moses*, were performed on that Day, which we call *Sunday*, and that the *Sabbath* was alter'd from the first to the last Day of the Week, only among the Children of *Israel* at their Departure out of *Egypt*, in Commemoration of so great a Deliverance; and that it was restor'd again to the first Day of the Week by Our SAVIOUR's Resurrection. This will, I think, more fully prove the Morality of our *Christian Sabbath*, since no other Nation in the World was ever oblig'd to observe the *Jewish Sabbath*, more than the *Dutch*, *French* or *Swedes* are oblig'd to observe the 29th Day of *May*, or the fifth Day of *November*, which we commemorate for particular Reasons. I hope also, that I have proved, that the Year of *Jubilee* was a Type of the Nativity of Our SAVIOUR, and that the *Sabbatical* Year was a Type of his Resting in the Grave, and that their *Epochas* corresponded with their respective Years; which not only serves to rectify and confirm our *Chronology*, but also shews the great Wisdom and Foreknowledge of GOD, in Appointing these Ordinances so long before. And I hope, that those Subscribers and others, who have been justly uneasy at these long Delays, will be satisfy'd, that it is publish'd at last. Besides the Difficulty of the Work, the Impression hath met with so many Misfortunes, and I have had so many Avocations and Distractions from my Study, and so much Sickness of my own, and in my Family, which if they were proper to be mention'd, would sufficiently plead my Excuse; however it gives me sufficient Cause to bless GOD, that I have discharg'd my Promise, and liv'd to finish it, as well as I could.

It is a great Satisfaction to me, and I hope it will be to others, that in the *Scripture Chronology* I never differ from Dr. *Prideaux*; and even from the Creation of the World, to the Destruction of *Jerusalem*, I never differ above five Years from *Archbishop Usher*, the late Bishop of *Worcester*, or Mr. *Marshall*. In Confuting the *Samaritan Chronology*, and also the *Septuagint*, I agree with Dr. *Prideaux*, and especially with the Editors of the *Polyglot Bible*, who were the most learned Men in the World, and by far the best Judges of

(e) *Archbishop Usher's Annals*, pag. 79. Anno Per. Jul. 3923.

(f) *Amos* 8. 8, 9, 10.



this Case; who also thought, that there would never have been the least Room for such a Controversy. As for Sir *Isaac Newton*, he is contrary to all Mankind, and tears up all former Learning by the Roots. I know not of one Author, with whom he agrees, except Sir *John Marsham*, and with him only in making *Sesostris* the same with *Shishak* in *Rehoboam's* Time; whose Authority is the less to be regarded, because he rightly places *Danaus* the Brother of *Sesostris* contemporary with *Moses* above five hundred Years before the other.

In Framing this Work I cannot express the great Assistance, which I had from the Labours of those great Men, who paved the Way, and without whose Works it had been impossible for me to have done any thing of this Nature, particularly the most Reverend Archbishop *Usher*, the Right Reverend Bishops *Cumberland*, *Patrick*, *Beveridge*, and *Kidder*, as also the Learned *Bochartus* and *Hottinger*; beside those of our own Nation, as Dr. *Lightfoot*, *Prideaux* and *Welles*, Sir *Walter Raleigh*, Mr. *Mede* and Mr. *Marshall*, whose Writings are in the greatest Esteem in the learned World; and I should be ungrateful, if I did not express the many Civilities, which I received from the Reverend Mr. *Reading*, the Keeper of *Sion-College* Library in this City.

The Maps in Page 114, 115 and 117, being taken out of the Account which *Strabo* and *Ptolemy* give us of the antient Geography, differ very much from those at the End of the Book, which are taken from our latest Authors. The Reason of this Difference must be either because the Antients, or the Moderns have been mistaken, or that some of the four great Rivers leading to *Paradise* have changed their Courses in so great a Length of Time. The first of these Reasons seems to be much the more probable.

If any Expression seems severe, or written with too great a Warmth, the Reader will consider, that it is only where the Authority of the *Sacred Scriptures* is vindicated, and the Credibility of its History is asserted. The continual Attacks of these Books in this Age, beyond what was ever known before, are sufficient to raise the Blood of all *Christians*, and provoke their Indignation.

To conclude, If what I have done can be serviceable to vindicate the Authority of those Sacred Writings, and especially of the *Hebrew* Text, I shall have my End, and shall have cause to bless GOD, who hath enabled me to finish it. But if, thro' any Defect of mine, it shall happen to be otherwise, I have this Satisfaction left, that what I have done will only fall by it self, and what other Persons have wrote for the same End, may, notwithstanding my weak Endeavours, have its due Effect.

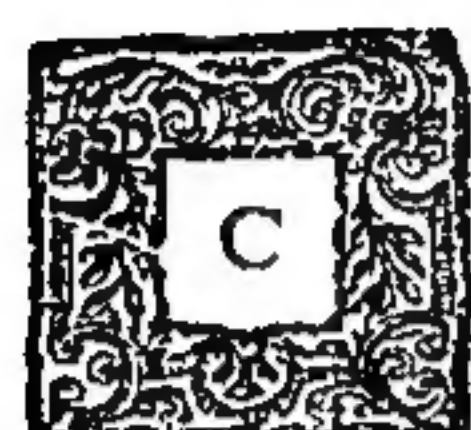
#### ADVERTISEMENT.

*THE RE* was printed, Anno Domini 1728, by the same Author, in Octavo, a Book intituled, Animadversions upon Sir *Isaac Newton's* Book, intituled, The Chronology of antient Kingdoms amended. Sold by the Booksellers, whose Names are mention'd in the Title-Page of this Book.



# T H E C O N T E N T S.

## B O O K I.



H A P. 1. *From the Creation of the World to the Flood.* Page 1  
Chap. 2. *Of the antient Method of Computing Years and Months.* 23

Chap. 3. *Of the Astronomical Method of Computing the Time of the Moon's first Appearance after the Change.* 30

Chap. 4. *Of the Years and Duration of the Flood.* 31

Chap. 5. *The true Time of the Flood farther stated.* 44

Chap. 6. *Farther Proofs concerning the Time of the Flood.* 52

Chap. 7. *The History of Sanchoniatho before the Flood, compar'd with the Holy Scriptures.* 92

Chap. 8. *Of the Place of Paradise.* 101

Chap. 9. *Of the Place where Noah built the Ark.* 110

Chap. 10. *The History of the World, from the Creation to the Flood, as it is principally taken out of the Eastern Historians.* 118

Chap. 11. *Of the Form and Dimensions of the Ark.* 142

Chap. 12. *Objections answered.* 148

Chap. 13. *Observations on the whole.* 159

## B O O K II.

Chap. 1. *From the Flood, until the Promise given to Abraham.* 176

Chap. 2. *Of the Place where the Ark landed.* 181

Chap. 3. *Of the Tower of Babel.* 188

Chap. 4. *Of the first Dispersion of Nations.* 192

Chap. 5. *Objections answered.* 205

Chap. 6. *The History of the World.* 211

Chap. 7. *Observations on the whole.* 288

## B O O K III.

Chap. 1. *From the Promise given to Abraham, until the Departure of the Israelites out of Egypt.* 293

Chap. 2. *An Objection answered.* 303

Chap. 3. *Of the Egyptian Year.* 306

Chap. 4. *The History of the World.* 310

Chap. 5. *The Conclusion.* 388

## B O O K IV.

Chap. 1. *From the Departure of the Israelites out of Egypt, to the Birth and Crucifixion of Our SAVIOUR.* 392

## B O O K IV.

Chap. 2. *From the Departure of the Israelites out of Egypt, to their Passing over Jordan.* Page 393

Chap. 3. *Of the Sabbatical Year.* 395

Chap. 4. *Of the Year of Jubilee.* 399

Chap. 5. *A Journal from the Departure of the Israelites out of Egypt, to their Entrance into the Land of Canaan.* 420

Chap. 6. *The History of the World.* 434

## B O O K V.

Chap. 1. *From the Entrance of the Israelites into the Land of Canaan, to the Finishing of the Temple.* 477

Chap. 2. *The History of the World, to the Death of Joshua.* 483

Chap. 3. *From the Death of Joshua, to the Anointing of Saul.* 503

Chap. 4. *From the Anointing of Saul, to the Dedication of the Temple by Solomon.* 529

Chap. 5. *The Conclusion.* 589

## B O O K VI.

Chap. 1. *From the Dedication of the Temple of Solomon, to the Babylonish Captivity.* 595

Chap. 2. *The History of the World, from the Dedication of Solomon's Temple, to the famous Æra of Nabonassar.* 603

Chap. 3. *Short Observations, to the Time of the Babylonish Captivity.* 665

Chap. 4. *The Conclusion.* 704

## B O O K VII.

Chap. 1. *From the Destruction of Jerusalem, to the Birth of CHRIST.* 708

Chap. 2. *The Conclusion.* 733

## B O O K VIII. and Last.

Chap. 1. *From the Birth of CHRIST, to the Compleating of the Canon of the New Testament.* 734

## A P P E N D I X.

Chap. 1. *Of the Stature of the Men of the Antideluvian World.* 771

Chap. 2. *An Abstract of the History of the World immediately after the Flood, and the Founding of the Assyrian Monarchy by Nimrod.* 772



# The CONTENTS of the Chronological and Astronomical TABLES.



TABLE I. <i>The Calculation of the Sun and Moon's Place for the Longitude of Babylon, at 6 H. P. M. on the fourth Day of the Creation.</i>	Page 10
Table II. <i>The Dominical and Sabbatical Letters, corresponding to the Numbers of the Solar Year.</i>	13
Table III. <i>The Julian and antient Patriarchal and Jewish Year, with the Dominical Letter, and Numbers corresponding to each Day of the Month.</i>	14—16
Table IV. <i>or Chronological Table I. The History, with such Texts of Scripture which mention the same, or especially prove the Chronological Account thereof, from the Creation to the Flood.</i>	20, 21
Table V. <i>Of Ethiopick, Egyptian, and Persian Months.</i>	26
Table VI. <i>Of a Time, Time, and half a Time.</i>	ib.
Table VII. <i>or Calculation II. The Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> for the Longitude and Latitude of Cyparissos, (being the Place where the Ark was built) in the first Year and first Month, when the Flood happen'd, Anno ante Christum 2351. Longitude from London 59 d. 24 m. Latitude 36 d. 30 m.</i>	33
Table VIII. <i>or Calculation III. The Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> for the Longitude and Latitude of the Mountain where the Ark rested, called one of the Mountains of Ararat, in the second Year and first Month after the Flood, Anno ante Christum 2351. Longitude from London 68 d. 54 m. Latitude 36 d. 40 m.</i>	34
Table IX. <i>A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.</i>	35—38
Table X. <i>in 2 Parts. Part 1. Before the Flood. Part 2. From the Birth of Shem to the Birth of Terah's eldest Son.</i>	45
Table XI. <i>Of the Descendants of Adam and Noah.</i>	47
Table XII. <i>A Chronological Table of Sanchoniatho's Genealogies, compar'd with Moses; and Table 13 continu'd by Eratosthenes.</i>	59
Table XIII. <i>Eratosthenes's Table, with the Years of the World, determining a nearer Approach to each King of Egypt's Reign: And also a Table from Josephus and Manetho of the Phenician Kings or Pastors and Canaanites.</i>	63
Table XIV. <i>Of the Calculation of Dynasties, according to the Egyptian.</i>	65
Table XV. <i>A Table of the Chinese Constellations, taken out of Martinus's History, or out of his Atlas Sinicus for the Year 1628, with some Amendments.</i>	70
Table XVI. <i>Of the Patriarchs cotemporary with the Chinese Emperors.</i>	77
Table XVII. <i>A Genealogical Table of the Chinese Emperors.</i>	79—82
Table XVIII. <i>A Specimen of the Chinese Annals, as they are begun in the Reign of Hoamtii their third Emperor, and continu'd down for ten Cycles, or six hundred Years, taken out of Couplet's Confucius, or History of China.</i>	84—89
Table XIX. <i>A Table of the Chinese Emperors, reduced to the Year of the World, and the Year before Christ, according to the Scripture-Standard.</i>	90, 91
Table XX. <i>or Calculation IV. The Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> for Ur in Mesopotamia, Longitude from London 42 d. 59'. in the first Month, and the Year of the Promise given to Abraham, Anno ante Christum 1926.</i>	179
Table XXI. <i>A Table of the Dimensions of the Tower of Babylon.</i>	190
Table XXII. <i>A Genealogical Table of Arphaxad, Salah, Eber, Peleg and Reu.</i>	207
Table XXIII. <i>A Table computing the Number of Males in the World, from Noah to the Building of the Tower of Babylon.</i>	207
Table XXIV. <i>A Table computing the Number of Males of 20 Years old, from Ham and Japhet to the Time when the Tower of Babylon was finished.</i>	207
Table XXV. <i>A Table computing the Males in the World, from Peleg to the Birth of Abraham.</i>	210
Table XXVI. <i>The Scripture History, with some Particulars from the Eastern Historians: Or the History of the Families of Shem.</i>	280—287
Table XXVII. <i>or Calculation V. A Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> for Ramefes in Egypt, Longitude from London 38 d. 5 m. Latitude 31 d. 20 m. in the first Month of the Year, before the Departure of the Israelites out of Egypt, Anno ante Christum 1496. The Year beginning at Autumn.</i>	300
Table XXVIII. <i>A Table of Texts of Scripture, with the Occurrences before and at the Departure out of Egypt.</i>	Page 301, 302
Table XXIX. <i>Of the Number of the Children of Israel, the Year after they came out of Egypt.</i>	303
Table XXX. <i>Of the Number of the Children of Ephraim, when number'd by Moses.</i>	305
Table XXXI. <i>A Chronological Account from the Year of the Promise given to Abraham, to the Year of the Departure of the Israelites out of Egypt.</i>	382—387
Table XXXII. <i>or Calculation VI. A Table of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> in Jerusalem, whose Longitude, according to the best Maps, is 37 d. 30 m. in the seventh Month of the Year, when the Temple was dedicated, Anno ante Christum 1008. The Observation of the Sun's Crossing the Equinoctial Line, being then made in the Spring and Autumn.</i>	406
Table XXXIII. <i>Of the Month in which the Temple was dedicated by Solomon.</i>	407
Table XXXIV. <i>or Calculation VII. A Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> in Jerusalem, its Longitude Eastward from London being 37 d. 30 m. in the Beginning of the Month when our Saviour was born, being according to the vulgar Account Anno ante Christum 4. or Anno Mundi 4005, and Anno 3 ante Christum 00, the Observation of the Sun's Crossing the Equinoctial Line being then made both in Spring and Autumn.</i>	408
Table XXXV. <i>A Jewish Calendar for the Year of Christ's Nativity.</i>	409—414
Table XXXVI. <i>or Calculation VIII. A Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> for Jerusalem, Longitude from London 37 d. 30 m. in the first Month of the second Year, after the Departure out of Egypt, Anno ante Christum 1494. The Year beginning in the Spring.</i>	421
Table XXXVII. <i>or Calculation IX. A Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> for Jerusalem, Longitude from London 37 d. 30 m. in the first Month of the Year before the Children of Israel enter'd into the Land of Canaan, Anno ante Christum 1456, the Year beginning in the Spring.</i>	422
Table XXXVIII. <i>A Journal of the remarkable Occurrences, when the Children of Israel went out of Egypt, Anno Mundi 2513.</i>	423—429
Table XXXIX. <i>A Table of the remarkable Occurrences in the fortieth Year after the Israelites came out of Egypt, Anno Mundi 2552, and the first Year of their Entrance into the Land of Canaan, Anno Mundi 2553.</i>	431—433
Table XL. <i>The History and Texts of Scripture; or a Journal of the Marches of the Israelites from their Departure out of Egypt, to their Entrance into Canaan.</i>	473, 474
Table XLI. <i>Of the different Computations of the Time between the Entrance of the Israelites into the Land of Canaan, to the Finishing of Solomon's Temple.</i>	478
Table XLII. <i>A Chronological Table of the Judges of Israel.</i>	482, 483
Table XLIII. <i>or Calculation X. A Calculation of the Sun and Moon's Place, on the Day when the Sun is supposed to have stood still, viz. April 11, at eleven of the Clock in the Morning, Anno ante Christum 1454, at Jerusalem, Longitude from London 47 d. 30 m. Latitude 31 d. 30 m.</i>	491
Table XLIV. <i>The History and Texts of Scripture, from the Entrance of the Israelites into Canaan, to the Finishing of Solomon's Temple.</i>	581—588
Table XLV. <i>A Table of the Æra of Nabonassar and several others.</i>	654
Table XLVI. <i>The History of the World, from the Dedication of the Temple to the Babylonish Captivity.</i>	687—733
Table XLVII. <i>The History, from the Babylonish Captivity to the Birth of Christ.</i>	727—732
Table XLVIII. <i>or Calculation XI. A Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> in Jerusalem, its Longitude Eastward from London, being 37 d. 30 m. and Latitude 31 d. 50 m. for the nineteenth Day of March, Anno Christi 33, being the new Moon preceding our Blessed Saviour's Crucifixion, to find if the Moon was visible on that Evening, or not.</i>	743
Table XLIX. <i>or Calculation XII. A Calculation of the Moon's <math>\phi\delta\sigma\iota\varsigma</math> in Jerusalem, its Longitude Eastward from London being 37 d. 30 m. and Latitude 31 d. 50 m. for the twentieth Day of March, Anno Christi 33, being the new Moon preceding our Blessed Saviour's Crucifixion, to find if the Moon was visible that Evening, or not.</i>	744
Table L. <i>The History and Texts of Scripture, with the Chronological Order of every Part of the New Testament.</i>	746—768



# The Names of the SUBSCRIBERS:

## A.

**T**HE Rev. Dr. Archer, *Archdeacon of Wells.*  
Mr. James Ansdell, *Bookseller in Liverpool.*

Mr. George Allen, *Bookseller in Eton.*  
Mrs. Aylcough, *Bookseller in Nottingham.*  
Mr. Henry Allestree, *Bookseller in Derby.*  
Mr. Robert Akenhead, *Bookseller in Newcastle upon Tyne.*

## B.

**B**rook Bridges *Esq;*  
Henry Bradshaw *Esq;*  
*The Rev. Dr. Bridges.*  
*The Rev. Thomas Browne M. A. Curate of Horsham in Sussex.*  
*The Rev. Mr. La Motte Boyer.*  
*The Rev. Mr. Barlow, of Plimouth.*  
*The Rev. Mr. Barbald*  
*The Rev. Mr. Tho. Bradbury.*  
Mr. Charles Burd, *Large Paper.*  
Mr. William Byrom.  
Mr. John Brassey.  
Mr. Joseph Beachcroft.  
Mr. Robert Beachcroft.  
Mr. John Brassey at Aldgate.  
Mr. Job Bradley, *Bookseller in Chesterfield.*  
Mr. Abraham Barber, *Bookseller in Wakefield.*  
Mr. Jos. Button, *Bookseller in Newcastle upon Tyne.*  
Mr. Martyn Bryson, *Bookseller in Newcastle.*  
Mr. Bailey, *Bookseller in Coventry.*  
Mr. Richard Bailey, *Bookseller in Litchfield.*  
Mr. Bonner, *Bookseller in Cambridge.*  
Mrs. Birchall, *Bookseller in Liverpool.*

## C.

**T**HE Lady Caswall, *Large Paper.*  
William Chambers *Esq;*  
Dr. William Chamberlain.  
William Chambers of Hull, *M. D.*  
*The Rev. Mr. Humphry Clayton, Rector of Brissingham in Norfolk.*  
*The Rev. Mr. Charles Cock, Vicar of Trinity Parish in Bungay, Suffolk.*  
Mr. Robert Colecroft.  
Clare-Hall Library.  
Mr. William Cofsley, *Bookseller in Bristol.*  
Mrs. Clayton, *Bookseller in Manchester.*  
Mr. Richard Clements, *Bookseller in Oxford.*  
Mr. James Carlos, *Bookseller in Norwich.*  
Mrs. Crighton, *Bookseller in Ipswich.*  
Mr. Cornelius Crownfield, *Printer to the University of Cambridge.*  
Mr. William Chase, *Bookseller in Norwich.*

## D.

**R**ight Reverend the Lord Bishop of St. Davids, *Large Paper.*  
Adrian Drift, *sen. Esq;* *Large Paper.*  
*The Rev. John Denne M. A. Vicar of St. Leonard's Shoreditch.*  
*The Rev. Richard Drake A. M. of Great Oakley, Suffex.*  
Mr. Benjamin Durling, *Merchant in Hull.*

## E.

**S**IR Richard Ellys *Bar. Large Paper.*  
Mrs. Mary Edwards, *of Welham in Leicestershire, Large Paper.*

Mr. Samuel Elderton.

Mr. Eaton, *Bookseller in Great Yarmouth;*  
Mr. Samuel Elliot, *Bookseller in Blandford.*

## F.

**J**OHN Fountayne *Esq;* of High Melton near Doncaster, *Yorkshire, Large Paper.*  
*The Rev. John Field M. A. Vicar of Marden in Wiltshire.*  
*The Rev. Thomas Freston LL. B. Vicar of Laxfield in Suffolk.*  
*The Rev. James Finmore A. M. Vicar of Odiham, Hampshire.*  
*The Rev. Mr. George Fenwick.*  
Mrs. Mary Fletcher, *Bookseller in Oxford.*  
Mr. James Fletcher, *Bookseller in Oxford.*  
Mr. Fowler, *Bookseller in Northampton.*  
Mr. Francies, *Bookseller in Stowerbridge.*

## G.

**S**IR John Gonson of the Inner Temple; *Large Paper.*  
John Gould *Junior Esq;*  
*The Rev. Mr. Gregory of Wotton-under-bridge, Gloucestershire.*  
*The Rev. Mr. John Greene.*  
*The Rev. Mr. Benj. Grosvenor.*  
*The Rev. John Gardiner A. M.*  
*The Rev. Mr. John Gill.*  
Mr. Goddard, *Bookseller in Norwich.*  
Mr. Tho. Grice, *Bookseller in Ormeskirk.*  
Mr. Goodwin, *Bookseller in Namptwich.*  
Mr. Gittins, *Bookseller in Salop.*

## H.

**R**ichard Haynes *Esq;* of Wick and Abrom in Gloucestershire.  
Mr. John Hawley of the King's Bench Office in the Temple, *Large Paper.*  
*The Rev. Mark Hall LL. B.*  
*The Rev. Thomas Harris A. M. Lecturer of All Saints in Bristol.*  
*The Rev. Mr. William Hartley of Sandford in Oxfordshire.*  
Mr. Thomas Hardy, *Large Paper.*  
Mr. Samuel Harris, *Large Paper.*  
Mr. John Hodges, *Bookseller in Manchester.*  
Mr. Tho. Hammond, *Bookseller in York.*  
Mr. Hildyard, *Bookseller in York.*

## I.

**J**OHN Jermy *Esq;* of Bayfield in Norfolk.  
Mr. William Innys, *Bookseller in London.*  
Mr. John Jeffson.  
Mr. Godfrey Inman, *Bookseller in Doncaster.*

## K.

**T**HE Right Honourable the Lord High Chancellor of Great Britain.  
*The Rev. Dr. King, Master of the Charterhouse, Large Paper.*  
Mr. Steph. Kiblewhite, *Bookseller in Oxford.*

## L.

**T**HE Reverend and Honourable Robert Lumley Lloyd of Cheam in Surrey, *Large Paper.*  
Corban Lygon *Esq;* one Large and one Small Paper.  
*The Rev. Charles Lyddel LL. B. Rector of Ardingly, Suffex.*



## The Names of the Subscribers.

- The Rev. Jonathan Leatherbarrow M. A. of Mayfield in Suffex.*  
*The Rev. Mr. John Lewis of Margate in the Isle of Thanet, Kent.*  
*The Rev. Mr. Peter Lancaster, Vicar of Bowden.*  
*Mr. Benjamin Lorkin, Merchant in London.*  
*Mr. Jacob Little in Bristol.*  
*Mr. James Leake, Bookseller in Bath.*  
*Mr. Sam. Lobb, Bookseller in Bath.*  
*Mr. John Leech, Bookseller in Knutsford.*  
*Mr. Lewis, Bookseller in Bristol.*
- M.
- M***R. Richard Mayo.*  
*Mr. Michael Marlow.*  
*Mr. Richard Mancklin, Bookseller in York.*  
*Mr. Mountfort, Bookseller in Worcester.*
- N.
- M***R. Henry Newman.*  
*Mr. Richard Nicholls, Bookseller in Leominster.*
- O.
- M***R. George Oughton.*  
*Mr. Olvir, Bookseller in Norwich.*  
*Mr. John Okey, Bookseller in Cardiff.*
- P.
- T***HE Honourable Mr. Baron Price.*  
*Sir William Perkins of Chertsey in Surrey, Bar. Large Paper.*  
*Jeremy Pemberton Esq;*  
*The Rev. Squire Payne M. A. Rector of Barnack, Lincolnshire, Large Paper.*  
*The Rev. Mr. Matthew Postlewaite, Rector of Denton in Norfolk.*  
*Mr. Samuel Pindar.*  
*Mr. Samuel Palmer, Printer.*  
*Mr. Haac Philpot, Bookseller in Winchester.*  
*Mr. John Palmer, Bookseller in Gloucester.*  
*Mrs. Jane Pring, Bookseller in Exeter.*  
*Mr. Payne, Bookseller at Wrexham.*  
*Mrs. Page, Bookseller in Chester.*  
*Mrs. Penn, Bookseller in Bristol.*  
*Mr. Anthony Peisley, Bookseller in Oxford.*
- R.
- T***Thomas Reynolds Esq; Large Paper.*  
*The Rev. Walter Robins LL. B.*  
*The Rev. Mr. Sayer Rudd, Large Paper.*  
*Mr. Thomas Ryles, Bookseller in Hull.*  
*Mr. Jeremiah Roe Bookseller in Derby.*  
*Mr. John Rogers Bookseller in Salop.*  
*Mr. John Russel, Bookseller in Bridgnorth.*  
*Mr. Caleb Ratten, Bookseller in Harborough.*  
*Mr. William Ratten, Bookseller in Coventry.*  
*Mr. Benj. Rome, Bookseller in Bristol.*
- S.
- T***HE Right Rev. the Lord Bishop of Sodor and Man, Large Paper.*  
*The Honourable Sir Hans Sloane, President of the Royal Society, Large Paper.*
- Sir Philip Sydenham Bar. Large Paper.*  
*Oliver St. John Esq;*  
*The Rev. Dr. Stewkley, at Stamford in Lincolnshire.*  
*The Rev. Samuel Shuckford, M. A. Rector of Shelton in Norfolk.*  
*The Rev. Jonathan Soan, M. A. Vicar of Thurnham in Kent.*  
*The Rev. John Swinton, M. A. in Knutsford.*  
*William Sealy A. M. and Student of Christ-Church in Oxford.*  
*Mr. Peter Sergeant.*  
*Mr. William Serle.*  
*Mr. John Sidebotham.*  
*Mr. John Swale, Bookseller in Leeds.*  
*Mr. Edward Score, Bookseller in Exeter.*  
*Mr. Benj. Smithurst, Bookseller in Plymouth.*
- T.
- T***HE Honourable Thomas Trevor Esq;*  
*John Trevellian Esq;*  
*John Ivory Talbot Esq; Large Paper.*  
*William Tillard Esq;*  
*The Rev. Mr. Timothy Taylor.*  
*Mr. Chrestopher Toepken.*  
*Mr. Taylor, Bookseller in Namptwich.*  
*Mr. Aaron Tozer, Bookseller in Exon.*  
*Mr. Thurlbourn, Bookseller in Cambridge.*
- V.
- M***R. Edw. Verrall, Bookseller in Lewes.*
- W.
- C***ornelius Wittenoom Esq;*  
*The Rev. Samuel Wright D. D.*  
*Dr. Wilcox, Fellow of Clare-Hall.*  
*The Rev. Mr. Morrice Wheeler, Rector of Thorp Mandeville in Northamptonshire, and Prebendary of Lincoln, Large Paper.*  
*The Rev. Thomas Watkis, M. A. at Knutsford.*  
*The Rev. Mr. Francis Wells of Presbury in Gloucestershire.*  
*The Rev. Mr. George Watts.*  
*Mr. John Williamson.*  
*Mr. Charles Westgarth.*  
*Mr. William Wells, Bookseller in Oxford.*  
*Mr. John Waghorne, Bookseller in Durham.*  
*Mrs. Westley, Bookseller in Reading.*  
*Mr. Wilde, Bookseller in Hereford.*  
*Mess. Whitworth, Booksellers in Manchester.*  
*Mrs. Wall, Bookseller in Bristol.*  
*Mr. Ward, Bookseller in Nottingham.*  
*Mr. Samuel Wilmot, Bookseller in Oxford.*  
*Mr. Willkison, Bookseller in Portsmouth.*
- Y.
- T***HE Rev. Arthur Young LL. D. of Thames-Ditton in Surrey.*
- Z.
- T***HE Rev. Mr. George Zollicoffer of Altenklingen, V. D. M.*

**T***HIS WORK contains Two Hundred Two Sheets and Half, (besides Maps and other Copper Plates, which are given in) which according to the printed Proposals, come to*

	l.	s.	d.
For the Small Paper, at Three Half-pence per Sheet,	1	5	3½
For the Large Paper, at Two-pence per Sheet,	1	13	9





T H E

# Scripture Chronology.



## CHAP. I.

### *From the Creation of the World to the Flood.*



Who considers the exact Motions of the heavenly Bodies, and especially of the Sun and Moon, may thereby be fully convinc'd, That the Orderer of them is a most wise and a most powerful Being; or, as we commonly say, That *there is a GOD*. And he who shall consider, how exactly these Motions do correspond with several remarkable Passages in the *Sacred Scriptures*, beyond all the Possibility of human Contrivance, cannot but be equally sensible, That these *Scriptures* were communicated to us by that *GOD*, who gave the *Laws of Motion* to these heavenly Bodies; and that from the first *Creation* of them, he infallibly foreknew whatsoever should come to pass in Time, until the Frame of this World shall be dissolv'd. And thus (a) *The invisible things of him are clearly seen from the creation of the world, being understood by the things that are made, even his eternal power and godhead, and most wise Providence; so that they, who deny it, are without any excuse.*

(a) Rom. i. 20.

(b) Gen. i. 14.

2. Those *Sacred Scriptures* being therefore reveal'd to us by this *GOD*, they must necessarily be most certain and true: And as they give us an Account of Time *from the Creation of the World*; so they are the Ground of all *Chronology*. All other *Tables* must be rectify'd by them, and such Accounts, which cannot be reconcil'd to them, must be rejected as false. And as *GOD* did (b) from the Beginning of the *Creation* appoint the two great lights, of the Heavens (as they appear unto us) even the *Sun* and *Moon*, to be for signs, and for seasons, and for days, and for years, (tho' not in the Method of *Judicial Astrology*, as some have vainly imagin'd) so it may be surprizing to behold and observe the Harmony, which there is between the Motions of the Heavens, when compar'd with the Types and Prophecies, and the Transactions on the Earth.

3. Before I proceed to demonstrate the Truth of the *Scripture Chronology*, by such *Astronomical Observations* as may illustrate it, it must be observ'd, That for the better Calculating the Place of the *Sun*, or *Moon*, at any Time given before our *SAVIOUR*'s Nativity, (on which



## The Names of the Subscribers.

- The Rev. Jonathan Leatherbarrow M. A. of Mayfield in Suffex.*  
*The Rev. Mr. John Lewis of Margate in the Isle of Thanet, Kent.*  
*The Rev. Mr. Peter Lancaster, Vicar of Bowden.*  
*Mr. Benjamin Lorkin, Merchant in London.*  
*Mr. Jacob Little in Bristol.*  
*Mr. James Leake, Bookseller in Bath.*  
*Mr. Sam. Lobb, Bookseller in Bath.*  
*Mr. John Leech, Bookseller in Knutsford.*  
*Mr. Lewis, Bookseller in Bristol.*
- M.
- M***R. Richard Mayo.*  
*Mr. Michael Marlow.*  
*Mr. Richard Mancklin, Bookseller in York.*  
*Mr. Mountfort, Bookseller in Worcester.*
- N.
- N***R. Henry Newman.*  
*Mr. Richard Nicholls, Bookseller in Leominster.*
- O.
- O***R. George Oughton.*  
*Mr. Olwir, Bookseller in Norwich.*  
*Mr. John Okey, Bookseller in Cardiff.*
- P.
- T***HE Honourable Mr. Baron Price.*  
*Sir William Perkins of Chertsey in Surrey, Bar. Large Paper.*  
*Jeremy Pemberton Esq;*  
*The Rev. Squire Payne M. A. Rector of Barnack, Lincolnshire, Large Paper.*  
*The Rev. Mr. Matthew Postlewaite, Rector of Denton in Norfolk.*  
*Mr. Samuel Pindar.*  
*Mr. Samuel Palmer, Printer.*  
*Mr. Haac Philpot, Bookseller in Winchester.*  
*Mr. John Palmer, Bookseller in Gloucester.*  
*Mrs. Jane Pring, Bookseller in Exeter.*  
*Mr. Payne, Bookseller at Wrexham.*  
*Mrs. Page, Bookseller in Chester.*  
*Mrs. Penn, Bookseller in Bristol.*  
*Mr. Anthony Peisley, Bookseller in Oxford.*
- R.
- T***Homas Reynolds Esq; Large Paper.*  
*The Rev. Walter Robins LL. B.*  
*The Rev. Mr. Sayer Rudd, Large Paper.*  
*Mr. Thomas Ryles, Bookseller in Hull.*  
*Mr. Jeremiah Roe Bookseller in Derby.*  
*Mr. John Rogers Bookseller in Salop.*  
*Mr. John Ruffel, Bookseller in Bridgnorth.*  
*Mr. Caleb Ratten, Bookseller in Harborough.*  
*Mr. William Ratten, Bookseller in Coventry.*  
*Mr. Benj. Rome, Bookseller in Bristol.*
- S.
- T***HE Right Rev. the Lord Bishop of Sodor and Man, Large Paper.*  
*The Honourable Sir Hans Sloane, President of the Royal Society, Large Paper.*
- Sir Philip Sydenham Bar. Large Paper.*  
*Oliver St. John Esq;*  
*The Rev. Dr. Stewkley, at Stamford in Lincolnshire.*  
*The Rev. Samuel Shuckford, M. A. Rector of Shelton in Norfolk.*  
*The Rev. Jonathan Soan, M. A. Vicar of Thurnham in Kent.*  
*The Rev. John Swinton, M. A. in Knutsford.*  
*William Sealy A. M. and Student of Christ-Church in Oxford.*  
*Mr. Peter Sergeant.*  
*Mr. William Serle.*  
*Mr. John Sidebotham.*  
*Mr. John Swale, Bookseller in Leeds.*  
*Mr. Edward Score, Bookseller in Exeter.*  
*Mr. Benj. Smithurst, Bookseller in Plymouth.*
- T.
- T***HE Honourable Thomas Trevor Esq;*  
*John Trevellian Esq;*  
*John Ivory Talbot Esq; Large Paper.*  
*William Tillard Esq;*  
*The Rev. Mr. Timothy Taylor.*  
*Mr. Chrestopher Toepken.*  
*Mr. Taylor, Bookseller in Nantwich.*  
*Mr. Aaron Tozer, Bookseller in Exon.*  
*Mr. Thurlbourn, Bookseller in Cambridge.*
- V.
- M***R. Edw. Verrall, Bookseller in Lewes.*
- W.
- C***ornelius Wittenoom Esq;*  
*The Rev. Samuel Wright D. D.*  
*Dr. Wilcox, Fellow of Clare-Hall.*  
*The Rev. Mr. Morrice Wheeler, Rector of Thorp Mandeville in Northamptonshire, and Prebendary of Lincoln, Large Paper.*  
*The Rev. Thomas Watkis, M. A. at Knutsford.*  
*The Rev. Mr. Francis Wells of Presbury in Gloucestershire.*  
*The Rev. Mr. George Watts.*  
*Mr. John Williamson.*  
*Mr. Charles Westgarth.*  
*Mr. William Wells, Bookseller in Oxford.*  
*Mr. John Waghorne, Bookseller in Durham.*  
*Mrs. Westley, Bookseller in Reading.*  
*Mr. Wilde, Bookseller in Hereford.*  
*Mess. Whitworth, Booksellers in Manchester.*  
*Mrs. Wall, Bookseller in Bristol.*  
*Mr. Ward, Bookseller in Nottingham.*  
*Mr. Samuel Wilmot, Bookseller in Oxford.*  
*Mr. Willkison, Bookseller in Portsmouth.*
- Y.
- T***HE Rev. Arthur Young LL. D. of Thames-Ditton in Surrey.*  
*Mr. Thomas Yard.*
- Z.
- T***HE Rev. Mr. George Zollicoffer of Altenklingen, V. D. M.*

**T***HIS WORK contains Two Hundred Two Sheets and Half, (besides Maps and other Copper Plates, which are given in) which according to the printed Proposals, come to*

	l.	s.	d.
For the Small Paper, at Three Half-pence per Sheet,	1	5	3 $\frac{3}{4}$
For the Large Paper, at Two-pence per Sheet,	1	13	9





T H E

# Scripture Chronology.



## CHAP. I.

*From the Creation of the World to the Flood.*



Who considers the exact Motions of the heavenly Bodies, and especially of the Sun and Moon, may thereby be fully convinc'd, That the Orderer of them is a most wise and a most powerful Being; or, as we commonly say, That *there is a GOD*. And he who shall consider, how exactly these Motions do correspond with several remarkable Passages in the *Sacred Scriptures*, beyond all the Possibility of human Contrivance, cannot but be equally sensible, That these *Scriptures* were communicated to us by that *GOD*, who gave the *Laws of Motion* to these heavenly Bodies; and that from the first *Creation* of them, he infallibly foreknew whatsoever should come to pass in Time, until the Frame of this World shall be dissolv'd. And thus (a) *The invisible things of him are clearly seen from the creation of the world, being understood by the things that are made, even his eternal power and godhead, and most wise Providence; so that they, who deny it, are without any excuse.*

(a) Rom. i. 20.

(b) Gen. i. 14.

2. Those *Sacred Scriptures* being therefore reveal'd to us by this *GOD*, they must necessarily be most certain and true: And as they give us an Account of Time *from the Creation of the World*; so they are the Ground of all *Chronology*. All other *Tables* must be rectify'd by them, and such Accounts, which cannot be reconcil'd to them, must be rejected as false. And as *GOD* did (b) from the Beginning of the *Creation* appoint the two great lights, of the Heavens (as they appear unto us) even the *Sun* and *Moon*, to be for signs, and for seasons, and for days, and for years, (tho' not in the Method of *Judicial Astrology*, as some have vainly imagin'd) so it may be surprizing to behold and observe the Harmony, which there is between the Motions of the Heavens, when compar'd with the Types and Prophecies, and the Transactions on the Earth.

3. Before I proceed to demonstrate the Truth of the *Scripture Chronology*, by such *Astronomical Observations* as may illustrate it, it must be observ'd, That for the better Calculating the Place of the *Sun*, or *Moon*, at any Time given before our *SAVIOUR's* Nativity, (on which



all or most of these *Observations* depend) the Year of his *Nativity*, according to the *Vulgar Account*, is called *Annus Christi* 00; the following Year is *Annus Christi* 1. and agrees with our Year commonly so call'd; and the Year before the said *Nativity* is *Annus ante Christum* 1. and is the same with the Year, which in other *Tables* is call'd *Annus ante Christum* 2. So that these *Tables* differ the Space of a Year from most, or all others, in their Reckoning of Time *from the Creation of the World to the Birth of CHRIST*; because others leave out the Year, which is here inserted and call'd *Annus Christi* 00. And so they make the Facts *Anno post Christum* 1. immediately to succeed the Facts *Anno ante Christum* 1. without the Space of a Year between them. And as they reckon'd the Birth of CHRIST to have been in the latter End of *December*; so they generally reckon'd that whole Year to have been the Year before his Birth; because the whole Year according to their Computation, except one single Week, was actually past, before he was born. However the *Julian Period*, being the same in all *Tables*, will plainly shew the Agreement or Disagreement, which is between these and any other, that shall be compar'd with them.

4. The first Advantage by inserting a Year, which is call'd *Annus Christi* 00. is, That as it was a *Bissextile* Year, so when an Allowance is made for a common Year, and for the *Bissextile* Day of that Year, then in all *Calculations* for the preceding Years (the fourth Year being then the *Bissextile* both before and after) our common *Astronomical Tables* will equally serve for the Years both before and after our SAVIOUR's *Incarnation*, if in calculating the Place of any of the heavenly Bodies for any Year given, which precedes the Birth of CHRIST, a *Subtraction* is made of a Year and a Day, as will be evident from the following *Calculations*. But the Method for *calculating* the heavenly Motions for any Time given, which follows the said *Birth*, is the same, which is us'd by all others.

5. Another Advantage by placing *Ciphers* for the Year of CHRIST's *Birth* is, That two Years being given, the one before the *Birth* of CHRIST, and the other after; and both Numbers being added together, the Total will shew the exact Number of Years between them:

Thus,

From the Year before the <i>Birth</i>	}	1
of CHRIST		
To the Year after the <i>Birth</i>	}	1
of CHRIST		
		<hr/>
The Total is		2 Years.

Or thus,

From the Year 1. before the <i>Birth</i>	}	1 Year.
of CHRIST to the Year of		
of his <i>Birth</i> is		
From the Year of the <i>Birth</i> of	}	1 Year.
CHRIST to the Year after		
his <i>Birth</i> is		
		<hr/>
The Total is		2 Years.

Or thus,

From the <i>Creation of the World</i>	}	4007 Years.
to the same Day in the Year		
of the <i>Birth</i> of CHRIST is		
From that Day to the same Day	}	1726 Years.
in this present Year are		
		<hr/>
Therefore from the <i>Creation of</i>	}	5733 Years.
the <i>World</i> to the same Day in		
this present Year are		

And consequently the Sun being created on the twenty fifth Day of *October*, the Number of Days from thence to the twenty fourth Day of *October* inclusive, in this present Year, may be thus computed:

In 5733 Years there are of	}	2092545 Days.
common Days		
In 5733 Years there are of su-	}	1433 Days.
pernumerary Days in the		
Leap Year		
		<hr/>
Therefore from the <i>Creation of</i>	}	2093978 Days.
the <i>World</i> to <i>October</i> 24.		
inclusive <i>Anno Domini</i>		
1726. were		

The not observing this Rule hath occasion'd the Error of a single Year in several *Chronological Computations*, which hath also spoil'd all such *Astronomical Observations* of these preceding Years, as proceeding from such a *Hypothesis*, in which a single Year is mistaken, by leaving out the *Bissextile* Year of CHRIST's *Birth*; and by leaving out that Year the *Bissextile* Years have been also set in their wrong Places.

6. But to proceed in such an *Astronomical* Method, as may serve in some Measure to fix the Year of the *Creation of the World*, and illustrate the Account which the *Scriptures* give us thereof, we must take it for granted, That the Sun was created on or near the *Autumnal Equinox*, which in that Age of the World usually happen'd upon the *twenty fifth* Day of *October*, if we reckon so far back by *Julian Years*, as may appear by (c) *Calculation*. The (d) *Talmudists* affirm, That the World was created in the Month *Tisri*, and that for this Reason the first Day thereof was a

(c) Tab. I.

(d) Rabbi Eliezer upon the *Traet* entitul'd, *Rosh Hashanah*.



holy Festival. And they also add, That in the Month of *Tisri*, which was about the *Autumnal Equinox*, the *Patriarchs* were all born, and that in the same Month they all died; and that only *Isaac* was born about the *Pass-over*. In the Beginning of the Year, or of the Month *Tisri*, (e) *Sarah*, *Rebekah*, and *Hannah* had the Promise of a Son. In the Beginning of the old Year, or *Tisri*, *Joseph* was brought out of Prison. In *Tisri* the servile Labour of the *Israelites* ceased in *Egypt*. In *Nisan* their full Deliverance came, and in *Tisri* they shall be saved by the Coming of the *Messias*. But such Testimonies are not to be depended on. It is certain, that the Feasts in this Month among the *Jews* were more in Number, and more solemn than in any other Month of the Year besides; and if all which they say could be prov'd, they had sufficient Reasons to observe them. However, at the *Autumnal Equinox* all the Fruits of the Earth were fully ripe in their proper Season; and therefore the Earth was compleatly furnished for the Reception of all living Creatures. From this Time the *Antemosaic* World did begin the Year, until the Alteration took Place, which (f) was appointed by GOD at the Deliverance of the *Israelites* out of *Egypt*. And even the *Jews* do still observe this Method in their civil, tho' not in their sacred Years: So that according to their Way of Reckoning, as it hath been establish'd among them by (g) *Rabbi Hillel*, the full Moon immediately following the *Autumnal Equinox* is the Middle of the first Month. Thus the new Moon, or the Beginning of the first Month, sometimes comes before, and sometimes follows the *Autumnal Equinox*; but the full Moon is always fix'd immediately to succeed it.

7. Let us now consider the State of *Adam* at his Creation. He being a perfect Man must first observe a real Distinction between Day and Night, the Sun being visible in the one, but invisible in the other. Then he must observe, that, cloudy Weather excepted, the Sun did shine by Day, and that Darkness succeeded after the Sun was set; which gradually increasing for about the Space of an Hour and an Half, it was then totally dark, and the Stars appear'd; and thus the Light and the Darkness constantly succeeding each other, he might at first compute the Length of his Life by Days. And thus also the Distinction of twelve Hours darkness, and twelve Hours light, makes every Day to begin at the Evening, as it was from the *Creation*. After this (h) the Moon being past her full, *Adam* must behold it rising later and later in the Evening, until it disappear'd; so that *Adam*, being depriv'd for some Time of the Benefit thereof, could not but with Pleasure observe her Returning in the Evening and Increasing, when she was past her Change; and then *Adam* might properly begin the Computation of the next

Month, and after that reckon his Life not by Days only, which would soon increase to a great Number, but by Months, and begin the Months successively, whenever the Moon did first appear in the Evening after her Change. Thus began the Computation by Days and Months, the Sun directing the one, and the Moon the other. Besides, when GOD had created the World in six Days, and rested on the Seventh, he consecrated it as a Day of religious Worship and Abstaining from Labour, and gave a Command to *Adam* and his Posterity to observe the same, which naturally brought in a Computation of Weeks. *Adam*, being also created when the Sun was near the *Autumnal Equinox*, might observe, that the Sun did rise and set in the opposite Parts of Heaven, and this Observation might easily be confirm'd by two Trees or other Marks, which stood directly East and West from each other; and by his taking Notice, that the Sun rising did cast its Shadow from the first to the second Mark, and that the Sun setting did again cast its Shadow from the second Mark to the first. Then he must observe, that the Sun in the Winter did not appear at Mid-day so high, as it had appear'd before in the *Autumn*, but that it gradually declin'd toward the South: He must also observe, that it rose and set more Southwardly, and consequently, that the Shadow from two such Trees, or Marks, at the Sun's Rising and Setting appear'd more Northwardly, until it came to its greatest Declination; and he might probably observe, that then the Days were shorter, and the Weather was colder. And perhaps the Sense of his Sin might occasion a Fear, lest he should be totally depriv'd of the Benefit of the Sun, and the World might return to its first State of Darkness again. But after this he observes with Comfort the Sun gradually returning to the *Equinoctial Line*, and that at the End of half a Year the Rising and Setting was exactly the same as at the *Creation*. This might occasion a *Query*, Whether this Space was not a sufficient Quantity of Time, whereby to compute a larger Revolution of the Sun, which we call a Year? But this *Query* might be soon answer'd, when he observ'd a southern Shadow at the Sun's Rising and Setting, which never happen'd before: And that, as after the *Equinox* at the *Creation*, the Sun at Mid-day appear'd lower, and gradually declin'd, and accordingly did rise and set more Southward, and that the Days were shorter, and the Weather was colder; so after this *Vernal Equinox* the Sun at Mid-day appear'd higher, and gradually ascended, and accordingly did rise and set more Northward, and that the Shadow appear'd more Southward, and that the Days were longer, and the Weather was hotter, until the Sun came to its greatest *North Declination*; after which Time it gradually declin'd again from the *Summer Solstice*, as it had ascended from the other,

(e) Gen. xvii. 15. Gen. xxv. 23. 1 Sam. i. 11, 17, 26, 27. (f) Exod. xii. 2. (g) Beveregii *Institutiones Chronologicae*, Lib. 1. Cap. 14, 15, 16. (h) Tab. 1.



and this Declining continued until the Time of the *Autumnal Equinox*. But then it was easy to observe, that the Sun did rise and set again in the same Place as at the first, that the Shadow at its Rising was more and more Northward; that at Mid day the Sun appear'd lower, that the Days grew shorter, and the Weather colder; that the same Fruits were ripe again in their proper Seasons, and that *a'l Things* appear'd as *they were* at the beginning of the creation. And thus as a *Lunar Revolution* or a Month was fix'd before; so the *Solar Revolution* or the Year was fix'd now. Thus these (i) *two great Lights*, according to their original Intention, did distinguish the *Seasons*, the *Days*, the *Months* and *Years*. And thus began the Computation of Weeks by a divine Appointment, and the Computation of Days, Months, and Years by a natural Observation of the Sun and Moon, until in Process of Time several Nations did make particular Alterations in the Beginnings of their Days, Months and Years; yet still retaining a great Regard to the original Constitution. And as the full Moon, and not the Change, on the Year of the *Creation*, was very near to the *Autumnal Equinox*; so this might well occasion *Adam's* computing the succeeding Years by the *full Moons*, which happen'd either upon the *Autumnal Equinox* or the next after; so that the preceding new Moon should always begin the Year.

8. The Method being thus fix'd, it might be easy and natural about the Time of the *Autumnal* and *Vernal Equinoxes* to observe the Length of the Shadow of any Pillar, or Stick of Wood, particularly at Noon, and make Marks as Standards to fix thereby their Observations for future Years, and add such *Elliptick* or other Lines for this Purpose, as is usual in some *Horizontal Dials*, that so it might be known thereby, Whether the Sun's *Declination* was Northward or Southward? And whether it was much or little? This I take to be the great Perfection of the *Chaldean Astronomy* in the most early Times. And thus *Adam*, tho' he had but little Skill in that Science, might at first naturally begin a Computation of Days, and Weeks, and Months, and Years, the Number of which could not be mistaken, being fix'd by the diurnal Motion of the Sun, by divine Institution, by the Change of the Moon, the annual Revolution of the Sun, and the Seasons of the Year, which were consequent thereupon. And tho' the Number of Days in a Month or a Year was at first uncertain; yet being subject to future Amendments, it might frequently be corrected, and the future *Observations* of about an hundred Years might so far rectify their Numbers, as to make them a sufficient Direction for common Use.

9. Secondly, We must take it for granted, that the Garden of *Edon*, where our first Pa-

rents *Adam* and *Eve* were plac'd, lay near to that Part of the Land of *Shinar*, where *Babylon* was afterward built. This is fully prov'd in *Latin* by the famous *Bochartus*, and in *English* by our own Country-Man Sir *Walter Raleigh*, and is assented to by the most learned and best (k) *Commentators*, who allow, that the four Rivers mention'd by *Moses* might anciently meet near that Place, and could meet in no other. And the plain level Ground in all that Country, especially toward the South, East and West, might give an Opportunity to the *Patriarchs* at first, as it did to the *Chaldeans* afterward, to make their *Astronomical Observations*.

10. A late (l) learned *Author* in the *Oriental Languages*, and especially in the *Arabick*, gives his Opinion, that our *Maps* of *Asia* and *Africa* are very defective as to their *Longitude* and *Latitude*, except a few Places publickly known; and that they may be corrected and amended by the *Arabian Geographers*. What Use may be made of them in other Instances, I shall not determine; but, I think, that in the Case of *Babylon* they are very defective. First, Because they always reckon *Babylon* and *Bagdad* to be the same Place: And, Secondly, Because they differ among themselves in setting down the *Longitude* and *Latitude* even of the City of *Bagdad*.

11. That in the first Particular they were mistaken, is evident from the Testimony of (m) the famous *Bochartus*, and also (n) a late learned Country-Man of our own, whose Words I shall transcribe, *viz. About the Year before CHRIST 293. Seleucus built Seleucia on the Tigris at the Distance of forty Miles from Babylon. It was plac'd on the western Side of that River, over-against the Place where now Bagdad stands on the eastern Side, which soon grew to be a very great City. For by Reason of the Breaking down the Banks of the Euphrates, the Country near Babylon being drown'd, the Branch of that River, which passed thro' the Midst of that City, being shallowed and render'd unnavigable; this made the Situation of Babylon at this Time so very inconvenient, that when this new City was built, it soon drain'd the other of all its Inhabitants. And in a short Time after the Building of Seleucia, Babylon became wholly desolated, so that nothing remain'd of it but its Walls.—It must be acknowledg'd, that there is mention made of Babylon, as of a City standing long after the Time where I have plac'd its Desolation, as in Lucian, Philostratus, and others. But in all these Authors, and wherever else we find Babylon spoken of as a City in being after the Time of Seleucus Nicanor, it must be understood not of Old Babylon on the Euphrates, but of Seleucia on the Tigris. For as that succeeded in the Dignity and Grandeur of Old*

(i) Gen. i. 14. Pag. 123.

(k) Upon Gen. ii. 8, to 15.

(l) Ockleii *Introductio ad Linguas Orientales*,

(m) *Babylon non erat Bagdad; sed inter has duas civitates erat distantia quadraginta miliarium, Lib. 1. Cap. 8.*

(n) *Prideaux's Historical Collection, Book 1. Chap. 8.*



Babylon, so it did also in its Name. At first it was call'd Seleucia Babylonica, that is, the Babylonick Seleucia, or Seleucia of the Province of Babylon, to distinguish it from the other Seleucia's which were elsewhere; and after that Babylonia simply, and at length Babylon. That Lucan by his Babylon, in the first Book of his Pharsalia, means no other than Seleucia, or the New Babylon, is plain. For there he speaks of it as the Metropolis of the Parthian Kingdom, where the Trophies of Crassus were hung up, after the Vanquishing of the Romans at Carrhæ. which can be understood only of the Seleucian, or New Babylon, and not of the Old: For that New Babylon only was the Seat of the Parthian Kings, but the Old Babylon never. And in another Place, (i. e. Book 6. Verse 50.) he describes it as surrounded by the Tigris, in the same Manner as Antioch was by the Orontes. But it was the Seleucia, or the New Babylon, and not the Old, that stood upon the Tigris. And as to Philostratus, when he brings his Apollonius (the Don Quixot of his Romance) to the royal Seat of the Parthian King, which was at that Time at Seleucia, then call'd Babylon, he was led by that Name into this gross Blunder, as to mistake it for the Old Babylon; and therefore in the Describing of it he gives us the same Description, which he found given of Old Babylon in Herodotus, Diodorus Siculus, Strabo, and other Writers. But it is no unusual Thing for Romancers often to make Blunders and Mistakes in the Geography of the Places, where they lay the Scenes of their Fables. And that the whole Story of Apollonius Tyaneus, as written by Philostratus, is no more than a Romance and a Fable, is well known. ————— And perhaps the giving of the Name of Babylon to Seleucia was that which gave Rise to the present vulgar Error, that Bagdad is now situated in the very Place, where formerly Old Babylon stood: For when Bagdad was first built, it was truly upon the same Plot of Ground, where formerly Seleucia, or New Babylon stood. For as Old Babylon was exhausted by Seleucia; so afterward was Seleucia by Ctesiphon and Almadayen, and these two again by Bagdad, it being the Humour of the Princes of those Ages to build new Cities to be Monuments of their Names, and to desolate old ones in the Neighbourhood for the peopling of them. ——— So that they are much mistaken, who think Bagdad to be the same with Old Babylon. For that was upon the Euphrates; but Bagdad is upon the Tigris, at the Distance of forty Miles from the Place where that old City stood. Thus far this learned and judicious Author.

12. As to the second Particular it is evident from their own Authors. For Babylon, or Bagdad, according to Abu'l Feda, in a Manuscript given to the University of Oxford by the learned Dr. Pocock, is in Longitude 70<sup>d</sup>.

44<sup>d</sup>. and in Latitude 33<sup>d</sup>. 25<sup>d</sup>. According to Nassir Ettusi it is in Longitude 80<sup>d</sup>. and in Latitude 33<sup>d</sup>. 20<sup>d</sup>. And according to Uleg Beig it is in Longitude 80<sup>d</sup>. 00<sup>d</sup>. and in Latitude 33<sup>d</sup>. 21<sup>d</sup>. as appears from a Book translated out of the Persick Language by Gravins, or Greaves our own Country-Man. And Father Riccioli a modern Author puts Bagdad, or Babylon, in Longitude 71<sup>d</sup>. 00<sup>d</sup>. and in Latitude 33<sup>d</sup>. 25<sup>d</sup>.

13. It may therefore be own'd, that tho' the Arabians might formerly have been eminent Geographers; yet they must not be intirely depended upon. Neither can it be deny'd, that the Christians now as far excel the Arabians in that Science, as the Arabians of old excell'd other Nations. And as degenerate as the Christians are; yet wherever they have gone, that Blessing seems to have attended them, that they have made more Discoveries in one Year in a strange Country, than the Gentile Natives have made in many Ages before. Our own Countryman Mr. Eachard puts London in 18<sup>d</sup>. 36<sup>d</sup>. of Longitude, as Babylon in 79<sup>d</sup>. 00<sup>d</sup>. and in the Latitude of 35 Degrees. As therefore they differ among themselves, and as the Difference of forty or an hundred Miles in Longitude, or even of nine or ten Degrees, will in the Case before us make no sensible Alteration in Astronomical Computations; so I shall rather chuse to confine my self to the judicious and learned Bochart, who in his Map (\*) of Mesopotamia places Babylon in the Longitude of 77<sup>d</sup>. 46<sup>d</sup>. from which subtract the Longitude of London, and the Difference of 59<sup>d</sup>. 10<sup>d</sup>. which being reduc'd into Time is 3<sup>h</sup>. 56<sup>d</sup>. 40<sup>d</sup>. and he places it also in the Latitude of 34<sup>d</sup>. 15<sup>d</sup>.

14. Thirdly, In all Calculations before the Time of Joshua an Allowance must be made for the Sun's standing still twelve Hours at his Request; that is, the Earth mov'd in her annual Motion, but her diurnal Motion was stop'd for so long a Space, so that both the Sun and Moon seem'd to abide so long in the same Position. This gave the first Occasion for the Story of Phaethon, so well known in the Heathen World. The true Account whereof is thus set down in (o) the Sacred Scriptures, Then spake Joshua to the LORD, Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher, So the Sun stood still, and the moon stayed, and hasted not to go down about a whole day?

15. That this Day was about the Space of twelve Hours, whilst the Sun stood still, seems to have been the Opinion of the Son of Sirach, who (p) speaking of Joshua, saith, Did not the sun go back by his means? And was not one day, that is the Space of a natural Day, in which the Sun in those Countries did generally shine about twelve Hours, as long as two

(\*) Geographia Sacra, pag. 77. or lib. 2. cap. 6.

(o) Josh. x. 12, 13.

(p) Eccus. xlii. 4. such



such Days? *There (q) was once a thick darkness in the land of Egypt three days; when they saw not one another, neither rose any from his bed in three days.* But this was not occasion'd by any defect of the *celestial Bodies*, either in Light or Motion, because at the same Time *the children of Israel had* (as usually) *light in their dwellings.* And there seems to be another Miracle of the same Nature in the Time of *Hezekiah*. But this did not happen by any *retrograde Motion* of the Sun, or rather by any *retrograde Motion* of the Earth; but only in the *apparent Shadow* of it. Neither was it thus in all Parts of the Earth alike; but only upon the *Sun-dial of Ahaz*. And this, tho' happening only to a private Dial, was sufficient, as it was intended, to satisfy a private Person. When (r) *Hezekiah said unto Isaiah, What shall be the sign, that the LORD will heal me? And that I shall go up to the house of the LORD the third day?* Then *Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing which he hath spoken. Shall the shadow go forward ten degrees? or go backward ten degrees?* And *Hezekiah said, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees.* And *Isaiah the prophet cried unto the LORD, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.* It is (s) certain, that the constant and uniform Motion of the heavenly Bodies receiv'd no Alteration in the Time of *Hezekiah*, as it is evident from the three *Eclipses* of the Moon, which were mention'd by *Ptolomy* (one about eight Years, and the other two about seven Years before it) the *Calculation* whereof, being computed backward from our Times; brings us to the same Time of the Day as it was then observ'd by the *Chaldeans*, in the same Manner as if no *retrograde Motion* of the Sun had happen'd at all. So that neither this in *Hezekiah's* Time, nor the other in the Time of *Moses* could make any Alteration in the Length of the Day or Night, or in any *Astronomical Computations*. And (t) *there was no day like that*, which was in the Time of *Joshua*, either before it or after it, that the LORD hearkned to the voice of a man, for the LORD fought for Israel. And therefore this alone, which was in the Time of *Joshua*, is to be observ'd in all the following *Calculations*.

16. Lastly, We must take it for granted, that the weekly *Sabbaths*, which were observ'd before the Time of the *Mosaical Law*, were observ'd on that Day of the Week, which we call *Sunday*, and not on that Day, which we call *Saturday*. This seems to me to be fully and plainly prov'd by a late Author, who (u) asserts, That all the *Patriarchs* from *Adam* to

*Moses* had stated Places for divine Worship, and a separate Maintenance for the Priests of the most high GOD. That they had set Times for their solemn Assemblies, and that these Times were weekly and of divine Institution; and that particularly when *Cain* and *Abel* sacrific'd, there was no other Computation of such Times, as related to their publick Worship, except by Weeks; and that *Job* himself observ'd a seventh Day. And then he endeavours to prove, that these weekly *Sabbaths* observ'd before the *Mosaical Law*, were *Sundays* and not *Saturdays*. To this end he particularly affirms, that the ancient *Poets* had Respect not to the *Saturday* but *Sunday* in their Encomiums of the seventh Day. That *Tertullian*, *Justin Martyr*, and *Ignatius*, among the primitive Fathers are exprefs for this Purpose; and that *Justin Martyr* affirms in an *Apology* to the best Philosophers then living, that the *Christians* celebrated *Sundays* as the prime Day, wherein GOD perfected the *Creation*. Hence he infers that there was a vast Disparity between the fourth Commandment, as (x) it was deliver'd by GOD, and as (y) it was deliver'd by *Moses*, the first being universal and perpetual, and the other particular and temporary. That the law, which CHRIST JESUS came not to destroy, had reference to the *Antemosaical Sabbath*. That the *Saturday-Sabbath* was only a Memorial of GOD's Deliverance of the Children of Israel out of *Egypt*, and that the *Patriarchs* celebrated the *Sunday-Sabbath* in Hopes of their own by CHRIST's future Resurrection. But the whole Book being professedly written upon this Subject, his Arguments are too many and too long to be here inserted.

17. Another learned and judicious Author (z) expounding the fourth Commandment saith, that nothing is therein expressly requir'd, but that after every six Days Labour there should be a Day of Rest, and that the different Method of computing Days for the fixing upon the Seventh for a stated Rest, is not inserted in this Law. That (a) the Explication of the Day, according to the Letter of the Law is thus, *Six days shalt thou labour, and do all thy work. But the seventh* (that is, after these six) *thou shalt do no work.* It is not said, *The seventh Day of the Week* as the Days are number'd in *Egypt*, or in any other particular Part of the World; but the seventh with reference to the six before mention'd. It is (b) therefore probable, that the Day instituted by *Moses* was not the same which had been observ'd before. If it had been the same, it would vastly have strengthen'd this Law of *Moses* to have inserted an Account of the ancient Practice. But when he seems so much concern'd to establish his Law of the *Sabbath*, and assigns as the main Reason the *Israelites* being

(q) Exod. x. 22, 23. (r) 2 Kings xx. 8, 9, 10, 11. (s) *Clarissimi Usseri Annales ad Annum Periodi Julianæ 4001.* (t) Josh. x. 14. (u) *The Doctrine of the Church of England concerning the LORD's Day, or Sunday*, by J. Smith, from Page 1, to Page 130. (x) Exod. 20. 8, 9, 10, 11. (y) Deut. v. 12, 13, 14, 15. (z) *A Treatise on the religious Observation of the LORD's Day*, Introduction, Page 5. (a) Chap. 1. Sect. 3. Page 18. (b) Chap. 1. Sect. 3. Page 21.



brought out of *Egypt*, on the Day which he now fix'd upon ; and so obtaining Rest from their hard Labours, and also speaking of its being a Sign and Token of a farther Rest, which they were to be led into, and a Miracle must be wrought particularly to secure the Honour of the seventh Day, in GOD's giving them on the day before the bread of two days, that there might not be so much as their seeking for, or preparing their Bread on the seventh Day ; this seems to be a Point so much labour'd, because he fix'd on a Day different from that of the *Patriarchs* ; and therefore he never once mentions the Example of any one of them, tho' that might have done as much to recommend his seventh Day to the Seed of *Abraham*, as any Thing else which he alledg'd. However, this would have been such an additional Strength to his Law, that we can hardly think he would have omitted it, had his seventh Day and the seventh Day of the *Patriarchs* been exactly the same. The more he seems concern'd to secure the Observation of this *Sabbath* (and there is nothing about which he expresses more Concern than this) the more strongly will the Argument here conclude ; that he would have supported it by Alledging the Example of the *Patriarchs*, if their Example had been full to his Purpose.

18. However (c) it is evident, that the Measuring of Time by Weeks prevail'd every where in the World. Those Nations, which had no Knowledge of the *Jewish Records*, fell readily into this. And whatever Names they had to their Days, they had but seven to make up their Week. This plainly shews, that there must be some original Law and Foundation for such a Practice, before the *Jewish Law* was written.

19. And as they divided their Time into Weeks ; so they constantly observ'd one Day in seven as a Day to be kept holy. A *Sabbath* was so much observ'd all the World over, that a seventh Day (as Bishop *Patrick* tells us from *Philo the Jew*) was truly call'd ἑορτὴ πᾶνδνμ@, or the Universal Festival. *Hesiod*, one of the most antient Greek Poets, who is suppos'd to be cotemporary with *Homer*, saith, ἑπὶν ἱβδον ἡμᾶρ, The seventh Day is holy. *Clemens Alexandrinus* (d) hath prov'd by many Authorities, That the very Heathen knew, that the seventh Day was to be kept holy. Others quote *Josephus*, *Aristobulus*, *Homer*, *Eusebius*, and other Authors to this Purpose. And (e) *Steuchius* (a Man of so much Fame for general Learning, that he is said to be worthy of eternal Remembrance, and to be indeed the Ornament of *Italy*) affirms, as the Result of his great Reading and Observation in this Matter, That (f) a seventh Day was every where, and in all Ages accounted venerable and holy. So that when the primitive Fathers tell us, that the

*Patriarchs* did not sabbatize more *Judaorum*, they do not tell us that they kept no *Sabbath* at all, but only that they did not keep the same *Sabbath* with the *Jews* ; and when the heathen World exclaim'd against the *Jewish Sabbath*, they only blam'd it, because it was not the same Day, which others observ'd.

20. And now let us suppose a Day of Rest orderly observ'd from the Creation of the World, and then we must conclude, that the Day, which was in most common and universal Use, was most likely to be GOD's seventh Day. For when *Nimrod* (who is also *Bel*, *Belus*, and *Baal*) began to worship the Host of Heaven, and to set up Idolatry (whose Practice the other Potentates of *Assyria* and *Chaldea* afterward follow'd) it is most reasonable to imagine, that that Day would be appointed for the Worship of their chief God the Sun, which Day the antient *Patriarchs* had in the highest and greatest Veneration. This, no doubt, was the seventh Day according to their Account, which GOD at first bless'd. And therefore the Heathens call'd it *Dies Solis*, and we from them call it *Sunday*.

21. Against this it may be objected, that the seventh Day is mention'd, as the Day which was to be kept holy, and that this must be the seventh Day of the Week, the six first Days whereof were spent in the Creation of the World, and then the seventh Day was observ'd, which must have been the seventh Day of the Week according to the *Jewish Custom*, and not the first Day as we *Christians* do observe it. But to this it may be answer'd, that this seventh Day is no where said to be the seventh Day of the Week. We grant, that it was the seventh Day after GOD's six Days Work ; but yet it was the first Day of the Week from the Creation of Man, and so it hath continu'd ever since. In (g) the Beginning of the sixth Day GOD created the beasts of the earth after their kind, and cattle after their kind, and every creeping thing that creepeth upon the earth after his kind ; so that *Adam* and *Eve* being the last of all the Creatures, were not form'd until the latter End of the sixth Day. And after the Creation of *Adam* he fell into a (h) deep sleep, so that he could not tell how that small Part of the Day pass'd away. The following Night and Day, or the evening and the morning of the seventh day, was therefore *Adam's* first Day. It was in reality the first complete Day of his Life and Being, which like the first fruits were to be dedicated to GOD. And as we cannot but imagine, that *Adam* would so number his days, that he might keep an exact Account how old he was, or how many Days he had liv'd, until Times were otherwise fix'd ; so he would begin the Measure of his Weeks, and the Number of his Days at the same Time. Thus his first Day

(c) Chap. I. Sect. 5. Page 31.

(d) *Stromaton*, Lib. 5.

(e) *Hoffman Lexicon in Steuchium*.

(f) In omni ætate inter omnes gentes venerabilis & facer. *Annotaciones in Gen. ii.*

(g) *Gen. i. 24, to the End.*

(h) *Gen. ii. 21, 22.*



was a *Sabbath*, when his Days and Weeks began, and so after six Days Employment about this Earth, he must go on to make every seventh Day, or the first Day of every Week to be a Day of holy Rest, as the first Day of his Life was; and thus it continu'd without any Interruption until the Time of *Moses*.

22. But when the Day, which GOD had set apart for his own Service, was every where perverted by the heathen World to serve their idolatrous Purposes, and devoted to the Worship of their chief Deity the Sun; and when GOD had chosen *the children of Israel, as a peculiar people to himself*, that they should worship and serve him alone, and had brought them out of the land of *Egypt, and out of the house of bondage*; then he particularly directed in the ten Commandments, that they *should have no other gods but him; and that they should not make unto themselves any graven image, nor the likeness of any thing that is in the heaven above, or in the earth beneath, or in the waters under the earth, and that they should not bow down themselves to them, nor serve them*; because *he was the LORD their GOD*. Thus he thought fit more effectually to break off the *Israelitish* Nation from Idols, and from the Heathen and *Egyptian* Superstitions; and that to this End they should go into a direct Opposition to them in the Day set apart for their religious Rest. For this Reason among others they must keep *Saturday*, when the heathen World observ'd the Day, which they call'd *Dies Solis* or *Sunday*. And in a Way analogous to the first *Sabbath*; as GOD created the World in six Days, and then rested the seventh day from all his works; so *Moses* gave them a Liberty, that six days they should labour, and do all that they had to do. But then he would have them worship the GREAT CREATOR of all Things on that Day, which according to the *Egyptian* Computation of the Week, was then also called *the seventh Day*. This occasion'd the great Aversions between the *Jews* and all other People, and that they were reproach'd as singular, for the Day which they observ'd and kept holy. By this Method they were set at the utmost Distance from the Worship of Idols, and were not to have any Communication with them so much as in the Time and Day of their chief Solemnities. And it must be acknowledg'd, that all this was little enough to preserve the *Jews* from falling into the Idolatry of the Nations round about them.

23. The particular Time, when this Alteration was made, seems plainly to be intimated in (i) these Words, *And in the first day there shall be an holy convocation; and in the seventh day there shall be an holy convocation unto you: no manner of work shall be done in them*. This particularly refers to the first and seventh Days

of the Feast of unleavn'd Bread, which (k) began on the fifteenth Day of the first Month, and ended on the twenty first. And in the Year which the Children of *Israel* went out of *Egypt*, when this Feast was first appointed, it answer'd to the respective Days of the Week; so that on the first Day there might be a holy Convocation, as it was the antient *Sabbath*; and on the seventh Day there might be a holy Convocation, as it was the new *Sabbath*. And thus the (l) Children of *Israel* coming out of *Egypt*, on the Night which began the fifteenth Day of the first Month, might observe that Part of the Day, as long as the Sun appear'd, as a Time of Rest after so long and tedious a Journey. And in the same Manner passing through the *Red Sea*, on the Night which began the twenty first Day of the first Month, according to the constant Opinion of the *Jewish* Writers, and as it is approv'd by our best *Chronologers*, and seeing the next Morning the *Egyptians* dead upon the Sea-shore, they accordingly spent the remaining Part of the Day in praising GOD, and Resting from their Journeys, as they had done on the fifteenth Day of the same Month, or the first Day of the same Week. And thus, as we *Christians* observe the first Day of the Week, because on the first Day CHRIST rose from the Dead, and also we observe *Easter Day*, as the Day of the Year on which this Miracle happen'd; so the *Jews* observ'd the seventh Day of every Week, because on that Day of the Week their Deliverance was compleated; and they also observ'd the twenty first Day of the first Month, or the Feast of unleavn'd Bread, because it happen'd on that Day of the Year. But as the *Jewish Sabbath* was introduc'd, when the *Israelites* came out of *Egypt*; so I shall reserve the farther Discourse thereof for its proper Place.

24. I know, that it is the general Opinion, that the twenty second Day of the second Month, after the *Israelites* came out of *Egypt* was observ'd as a *Sabbath*, and several endeavour thus to prove it. The (m) *Israelites* came into the wilderness of *Sin* on the fifteenth day of the second Month after their departure out of the land of *Egypt*. Immediately upon their Coming thither they murmured against *Moses*, and GOD rain'd Manna for six Days, and the seventh Day was the *Sabbath*. So that according to their Computation the *Sabbath* was on the twenty second Day of the second Month, and consequently on the fifteenth Day of the same. Some urge this as an Argument, that the *Sabbath* was then alter'd from some other Day to the twenty second Day of the second Month, because the *Israelites* travail'd on the fifteenth, and rested on the twenty second as a *Sabbath*. And others plead from hence against the Morality of the *Sabbath*, because the *Israelites* travail'd on the fifteenth Day of the second

(i) Exod. xii. 16. (k) Exod. xii. 18. Levit. xxiii. 5. Num. xviii. 16. Usseri Annales. Exod. xii. 29, 30, 31, 37, 41, 51. et Num. xxxiii. 3.

(l) Vide Clarissimi (m) Exod. xvi. 1, 2, 3,



Month, which must as certainly be a *Sabbath*, as the twenty second was. But in answer to all this, it is no where said, that the six Days, in which the *Manna* rain'd, are to be computed immediately from the fifteenth Day of the second Month, but from the Day on which they murmur'd; neither have we the least Intimation, that they murmur'd on that very Day, when they came to the Wilderness of *Sin*. Without doubt they brought Provision with them for one, two, or more Days, and they who had been so largely sensible of GOD's Mercies, would not murmur, until they were reduc'd to some Extremities. It is probable, that they murmur'd on the *Sabbath* Day, because it was an Act of the whole Congregation of the Children of *Israel*, when they were assembled for a much better Purpose; and then they had the *Manna* rain'd from Heaven the six Days following about their Camps. But the true Account seems to be this. They came to the Wilderness of *Sin* on the fifteenth Day of the second Month. Their Provisions lasted on the sixteenth, seventeenth, and eighteenth Days, and being then spent, they murmur'd on the nineteenth Day, which was their *Sabbath*. A judicious Author (n) tells us, that no other Reason can be giv'n for the mentioning the fifteenth Day of the second Month, but because the *Sabbath* did begin from thence. But another may argue with as much Force of Reason thus, It is certain that the *Sabbath* did not begin from the fifteenth Day of the second Month, because this Day is particularly mention'd, as a Day in which they journey'd, and not as a Day in which they rested. If one particular Person could not find out the true Reason; yet it doth not also follow, that the true Reason cannot be found out by another. It is a sufficient Reason to me, that *Moses* (o) reckoning up their Journeys, puts the Wilderness of *Sin* at the Time of the seventh Resting, which shews, that as they came so far in the Space of a full Month; so they might easily have enter'd *Canaan* in the Space of a whole Year, if their Sins had not caus'd them to wander in the Wilderness.

25. I have been so long on this Subject to prove, that the *Patriarchs* before the Time of *Moses* observ'd the same Day of the Week for a *Sabbath*, which we now observe; because the fixing of the Distance of several Years which happen'd before the Time of *Moses*, from the Birth of *CHRIST*, depends hereon; as particularly the Year of the *Creation*, the Year of the *Flood*, and the Year of the Promise given to *Abraham*, as well as the Year when the *Israelites*, departed out of *Egypt*, which will appear by the following Computations. And as such *Epochas* as these being the most ancient, are the most difficult Parts of *Chronology*; so when these are settled, the rest will be made more easy.

26. In these following (p) *Chronological Ta-*

bles, I place the Year of the *Creation* in the 4007th Year of the World, before the vulgar Year of the Birth of *CHRIST*, which (by adding (q) a Year in these *Tables* for the Year of his Birth) is four Years before the Date hereof, as it is commonly computed, as was the 706th Year of the *Julian Period*. In Order to find out the Days of the Week for the respective Year, I divide the Sum of 706 by 28, or the *Cycle* of Years for finding out the *Dominical Letter*, whence it appears, that the Remainder is 6, which is the Number for the *Cycle* in the said Year, and consequently shews, (r) that the *ancient Sabbatical*, or our *Dominical Letter* for that Year was G. And as the Sun, on the twenty fifth Day of *October* near Noon, came to the Point of the *Autumnal Equinox*; so it is very remarkable, that this was upon a *Thursday*, or the fourth Day of the *Creation*, and consequently that this Day began about the Time of Sun Setting in the Evening before. And it is surprizing to find, how exactly the Place both of the Sun and Moon doth answer to every Thing in the before-going *Hypothesis*, as will appear from (s) the *Calculation* of both, for the twenty fourth Day of *October*, at six of the Clock in the Afternoon, in the *Longitude* of *Babylon*, being the Time in which the fourth Day of the *Creation* began.

27. It appears from this Calculation, that not only the Sun is at such a Distance from the *Equinoctial Line*, as to pass over it the next Day near Noon, which can happen but once in seven Years, on any particular Day of the Week; but the Position of the Moon is also as remarkable. The *Creation* of the Sun and Moon is (t) thus describ'd by *Moses*. And GOD made two great lights, the greater light to rule the day, and the lesser light to rule the night. And GOD set them in the firmament of the heav'n, to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkness. And GOD saw that it was good. This Text seems to tell us, that the Moon was a great light; and so it was, being (u) not a Days Distance from the Place of her Full, and ruling over the Night, as rising within three Quarters of an Hour after Sun set, and thus giving Light unto the World. And as the *Son of Sirach* saith, (x) It was a light, which then decreas'd in her perfection. And (y) as the Moon was in *North ascending Signs*, with a great *North Latitude*; so it rose in the Evening of the sixth Day at about eight of the Clock, which was about half an Hour after the Twilight ended, and was sufficient to give *Adam* a clear Notion of the Evenings, with which the Days were to begin, and make him more sensible of the Benefit of the Moon, which was created for his Use. Besides, it is also remarkable; that this fourth Day of the *Creation* was the fifteenth imaginary Day after the Moon's *Phasis*, or of

(n) J. Smith in his Doctrine of the Sabbath. (o) Num. xxxiii. 11. (p) Table 4. or Chronological Table 1. (q) See this Chapter, Sect. 29. (r) See Table 2. (s) Table 1. (t) Gen. i. 16, 17, 18, 19. (u) The Place of the full Moon being in  $\kappa$  29. 17. 49. and the Moon being in  $\gamma$  10. 19. 54. the Distance of the Moon from the Place of the Full is  $11^{\circ} 02' 05''$  as appears by subtracting the one from the other. (x) Ecclus. xliii. 7. (y) This appears from Calculating the Moon's Rising, in 34 Degrees of Latitude, being the Latitude of *Babylon*, and in the Longitude of that Place, for the Saturday, Oct. 27. Hor. 9. P. M. by which it will appear, that the Sun being then in  $\approx$  2. 28. and the Moon in  $\delta$  21. 04. with *North Latitude*  $3^{\circ} 4'$  at which Time the Twilight ended, Hor. 7. Min. 26. And the Moon rose, Hor. 8. Min. 5.



TABLE the First.

The Calculation of the Sun and Moon's Place for the Longitude of Babylon, at 6 H. P. M. on the Fourth Day of the Creation.									
The Calculation of the Sun's Place. Year of CHRIST 1	Sun's Mot. s. d. '. ''.	Mot. Apog. s. d. '. ''.	The Calculation of the Moon's Place. Year of CHRIST 1	Moon's Mot. s. d. '. ''.	Apog.'s Place	Apog.'s Mot. s. d. '. ''.	Node's Place. Motion to be added	Node's Mot. s. d. '. ''.	
(a) Subtract one Year	11 29 45 40	00 00 00 50	(.) Subtract one Year	04 09 23 03	Motion to be subtracted	01 10 39 51		08 28 36 44	
(a) A Bissextile Day	00 00 59 08	00 00 00 00	(a) A Bissextile Day	00 13 10 35		00 00 06 41		00 19 19 43	
(b) 4000 Years	01 00 13 41	01 25 33 20	(b) 4000 Years	02 13 36 40		01 17 30 00		00 00 03 11	
(b) 7 Years	11 29 18 48	00 00 05 05	(b) 7 Years	06 18 51 59		09 14 45 35		10 27 31 07	
(c) 12 Hours in Joshua's Time	00 00 29 34	00 00 00 00	(c) 12 Hours in Joshua's Time	00 06 35 18		00 00 03 21		04 15 21 12	
(d) Long. of Babylon 3h. 56'. 40".	00 00 09 44	00 00 00 00	(d) Long. of Babylon 3. 56'. 40".	00 02 09 55		00 00 01 06		00 00 01 35	
Total	01 00 56 35	01 25 40 00	Total	02 03 47 30	Total	00 13 06 34	Year of Creat.	01 00 53 23	
The Year of the Creation	08 06 56 28	00 18 23 30	The Year of the Creation	01 28 15 15	Year of Creat. Add	08 29 00 31	Subtract	00 15 08 56	
(e) Octob. 24	09 22 44 14	00 00 00 41	(e) Octob. 24	10 13 23 21		01 03 05 17		00 00 00 48	
(e) Hours 6	00 00 14 47	00 00 00 00	(e) Hours 6	00 03 17 39		00 00 01 40	Total	00 15 44 28	
Middle Motion Apog. subst.	05 29 55 29	00 18 24 11	Moon's simple Motion Physical Parts add	00 14 56 15	Apog.'s Mot. Sun's Place	10 02 07 28	Simple Node Sun's Place	00 15 08 55	
Mean Anamoly	05 11 31 18		Moon's Motion corrected Apogæum Subtract	00 00 03 43	Annual Arg.	05 29 17 49	Sun from Node	05 29 17 49	
Æquation subtract	00 00 37 29		Mean Anomaly	00 14 59 58	Æquat. Add	07 27 10 21	Æq. Substr.	05 14 08 54	
(f) Sun's Place	00 00 37 29		Æquation subtract	10 13 36 46	True Apog.	00 11 29 19	Node's Place	00 00 51 07	
	00 29 17 49		Moon's equal Place in her Orb. Sun's Place subtract	02 01 23 12		00 13 36 47		00 14 17 48	
			Distance of Moon from Sun	00 04 55 14	True Excent. Dif. l. from m. Dif. l. from tr.	50448 11617 6829	Incl. of Lim. Simp. Lat. Proport. Parts	05 16 39 00 21 04 00 01 11	
			Variation add	00 10 04 44			Moon's Lat. South Ascending	00 22 15	
			Moon's true Place in her Orb. Node's Place subtract	05 22 17 49					
			Argument of Latitude	06 10 46 55					
			Reduction add	00 00 13 55					
			(f) Moon's true Place	00 10 18 39					
				00 14 17 48					
				11 24 00 51					
				00 00 01 15					
				00 10 19 54					

(a) Chap. I. Sect. 3, 4. (b) Chap. I. Sect. 26. (c) Chap. I. Sect. 14, 15. (d) Chap. I. Sect. 9, 10, 11, 12, 13. (e) Chap. I. Sect. 26. (f) Chap. I. Sect. 27.

These Calculations are true, Witness Charles Leadbetter.



the Month, according to the ancient Way of Reckoning. This *Adam* might be sensible of after some Time, by keeping an Account of the Days of his Life. For as soon as he knew how many Days did make a Month, he might know how many Days were wanting to fill up the first Month, and so he might reckon, that the *Creation* of the Luminaries was upon the suppos'd fifteenth Day of the first Month. And this may be the Reason, that the *Jews* in Conformity to the ancient *Patriarchs*, when they began their Year, did not reckon from the new Moon, which began the Month. But that was always accounted the first Month, whose fifteenth Day was either the Day of the Sun's Transit over the *Equinox*, as at the *Creation*, or that which immediately follow'd. And such a Position (2) of the Heavens, as this was, in which the Sun passes over a Point given upon a particular Day of a Week, and a particular Day of the Moon's Age, is so rare, as not to happen above once in two hundred Years.

28. Such a Position makes it probable, that the Motion of the celestial Bodies, or of our Earth receiv'd no Alteration at the Time of the Deluge, notwithstanding what hath been asserted to the contrary. If such an Alteration should be granted, it would intirely spoil all the precedent *Astronomical Calculations*, particularly such as relate to the *Creation* of the World and the Beginning of the *Flood*. The Advancing of this Notion was occasion'd by another, *viz.* That the Deluge was caus'd by the Passage of the *Comet*, which was seen in 1680 so near the Earth, as to affect it in such a stupendous Manner by its *Atmosphere*; the Truth whereof depends upon two Suppositions, First. That the common *Chronological Tables* are true in Respect to the Year of the Flood, and Secondly, that this *Comet's Motion* is rightly calculated, and therefore admitting, that the latter Supposition is true; yet if I have rightly stated this Matter (and I hope it will appear so to be) this *Comet* came not to the Earth's Orb until four Years after the Flood, which intirely spoils all Notions of this Nature. They who look upon the Deluge as the miraculous Effect of an almighty Power to take Vengeance on a sinful World, may be fully satisfy'd, how it came to pass, without any farther Inquiry, and that the Destruction of every living Creature (those in the Ark only excepted) was all that was intended; and they who ask concerning any Particular, *Why it was so?* may receive a satisfactory Answer, Because GOD thought fit that it should be so. And they, who with all Modesty and Humility

do inquire, *How can these things be?* may have all their Doubts and Scruples resolv'd from the Mouth of CHRIST himself in a few Words (a) *With men it is impossible, but not with GOD; for with GOD all things are possible.* But the many Attempts us'd of late to resolve it into the Effects of natural Causes, seem rather to be a Limitation of the GOD of Nature, as if in such an extraordinary Case he could not act without it, and is not only attended with such horrid Consequences, which I dare not mention, but hath prepar'd the Way to the boldest Attack upon the Credit of Miracles and all divine Revelation, which perhaps was ever seen or heard of since the World began. Philosophy, which was intended only as an Handmaid to Divinity, is too often exalted into the Throne to depose her Mistress, and too many Men treat of *Scripture* Truths by inquiring after them in such a Manner, as if the principal Thing, which they intended, was to prove them to be false. And the many Difficulties, which are rais'd about them in this Age of Infidelity, seem to have no other View, than to make them all suspected, and so to lessen the Authority of that Book, which gives us this Account; and if it can be exploded, then all Things must be false, which some private Persons say, that they cannot comprehend, and all Laws must be void, which they are not willing to submit to, which will lessen the publick Authority both of GOD and Man, and then the *Creation* of the World, and the Resurrection of our Bodies must expect to meet with the same Treatment, and at last all Notions of the Immortality of the Soul, and all future Rewards and Punishments will be look'd upon only as idle Fancies. That one large heavy Body will attract another from its own Orb is too evident to be denied; but the Wisdom, Power, Goodness and Providence of GOD seems to be very evident in this, that notwithstanding such an Alteration when the Earth and Planets return to their own Orbs, they go on in the same Motion, which they had before. Thus (†) *The LORD is king, and the Governour of the whole World, he hath girded himself with strength, to prevent such Confusions, which would otherwise happen, he hath made the round world so sure, that it cannot be moved.* And ever since the world began hath his throne been establish'd, and his Dominion hath been from everlasting. The Moon, which is the nearest Planet to us, is attracted out of her Orb by the Force of the Sun, either annually by the Sun's mean Anomaly or Distance from the *Apogæum*, or

(2) As there are seven Days in a Week; so the Sun could only pass over the Autumnal Equinox on a Thursday, probably but once in seven Years; and as there are at least nine and twenty Days in a Lunar Month, so by multiplying 29 by 7 it appears, that the fifteenth Day of the Month could probably happen at such a Time only once in 203 Years. But if we consider, that the Sun came to the Autumnal Equinox at or near Noon in that Day; and that the Moon came to her ascending Node, at Hor. 2. A. M. as if the one was to begin its Motion from a particular remarkable Point of the Equinoctial, and the other from a particular remarkable Point of the Ecliptick, notwithstanding their constant Variation from thence, and that the Moon in the Evening of the sixth Day, when Adam was created, had so great and such an increasing North Latitude, and was in North ascending Signs, which made her rise the earlier. All these Things put together make such a remarkable Position of these two Luminaries, that it is more than probable, that the like, in all Respects, hath not happen'd since the Year of the Creation. (a) Mark x. 27.

(†) Psal. xciii. 1, 2, 3.



monthly by its Full and Change, which is call'd *The Variation*. Besides the *Moon* is drawn at every Change farther from the Earth, and at every Full nearer to the Earth by the same Force, and the Attraction at the Change is greater than at the Full, but yet all Things return afterward to a regular Order. And GOD hath given us above an hundred thousand Instances of this Nature in the Planet nearest to us, when no such Effect hath follow'd as hath been imagin'd, that we might not ascribe too much to a single Instance of the same Nature on another Occasion. Besides, If a Comet upon its Approach to the Earth's Orb should attract the Earth to a greater Distance from the Sun, yet after it had been equidistant from the Sun, it would attract it again toward the same Orb, and if upon its approach from the Earth's Orb it should attract the Earth nearer to the Sun; yet after it had been equidistant from the Sun with the Earth it would attract it back again, and leave it nearer its own former Orb. So before such a prodigious Alteration is asserted by the Coming of a Comet near the Earth, it should be well consider'd, Whether an Elliptick Motion, and an *Aphelion* and *Perihelion* being common to all the other Planets as well as to the Earth, this *Phænomenon* cannot as well be accounted for some other Way? Secondly, If the coming down of one single Comet should make so vast an Alteration in the Orb of our Earth, why the same Comet having descended seven Times, and above twenty other Comets, which descend more frequently should never since make the least Alteration (which we know of) in any one of the Planets either as to their Motion or especially their Latitude, which would be more easily discern'd? Thirdly, Whether such a Comet passing (as is suppos'd) from the Orb of the Earth to the Sun in about ten Days could have Time enough to draw the Earth both from and to the Sun at different Times so far that the Excess should be an Eccentricity of about 1350000 Miles, or four Times the Distance between us and the Moon? Fourthly, Whether any Comet is big enough for such a prodigious Attraction in so short a Time? Fifthly, Whether it would have been possible for any Creature to have liv'd in the Ark under such a prodigious Motion both to and from the Sun at different Times, as is supposed in such a Case? Sixthly, Whether such a prodigious Motion in so short a Space would not have destroy'd the Earth, and have scatter'd it into Atoms? And Lastly, If this Comet should make so great an Attraction in this Orb of the Earth, and comes always nearer to the Orb of *Venus*, whether at another Time it might not have came so near to *Venus* herself, as to have made a greater Attraction? Whereas at this Time tho' the Eccentricity of the Earth being in proportion to its Distance from the Sun is as 1 to 60; yet the same Proportion of *Venus* is but as 1 to 140. Con-

cerning all which Queries I shall determine nothing, but leave it all to those who are more learned in these Studies to make the Computations, if they shall think it to be worth their Labour. There are others who tell us, that before the Flood the Poles of the *Ecliptick* and the *Equator* were the same, and consequently that there was but one Season, *Ver erat æternum*, throughout the Year. And yet the *Scripture* tells us, that (b) before the Flood, there was *seed time and harvest, and cold and heat, and summer and winter*, as constantly succeeding each other as *day and night*. Others tell us, that before the Flood there was only an intire Plain without either Mountains or Rivers, or Seas. But the *Scripture* tells us, (c) that on the *third day* of the *Creation* GOD commanded the waters of the Earth to be *gather'd together in one place*, and that the *dry land* should appear. *And it was so. And GOD called the dry land earth, and the gathering together of the waters called he Seas. And GOD saw that it was good.* That (d) a river went out of *Eden*, and from thence it was parted, and became into four heads; which are so describ'd by their Names, and by the Countries, thro' which they pass, that even at this Time we exactly know two of them, and can guess with the utmost Probability of the other two. And to urge no more Texts, (e) The Son of GOD, who was set up from everlasting, from the beginning, or ever the earth was, is thus describ'd as existing from the *Creation*. *When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settl'd; before the hills was I brought forth: While as yet he had not made the fields, nor the highest part of the dust of the world. When he prepar'd the heavens I was there; when he set a compass upon the face of the depth. When he established the clouds above, when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment, and when he appointed the foundations of the earth. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of the earth.* So that from these, and (f) the like Descriptions we may conclude it most agreeable to *Scripture* to affirm, that in the ordinary Course of Nature, (g) *All things continue as they were from the beginning of the creation.* And when (h) vain man would seem wise by advancing such Notions in *Philosophy*, which contradict the *Scriptures*, they need no other Answer but this, (i) *Let GOD be true, but every such man be counted for a liar.*

29. For the more easy computing of the ancient *Jewish* and *Patriarchal* Years, and reducing them to *Julian* Years, and also, for the

(b) Gen. viii. 22.

(c) Gen. i. 9, 10.

(d) Gen. ii. 10, 11, 12, 13.

(e) Prov. viii. 22 to 32.

(f) Psal. lxxiv. 16, 17. Psal. civ. 5, 6, 7, 8, 9, 10.

(g) 2 Pet. iii. 4.

(h) Job xi. 12.

(i) Rom. iii. 4.



finding out of their *Sabbath*, or Days of Worship, I have added (k) two Tables; the Use of them is, to find the Day of the *Julian* Year, and also the Day of the Week, in which any given Day of the *Patriarchal* or *Jewish* Year did happen. Thus, Find by the *Calculation* of the *Moon's*  $\phi\acute{\alpha}\sigma\iota\varsigma$ , or first Appearance, (of which (l) afterward) or the first Day of the *Patriarchal* or *Jewish* Year given, as it is in the *Julian Calendar*. From thence take (m) the *Number* corresponding to the Day before, either in the *Common* or *Bissextile* Year. To this add (n) the *Number* corresponding to the *Patriarchal* or *Jewish* Year, and the Total is (o) the *Number*, which in the *Julian Calendar* shews the Day of the Month requir'd.

To find the Day of the Week, Divide the Year of the *Julian Period* by 28. and with the Remainder enter the second Table, where you will find a *Dominical* or *Sabbatical Letter* for a *Common* Year, or two Letters for a *Bissextile* or *Leap* Year, the first Letter answering to the two first Months, and the second Letter answering to the ten last Months. These Letters (p) will shew the *Sabbaths*, or LORD's Days, opposite to the respective Days of the Month, by which any other Days of the Week are easily found out.

An Example of this we have in (q) this present Chapter, and the Addition of the two following will be sufficient to illustrate this Rule.

First, The Flood began (r) on the *seventeenth day of the second month*, which was (s) *seven days* after GOD had (t) spoken unto *Noah*. Therefore GOD spake unto *Noah* on the tenth Day of the second Month. I desire to know, what Day of the *Julian* Year, and what Day of the Week this was.

Answer, According to these Tables the Flood began in the 2352d Year before CHRIST, I find by (u) *Calculation*, that the Year began upon the twelfth Day of *October*, the Moon being first visible on the Evening before. This being a *Bissextile* Year, the (x) *Number* corresponding to that Day is 286. and therefore the *Number* corresponding to the last Day of the *Patriarchal* Year is 285. The (y) *Number* corresponding to the tenth Day of the second Month is 40. which added to 285 is 325. and this (z) *Number* in the *Bissextile Column* answers to *November* 21. and was the Day of the Month when GOD spake to *Noah*.

To find the Day of the Week. According to these Tables the Flood happen'd in the 2361st Year of the *Julian Period*, which being divided by 28. the Remainder is 9. So that (a) C is the ancient *Sabbatical Letter* for the latter Part of that Year, and proves (b) that it was upon the Day of their *Sabbath*, when GOD spake unto *Noah*.

Secondly, In (c) the following Year on the *twenty seventh day of the second month* GOD

spake again unto *Noah*. I desire to know on what Day of the *Julian Year*, and on what Day of the Week this also was.

Answer, I find by (d) *Calculation*, that the new Year began on the second Day of *October*. The (e) *Number* corresponding to that Day is 275. and therefore the *Number* corresponding to the last Day of the preceding Year is 274. The (f) *Number* corresponding to the twenty seventh Day of the second *Patriarchal Month* is 57. which added to 274 makes 331. which answers in a common Year to (g) the twenty seventh Day of *November*, on which Day GOD spake again to *Noah*.

To find the Day of the Week for the same Day in the same Year in these Tables. The Year of the *Julian Period* is 2362. which being divided by 28. the Remainder is 10. which Number (h) shews B to be the ancient *Sabbatical Letter* for that Year, and (i) that it was the Day of their *Sabbath*, when GOD spake again unto *Noah*.

T A B L E the Second.			
The Dominical and Sabbatical Letters, corresponding to the Numbers of the Solar Cycle.			
The Solar Cycle.	The Patriarchal Sabb. Letter.	The Jewish Sabb. Letter.	The Christian Domin. Letter.
1	G, F	F, E	G, F
2	E	D	E
3	D	C	D
4	C	B	C
5	B, A	A, G	B, A
6	G	F	G
7	F	E	F
8	E	D	E
9	D, C	C, B	D, C
10	B	A	B
11	A	G	A
12	G	F	G
13	F, E	E, D	F, E
14	D	C	D
15	C	B	C
16	B	A	B
17	A, G	G, F	A, G
18	F	E	F
19	E	D	E
20	D	C	D
21	C, B	B, A	C, B
22	A	G	A
23	G	F	G
24	F	E	F
25	E, D	D, C	E, D
26	C	B	C
27	B	A	B
28	A	G	A

(k) Tab. 2, and 3. (l) Chap. 3. (m) Tab. 3. (n) Tab. 3. (o) Tab. 3. (p) Tab. 3.  
(q) Parag. 24. (r) Gen. vii. 11. (s) Gen. vii. 10. (t) Gen. vii. 1. (u) Tab. 5.  
(x) Tab. 3. (y) Tab. 3. (z) Tab. 3. (a) Tab. 2. (b) Tab. 3. (c) Gen. viii. 13.  
14, 15. (d) Tab. 6. (e) Tab. 3. (f) Tab. 3. (g) Tab. 3. (h) Tab. 2. (i) Tab. 3.  
E TABLE



TABLE the Third.

The Julian and antient Patriarchal and Jewish Year, with the Dominical Letter and Numbers corresponding to each Day of the Month.

JANUARY. Month the First.						FEBRUARY. Month the Second.						MARCH. Month the Third.					
The old Jewish Month Nisan.	The Patriarchal Month Tifri.	Day of the Month. The Eastern Years.	Days of Biflexile Years.	Days of Common Years.	Dominical Letter.	The old Jewish Month Iyar.	The Patriarchal Month Sivan.	Day of the Month. The Eastern Years.	Days of Biflexile Years.	Days of Common Years.	Dominical Letter.	The old Jewish Month Sivan.	The Patriarchal Month Chifau.	Day of the Month. The Eastern Years.	Days of Biflexile Years.	Days of Common Years.	Dominical Letter.
1	1	1	1	1	A	1	1	1	1	1	D	1	1	1	1	1	D
2	2	2	2	2	B	2	2	2	2	2	E	2	2	2	2	2	E
3	3	3	3	3	C	3	3	3	3	3	F	3	3	3	3	3	F
4	4	4	4	4	D	4	4	4	4	4	A	4	4	4	4	4	A
5	5	5	5	5	E	5	5	5	5	5	B	5	5	5	5	5	B
6	6	6	6	6	F	6	6	6	6	6	C	6	6	6	6	6	C
7	7	7	7	7	G	7	7	7	7	7	D	7	7	7	7	7	D
8	8	8	8	8	A	8	8	8	8	8	E	8	8	8	8	8	E
9	9	9	9	9	B	9	9	9	9	9	F	9	9	9	9	9	F
10	10	10	10	10	C	10	10	10	10	10	G	10	10	10	10	10	G
11	11	11	11	11	D	11	11	11	11	11	A	11	11	11	11	11	A
12	12	12	12	12	E	12	12	12	12	12	B	12	12	12	12	12	B
13	13	13	13	13	F	13	13	13	13	13	C	13	13	13	13	13	C
14	14	14	14	14	G	14	14	14	14	14	D	14	14	14	14	14	D
15	15	15	15	15	A	15	15	15	15	15	E	15	15	15	15	15	E
16	16	16	16	16	B	16	16	16	16	16	F	16	16	16	16	16	F
17	17	17	17	17	C	17	17	17	17	17	G	17	17	17	17	17	G
18	18	18	18	18	D	18	18	18	18	18	A	18	18	18	18	18	A
19	19	19	19	19	E	19	19	19	19	19	B	19	19	19	19	19	B
20	20	20	20	20	F	20	20	20	20	20	C	20	20	20	20	20	C
21	21	21	21	21	G	21	21	21	21	21	D	21	21	21	21	21	D
22	22	22	22	22	A	22	22	22	22	22	E	22	22	22	22	22	E
23	23	23	23	23	B	23	23	23	23	23	F	23	23	23	23	23	F
24	24	24	24	24	C	24	24	24	24	24	G	24	24	24	24	24	G
25	25	25	25	25	D	25	25	25	25	25	A	25	25	25	25	25	A
26	26	26	26	26	E	26	26	26	26	26	B	26	26	26	26	26	B
27	27	27	27	27	F	27	27	27	27	27	C	27	27	27	27	27	C
28	28	28	28	28	G	28	28	28	28	28	D	28	28	28	28	28	D
29	29	29	29	29	A	29	29	29	29	29	E	29	29	29	29	29	E
30	30	30	30	30	B	30	30	30	30	30	F	30	30	30	30	30	F
31	31	31	31	31	C	31	31	31	31	31	G	31	31	31	31	31	G
APRIL. Month the Fourth.						MAY. Month the Fifth.						JUNE. Month the Sixth.					
The old Jewish Month Tamuz.	The Patriarchal Month Tebet.	Day of the Month. The Eastern Years.	Days of Biflexile Years.	Days of Common Years.	Dominical Letter.	The old Jewish Month Sivan.	The Patriarchal Month Chifau.	Day of the Month. The Eastern Years.	Days of Biflexile Years.	Days of Common Years.	Dominical Letter.	The old Jewish Month Sivan.	The Patriarchal Month Chifau.	Day of the Month. The Eastern Years.	Days of Biflexile Years.	Days of Common Years.	Dominical Letter.
1	1	1	1	1	A	1	1	1	1	1	D	1	1	1	1	1	D
2	2	2	2	2	B	2	2	2	2	2	E	2	2	2	2	2	E
3	3	3	3	3	C	3	3	3	3	3	F	3	3	3	3	3	F
4	4	4	4	4	D	4	4	4	4	4	A	4	4	4	4	4	A
5	5	5	5	5	E	5	5	5	5	5	B	5	5	5	5	5	B
6	6	6	6	6	F	6	6	6	6	6	C	6	6	6	6	6	C
7	7	7	7	7	G	7	7	7	7	7	D	7	7	7	7	7	D
8	8	8	8	8	A	8	8	8	8	8	E	8	8	8	8	8	E
9	9	9	9	9	B	9	9	9	9	9	F	9	9	9	9	9	F
10	10	10	10	10	C	10	10	10	10	10	G	10	10	10	10	10	G
11	11	11	11	11	D	11	11	11	11	11	A	11	11	11	11	11	A
12	12	12	12	12	E	12	12	12	12	12	B	12	12	12	12	12	B
13	13	13	13	13	F	13	13	13	13	13	C	13	13	13	13	13	C
14	14	14	14	14	G	14	14	14	14	14	D	14	14	14	14	14	D
15	15	15	15	15	A	15	15	15	15	15	E	15	15	15	15	15	E
16	16	16	16	16	B	16	16	16	16	16	F	16	16	16	16	16	F
17	17	17	17	17	C	17	17	17	17	17	G	17	17	17	17	17	G
18	18	18	18	18	D	18	18	18	18	18	A	18	18	18	18	18	A
19	19	19	19	19	E	19	19	19	19	19	B	19	19	19	19	19	B
20	20	20	20	20	F	20	20	20	20	20	C	20	20	20	20	20	C
21	21	21	21	21	G	21	21	21	21	21	D	21	21	21	21	21	D
22	22	22	22	22	A	22	22	22	22	22	E	22	22	22	22	22	E
23	23	23	23	23	B	23	23	23	23	23	F	23	23	23	23	23	F
24	24	24	24	24	C	24	24	24	24	24	G	24	24	24	24	24	G
25	25	25	25	25	D	25	25	25	25	25	A	25	25	25	25	25	A
26	26	26	26	26	E	26	26	26	26	26	B	26	26	26	26	26	B
27	27	27	27	27	F	27	27	27	27	27	C	27	27	27	27	27	C
28	28	28	28	28	G	28	28	28	28	28	D	28	28	28	28	28	D
29	29	29	29	29	A	29	29	29	29	29	E	29	29	29	29	29	E
30	30	30	30	30	B	30	30	30	30	30	F	30	30	30	30	30	F
31	31	31	31	31	C	31	31	31	31	31	G	31	31	31	31	31	G







TABLE the Third continu'd.					
The two last Patriar. and Jewish Months in the Embolimæan Year.					
Month the Twelfth.			Month the Thirteenth.		
Day of the Month.	The Patriarchal Month Elul.	The old Jewish Month Adar.	Day of the Month.	The Patriarchal Month V'colul.	The old Jewish Month V'edar.
1	331	331	1	361	361
2	332	332	2	362	362
3	333	333	3	363	363
4	334	334	4	364	364
5	335	335	5	365	365
6	336	336	6	366	366
7	337	337	7	367	367
8	338	338	8	368	368
9	339	339	9	369	369
10	340	340	10	370	370
11	341	341	11	371	371
12	342	342	12	372	372
13	343	343	13	373	373
14	344	344	14	374	374
15	345	345	15	375	375
16	346	346	16	376	376
17	347	347	17	377	377
18	348	348	18	378	378
19	349	349	19	379	379
20	350	350	20	380	380
21	351	351	21	381	381
22	352	352	22	382	382
23	353	353	23	383	383
24	354	354	24	384	384
25	355	355			
26	356	356			
27	357	357			
28	358	358			
29	359	359			
30	360	360			
				Embolimæan Year ends	Embolimæan Year ends.

Note, That 19 Julian Years make 6939d 18<sup>h</sup> and the twelve common Years among the Jews of 354 Days, with the seven Embolimæan Years of 184 Days, which are in the same Space of Time, make but 6936 Days; so that in nineteen Years among the Jews it must happen, that sometimes three Days and sometimes four Days must be wanting to make the Number complete: Hence it is evident, that not only some of the common Jewish Years must consist of 155 Days, but also that another Embolimæan Month must be inserted in about 152 Years. But I have taken no Notice either of the additional Day, or of the extraordinary Embolimæan Month in these Tables, because they are of no Use in the following Calculations.

30. How long *Adam* continu'd in the State of Innocency cannot be so easily determin'd. There are some who affirm, that he fell on the same Day in which he was created, and endeavour to prove this Assertion, from (k) the Words of the *Psalmist*, who having shewn the carnal Confidence of Man, proves it to be vain from this Expression, *Man being in honour abideth not*; or as others translate it, *Adam being in honour lodged not there all night*. But this is impossible. The most probable Account is this, *Adam* was created toward the latter End of the sixth Day, being the last of all the Creatures. On this Day GOD caused a deep sleep to fall upon *Adam*, took one of his ribs, and form'd *Eve* thereof, but conceals her from him. Immediately upon this follows the *Sabbath*, or Day of Rest. On the next, or eighth Day, GOD brings all the beasts of the earth, and all the fowls of the air to *Adam*, whilst he gave names to them all; but observing that

all the other Creatures had Mates, he could not but be griev'd, because he alone was left destitute of such a Comfort and Assistant. Upon this GOD brings *Eve* to *Adam*, who presently knew who she was, and of what she was made, and is a plain Argument, that we shall know one another in Heaven, when we shall be restor'd to our primitive Innocency. Then GOD instituted the holy Ordinance of Marriage to continue to the End of the World, joyn'd *Adam* and *Eve* together in this State, took them from the Place where they were, and sett'd them in the Garden of *Eden*, which he had before made, to dress it, and to keep it, with a full Liberty to eat of the fruit of every tree in the garden, except the tree of knowledge of good and evil. On the ninth Day *Adam* and *Eve* follow their Work, and the Devil, envying their Happiness, contrives Means to make them lose their Innocency, and so to plunge them and their Posterity into Misery,

(k) Psalm xlix. 9, 10. ואדם ביקר בל ילין



and it was not long before he was too successful. Our *Saviour* saith, that (l) the Devil *was a murderer from the beginning*. The *Syriack Translation*, which Language CHRIST spoke, renders it *from in the beginning*, the common Phrase, whereby the *Jews* express'd the six Days of the *Creation*. The *Jews*, who stood by and heard these Words, could no otherwise understand them, than that the Devil *was a murderer* from that very Day in which *Adam* was made, or from a Time very near it. And since (m) *whosoever hateth his brother is a murderer* in the Sight of GOD; so in this Sense he murder'd our first Parents, at least intentionally, on the Day that they were created. And so CHRIST meant in these Words, as speaking according to the common and familiar Language of that Nation. It is therefore without all Question, that the Devil would lose no Time; but as he was fallen himself, so being full of Spite at the Happiness and Honour of *Adam*, he would hasten all that he could to bring him out of that State, which he so much envy'd. Besides, if *Adam* and *Eve* had been long practis'd in Obedience, they had not been so soon shaken, when they came to be try'd. And the Speech of *Eve* to the Serpent (n) as it is in the *Hebrew*, *We shall eat of the fruit of the trees of the garden*, and not *We have eaten*, seems to intimate that they had tasted but of few Trees before. And it is evident, that they had not as yet tasted of the Fruit of the Tree of Life, (which they could not but desire) tho' it grew in the middle of the garden. It is therefore most probable, that (o) the other Occurrences mention'd in the *Scriptures*, might take up so much Time, as until the tenth Day from the Beginning of the *Creation*, and that (p) on the tenth Day our first Parents fell from their original State of Innocency. And it is remarkable, that (as if it was to keep up the Remembrance of this great Misfortune) the tenth Day of the seventh Month among the *Jews* (which answer'd to the tenth Day of the first Month in former Ages) was appointed by GOD, as (q) *a day of atonement*, or a solemn Fast, (call'd (r) *the fast* by Way of Eminency) in which there was to be *an holy convocation*, and *an offering made by fire*, and every Person, whether he was one of their own Tribes, or a stranger, which sojourn'd among them, was oblig'd to afflict his soul, under the Penalty of being cut off from among his people. The great Afflictions and Humiliations, so solemnly to be perform'd, seem all to shew, that on this Day Afflictions began, and that they should be all humbled for that Sin, of which they were all guilty in their

first Parents, and which was the first Cause of all the Miseries, that have happen'd ever since. However, the great Solemnities us'd (s) on that Day may induce us to believe, that there was a more than ordinary Occasion for them; and all other Accounts hitherto given (which I know of) are no Way satisfactory. Among all those Rites and Ceremonies, that of the (t) two Goats cannot be omitted. On this Day of Expiation the Scape Goat was presented, and the other was sacrific'd. On the same Day that *Adam* and *Eve* sinn'd, they were condemn'd but escap'd, and (u) GOD made them coats of skins, and cloath'd them. These Skins were suppos'd to be taken from the Beasts which were sacrific'd. Thus as Sin brought Death among the Creatures; so the first living Creature that died was a Type of CHRIST, who was (x) *the lamb of GOD slain from the foundation of the world*. On the Day that *Adam* sinn'd, he had the Promise of a *Saviour*, that (y) the seed of the Woman should bruise the Serpent's head. And on this Day of the Year alone the *Jews* thought it lawful that the sacred Name JEHOVAH should be pronounc'd by the High Priest alone, when he came out of the Holy of holies, and when the Promise seem'd to be repeated in the strongest Terms, (z) *The LORD shall bless thee, and shall keep thee. The LORD shall make his face to shine upon thee, and shall be gracious unto thee. The LORD shall lift up the light of his countenance upon thee, and shall give thee peace*. On the Day that *Adam* sinn'd he was liable to die; but he escap'd, and (a) a sin-offering interpos'd; and GOD appointed CHRIST JESUS for a Mediator, on whom as on the Goat the Lot fell, that he should be crucify'd and slain. The *Jews* tell us, that the Scape Goat was tumbl'd from a high Rock and dash'd in Pieces. For this there was no Command in *Scripture*, but only (b) that he should be sent into a land not inhabited. *Josiphus* saith, that he was (c) sent into a Desert without Bounds, (as the World was at first) which must be those Deserts of Arabia, that lay eastward from the Land of Canaan. Thus *Adam* was expell'd into a barren and an uncultivated Land, and he went eastward because (d) on that Side of the Garden the Cherubims were plac'd to prevent his Returning again. And the *Hebrew* Phrase (e) *a land of separation* to which the Goat was sent, seems more particularly to allude thereto. As he, who convey'd away the Scape Goat, was thereby render'd unclean; so all the Posterity of *Adam* was unclean by him. And as he, who was unclean by Accompanying the Scape Goat, was oblig'd to wash his cloaths

(l) Joh. viii. 44. (m) 1 Joh. iii. 15. (n) Gen. iii. 2. (o) Gen. ii, and iii. (p) Vide Clarissimi Usseri Annales. (q) Levit xxiii. 27, 28. and xxv. 9. (r) Acts xxvii. 9. (s) Levit. xvi. 29. and throughout the whole Chapter. Levit. xxiii. 26, &c. and Num. xxix. 7, &c. (t) Levit. xvi. 5. (u) Gen. iii. 21. (x) Revel. xiii. 8. (y) Gen. iii. 15. (z) Num. vi. 24, 25, 26. (a) Thus Gen. iv. 7. the Hebrew Word מִזְבֵּחַ is of the Masculine Gender, contrary to Grammar, and the general Use of the Word, and so alludes to CHRIST, who 2 Cor. v. 21. was made sin, or a sin-offering for us. (b) Levit. xvi. 22. (c) Εἰς ὑπερβολὴν ἐρημίας. (d) Gen. iii. 24. (e) Levit. xvi. 22.



and bath himself in water, before he was fit to come into the Camp, which might conveniently be done in the River *Jordan*; so CHRIST JESUS by being baptiz'd in *Jordan*, did (as our Church expresseth it) *sanctify water to the mystical washing away of sin*, and especially of that Original Sin, which we had by *Adam*, it being thus apply'd to such who had no other. Thus all Mankind, to whom *Adam's* first Transgression is imputed, must be baptiz'd with water, before they can come into the camp, be admitted into the Congregation, or esteem'd as Members of the Church of CHRIST. And tho' some Parts of the *Jewish* Law were dark and obscure; yet the Doctrine of *Original Sin* was (f) clearly reveal'd, and (g) plainly express'd. It may be objected, that it is very improbable, that *Adam* and *Eve* would stay so long in Paradise, and not eat of the Fruit of the Tree of Life. But to this it may be answer'd, that upon Supposition, that he was brought thither on the eighth Day, and fell on the tenth, he could be there but one whole Day and Part of two more before he fell, and made us all liable to Death; and so long was CHRIST JESUS in a State of Death, before he deliver'd us from it. But when *Adam* was in this happy State, he presum'd like St. *Peter* too much upon his own Strength, and perhaps might be willing to intitle his Posterity to eternal Life by his own Obedience; and so he neglected to taste of this Fruit, until he was hurry'd away by the Violence of the Temptation, and then he lost the Opportunity.

31. There have been some Men, who (considering the long Lives of the Patriarchs) have entertain'd an Opinion, that (h) the Years in that Age were not *Solar* but *Lunar* Revolutions, that is, so many *Lunar* Months, of which seven and thirty do make something more than three of our common Years. And thus they say, that (i) *Methuselah*, the oldest Man mention'd in the Scripture, liv'd nine hundred and sixty nine Years, or *Lunar* Months, so that he died, according to our Computation, when he was about eighty Years of Age. But he who only considers, that if this was true, then (k) five of the *Antediluvian* Patriarchs must each of them have a Son before they were nine Years old, and that also (l) *Cainan*, *Mahalaleel*, and *Enoch*, must each of them have a Son in the sixth Year of their Age, according to our Computation, may without any other Arguments be convinc'd, that this Hypothesis is impossible. Besides, the Genealogies between the Flood and *Abraham*, together with those of the later *Patriarchs*, will afford much greater Difficulties; all which will be easily remov'd upon this Supposition, that the Lives of Men did gradually grow shorter from

the Creation to the Time of *Moses*, in the same Manner as the *Scriptures* relate them. Had the ancient Years been *Lunar* of one Month, and not *Solar* of twelve, by which the same Duration of Life had been differently measur'd in different Ages, the Number of Years which Men liv'd, must have alter'd on a sudden in the Proportion of twelve to one, when the Year was chang'd from being *Lunar* to *Solar*, which would no doubt have been refer'd to, and they could not have alter'd gradually and gently, as it is evident that they did. If the Years were *Lunar*, when the *Patriarchs* liv'd between nine hundred and a thousand, what Years must they be immediately after the Flood, when they liv'd between four and five hundred? Or after the Tower of *Babylon* was built, when they were shortn'd to between two and three hundred? Or in *Jacob's* Time, when their Lives were between one and two hundred Years? Or how can they account for the respective Years, in which these *Patriarchs* had Children? But St. *Augustine* (m) hath long since confuted this Notion in this Manner: *How can it be said*, that (n) the waters were upon the earth in the six hundredth year of Noah's life, in the second Month, and the seventeenth day of the month, unless the Months were the same as they are now? And if the Months were the same, Why not the Years? And afterward in the End of the Flood it is thus written, (o) The ark rested in the seventh month, on the seventeenth day of the month upon the mountains of Ararat. And (p) in the tenth month upon the first day of the month were the tops of the mountains seen. And this first Month, second Month, seventh Month, and tenth Month, happen'd in the (q) same Year of Noah's Life, who liv'd (r) nine hundred and fifty Years. And (s) in the second month on the seven and twentieth day of the month, GOD spake again unto Noah. So that here are ten Months in the same Year, and seven and twenty Days in the same Month. If then there were ten Months in the same Year, Why not twelve? And if there were seven and twenty Days in the same Month, Why not thirty? So that if the Years were twelve Times as short as they are now, then the Months also must be twelve Times as short, as they are now. And the same must also be said of the Days, since (t) the tenth Month is mention'd in one of the Years of Noah, and the (u) seven and twentieth Day in one of the Months. According to this strange Way of Reckoning, the Flood, which (x) the Scripture saith, was upon the earth forty days and forty nights, must be translated, three Days and eight Hours. But who can endure such a Vanity and Absurdity? Such a Method instead of Confirm-

(f) Gen. v. 3. (g) Psal. li. 5. (h) שנים Years from the Verb שנה to repeat the second Time. (i) Gen. v. 27. (k) Gen. v. 6, 9, 12, 18, 21. (l) Gen. v. 12, 15, 21. (m) De Civitate Dei, Lib. 15. Cap. 14. (n) Gen. vii. 11. (o) Gen. viii. 4. (p) Gen. viii. 5. (q) Compare Gen. vii. 6. with Gen. viii. 5, 13. (r) Gen. ix. 28, 29. (s) Gen. viii. 14, 15. (t) Gen. viii. 5. (u) Gen. viii. 14. (x) Gen. vii. 12.



ing the Scriptures, will destroy them, and by Attempting to solve one Scruple, will not only raise many, but leave them both unanswer'd, and unanswerable. And therefore (as he there adds) their Day must be the same with ours now, which is divided into twenty four Hours, and takes up the whole Space of Light and Darkness, in which the Sun passeth from any one Meridian to the same. Their Month must be the same with ours now, only determin'd by the Space of one Change of the Moon to the other. And their Year must be the same with ours now, containing all the four Seasons, and determin'd by the Revolution of the Sun to the same Point of the Ecliptick. And therefore there can be very little Difference between a thousand Years at that Time, and a thousand Years in any other Age of the World.

32. The Jews observe (as was (γ) before mention'd) that all the Antediluvian Patriarchs were born at Autumn, in the first Month of the Year according to their ancient Account. As this cannot be contradicted, so if it is granted, then Noah was entering upon the (z) six hundredth Year of his Life when the Flood came, and when he was (a) six hundred Years old complete, and entering upon the six hundredth and first Year of his Age, he was in the Ark, whilst the flood of waters was upon the earth; in which Year he also (b) landed on the Mount Taurus, or Caucasus, these being the highest of all those which are call'd The Mountains of Ararat, which also lie (c) eastward from Babylon. And therefore as Methuselah liv'd (d) to be in the nine hundredth and sixty ninth Year of his Age; so he died but a very short Time before the Flood, which the Jews do generally affirm, and (e) his Name seems to intimate. And as Adam was created in Autumn Anno Mundi 1. so he was one Year old in Autumn Anno Mundi 2.

33. The History of the Creation and of the Times before the Flood might, by Reason of the long Lives of the Patriarchs, be more easily

conveigh'd down by Tradition, until a Method was found out to perpetuate the same in Writing. For Noah was born but an hundred and six and twenty Years after Adam died; and Methuselah liv'd two hundred and three and forty Years cotemporary with Adam, and near six hundred Years in the Time of Noah; so that he alone might easily communicate that Knowledge to the one which he had receiv'd from the other. And after the Flood Noah died but two Years before Abraham was born; and Terah, Abraham's Father, liv'd an hundred and twenty eight Years cotemporary with Noah, and seventy five Years with Abraham; so that Terah, Noah, and Methuselah alone might convey down the ancient Knowledge even from the Creation until the Time of Abraham, when an effectual Care (f) was taken to continue the same among his Posterity. And how far others also might be serviceable to such a Design, may be farther observ'd from (g) the following Chronological Tab'e.

N. B. That in all these Tables I reckon by Julian Years, each Year beginning on the first Day of January. I also place the Letter A to signify the three first Months of the Year, or rather the Winter Quarter, beginning at the Winter Solstice, and ending at the Vernal Equinox. The Letter B to signify the three next Months of the Year, beginning at the Vernal Equinox, and ending at the Summer Solstice. The Letter C to signify the seventh, eighth, and ninth Months, or the Summer Quarter, beginning at the Summer Solstice, and ending at the Autumnal Equinox. And the Letter D to signify the three last Months of the Year, or the Autumnal Quarter beginning at the Autumnal Equinox, and ending at the Winter Solstice. These Things consider'd, I suppose, that there can be no Difficulty in Apprehending the following (h) Chronological Table.

(γ) Talmud Hierosolymitanum in Rosh Hashanah, Fol. 561. (z) Gen. vii. 11. (a) Gen. vii. 6. (b) Gen. viii. 4. (c) Gen. xi. 2. (d) Gen. v. 27. (e) מחר הוא שלח Moritur ille, & advenit telum Dei, sive Moritur ille, & Deus immisit diluvium (f) Gen. xviii. 17, 18, 19. (g) Tab. 4. or Chronological Tab. 1. (h) Tab. 4. or Chronological Tab. 1.



TABLE the Fourth, or Chronological Table the First.																								
Number.	Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Adam.	Year of Seth.	Year of Enosh.	Year of Cainan.	Year of Mahalaleel.	Year of Jared.	Year of Enoch.	Year of Methuselah.	Year of Lamech.	Year after Adam's Death.	Year after Enosh's Translation.	Year after Seth's Death.	Year of Noah.	Y. aft. Enosh's Death.	Year after Canaan's Death.	Year after Mahalaleel's Death.	Y. aft. Jared's Death.	Year of the Building of the Ark.	Year of the Flood.	Year of the Tower of Babel.	Year of the Deluge.
1	1 D	4007	706																					
2	2 D	4006	707	1																				
3	3	4005	708	2																				
4	4	4004	709	3																				
5	130	3878	835	129																				
6	131 D	3877	836	130																				
7	236 D	3772	941	235	105																			
8	326 D	3682	1031	325	195	90																		
9	396 D	3612	1101	395	265	160	70																	
10	461 D	3547	1166	460	330	225	135	65																
11	623 D	3385	1328	622	492	387	297	227	162															
12	688 D	3320	1393	687	557	452	362	292	227	65														
13	875 D	3133	1580	874	744	639	549	479	414	252	187													
14	931 D	3077	1636	930	800	695	605	535	470	308	243	56												
15	988 D	3020	1693	987	857	752	662	592	527	365	300	113	57											
16	1043 D	2965	1748		912	807	717	647	582	300	355	168	112	55										
17	1057 D	2951	1762		926	821	731	661	596		369	182	126	69	14									
18	1141 D	2867	1846			905	815	746	680		453	266	210	153	98	84								
19	1236 D	2772	1941				910	840	775		548	361	305	248	193	179	95							
20	1291 D	2117	1996					895	830		603	416	360	303	248	234	150	55						
21	1423 D	2585	2128						962		735	548	492	435	380	366	282	187	132					
22	1536 D	2472	2241								848	661	605	548	493	479	395	300	245	113				
23	1557 D	2451	2262								869	682	626	569	514	500	416	321	266	134	21			
24	1559 D	2449	2264								871	684	628	571	516	502	418	323	268	136	23	2		
25	1563	2445	2268								875	688	632	575	520	506	422	327	272	140	27	6	4	
26	1652 D	2356	2357								964	777	721	664	609	595	512	416	361	229	116	95	89	
27	1656 D	2352	2361								968	781	725	668	613	599	515	420	365	233	120	99	93	

(a) Tho' there is no Time fix'd in *Scripture* for the Birth of *Cain* and *Abel*; yet as GOD had (a) given our first Parents this Blessing, to be fruitful and multiply and replenish the earth; so it cannot be suppos'd, that they were long without Offspring.  
(b) The Murder of *Abel* could not be long before the Birth of *Seth*, because (b) he was the next born of all the Sons and Daughters of *Adam* after the said Murder. It was always Customary to give Names to Children almost as soon as born, and in those early Ages the Names were given as a Memorial of something remarkable, which happen'd about that Time. And (c) the Name of *Seth* with the Reason thereof shews, that the Murder of *Abel* was then fresh in the Memory of *Eve*.

(c) That something of a very bad Consequence happen'd at the Birth of *Enosh* is plain, because his Name signifies *sorrowful*. And the Reason is given (d) *Then began Men to deify other Creatures, or call them by the name of the LORD.* This being the literal Interpretation of the *Hebrew Text*, and the *Targum* of *Jonathan Ben Uzziel* translating it in the same Manner; and both the *Perisic Translation* and the *Septuagint*, and many learned Expositors favouring the Sense, I take it to be the same with (e) *They ascribed unto stocks and stones the incommunicable name.* And the History of *Sanchoniatho*, as it is interpreted by the late learned Bishop *Cumberland*, gives very great Reason to conclude, that Idolatry, or at least the Worshipping of Deifying of Creatures, might begin about this Time in the

(a) Gen. i. 28.      (b) Gen. v. 4.      (c) Gen. iv. 25.      (d) Gen. iv. 26.      (e) Wisd. xiv. 21.



TABLE the Fourth, or Chronological Table the First.

Generations.	
	<i>The HISTORY, with such Texts of Scripture which mention the same, or especially prove the Chronological Account thereof.</i>
1	Adam was created <i>Octob. 25.</i> See <i>Sett. 23.</i> <i>Gen. i. 26, 27.</i>
	Adam is now one Year old. See <i>Sett. 32.</i>
2	Cain, the eldest Son of Adam, is born about this Time, <i>Gen. iv. 1. (a)</i>
2	Abel, the Brother of Cain, is probably born about this Time, <i>Gen. iv. 2. (a)</i>
	Cain murders Abel, and is banish'd, <i>Gen. iv. 8, 25. (b)</i>
2	Seth is born, <i>Gen. v. 3.</i>
3	Enosh is born, <i>Gen. v. 6.</i> Idolatry begins, <i>Gen. iv. 26. (c)</i>
4	Cainan is born, <i>Gen. v. 9.</i>
5	Mahalaleel is born, <i>Gen. v. 12.</i>
6	Jared is born, <i>Gen. v. 15.</i>
7	Enoch is born, <i>Gen. v. 18.</i> Jude Verse 14.
8	Methuselah is born, <i>Gen. v. 21.</i>
9	Lamech is born, <i>Gen. v. 25.</i>
	Adam dies, <i>Gen. v. 4, 5.</i>
	Enoch is translated, <i>Gen. v. 22, 23, 24.</i>
	Seth dies, <i>Gen. v. 7, 8.</i>
10	Noah is born, <i>Gen. v. 28, 29.</i>
	Enosh dies, <i>Gen. v. 10, 11.</i>
	Cainan dies, <i>Gen. v. 13, 14.</i>
	Mahalaleel dies, <i>Gen. v. 16, 17.</i>
	Jared dies, <i>Gen. v. 19, 20.</i>
	The hundred and twenty Years begin, which were spent in Building of the Ark before the Flood, <i>Gen. vi. 3. and 1 Pet. iii. 20.</i>
11	Japhet is born. Compare <i>Gen. v. 32.</i> with <i>Gen. xi. 10.</i> and <i>Gen. ix. 24.</i> and <i>Gen. x. 21. (e)</i>
11	Shem is born. Compare <i>Gen. v. 32.</i> with <i>Gen. xi. 10.</i> and <i>Gen. ix. 24.</i> and <i>Gen. x. 21. (e)</i>
11	Ham is probably born about this Time, <i>Gen. ix. 23, 24, 25.</i> and <i>Gen. vii. 7.</i> and <i>1 Pet. iii. 20. (e)</i>
	Lamech dies, <i>Gen. v. 30, 31.</i>
	Methuselah dies, <i>Gen. v. 26, 27.</i> and the Flood comes, <i>Gen. vii. 6, 11.</i> which destroys all the World, except Noah and his Family, <i>Gen. vi. 9,</i> to the End. <i>Gen. vii.</i> throughout, and <i>1 Pet. iii. 20. (f)</i>
	<i>The End of the first Chronological Table.</i>

Race of Cain, tho' it made but a slow Progress for some Ages after.

(d) That Noah was an hundred and twenty Years employ'd in Building the Ark, (f) seems very evident. And it is probable, that GOD directed (as (g) the Septuagint expresseth it) that it should be made of Square Beams, not of Boards, and as others say, of that Wood which was most lasting. The Word עץ in Hebrew may perhaps signify the Cypress by an easy Variation of the same into Greek and Latin, and other Languages. And the Arabick شجر signifies the same, according to the constant Opinion of the Moors and Arabians; as the learned Dr. Castle assures us in his Lexicon. It was a Wood both durable and fit for Shipping, and therefore (h) our Translators joyn it

with the Oak for this Reason. And of this Alexander's Navy was built at Babylon, so that it grew in great Plenty in those Parts. GOD said (i) that his Spirit should not always strive with man by publick Punishments, for that he also is flesh, frail and mortal, and then the World would never be replenish'd. However he would make one Example of his Justice at the End of one hundred and twenty Years, which was the Time that the ark was preparing, and which if regarded might have led them to repentance. When GOD said, (k) The end of all flesh is come before me, it signifies no more than, that the End is determin'd, and shall come in its due Time, unless prevented by Amendment of Life, as appears from the latter Part of the same Verse, Behold, I will destroy them with the earth. The Placing of

(f) Compare *Gen. vi. 3.* with *1 Pet. iii. 20.*

(g) Upon *Gen. vi. 14.*

(h) *Isai. xlv. 14.*

(i) *Gen. vi. 3.*

(k) *Gen. vi. 13.*



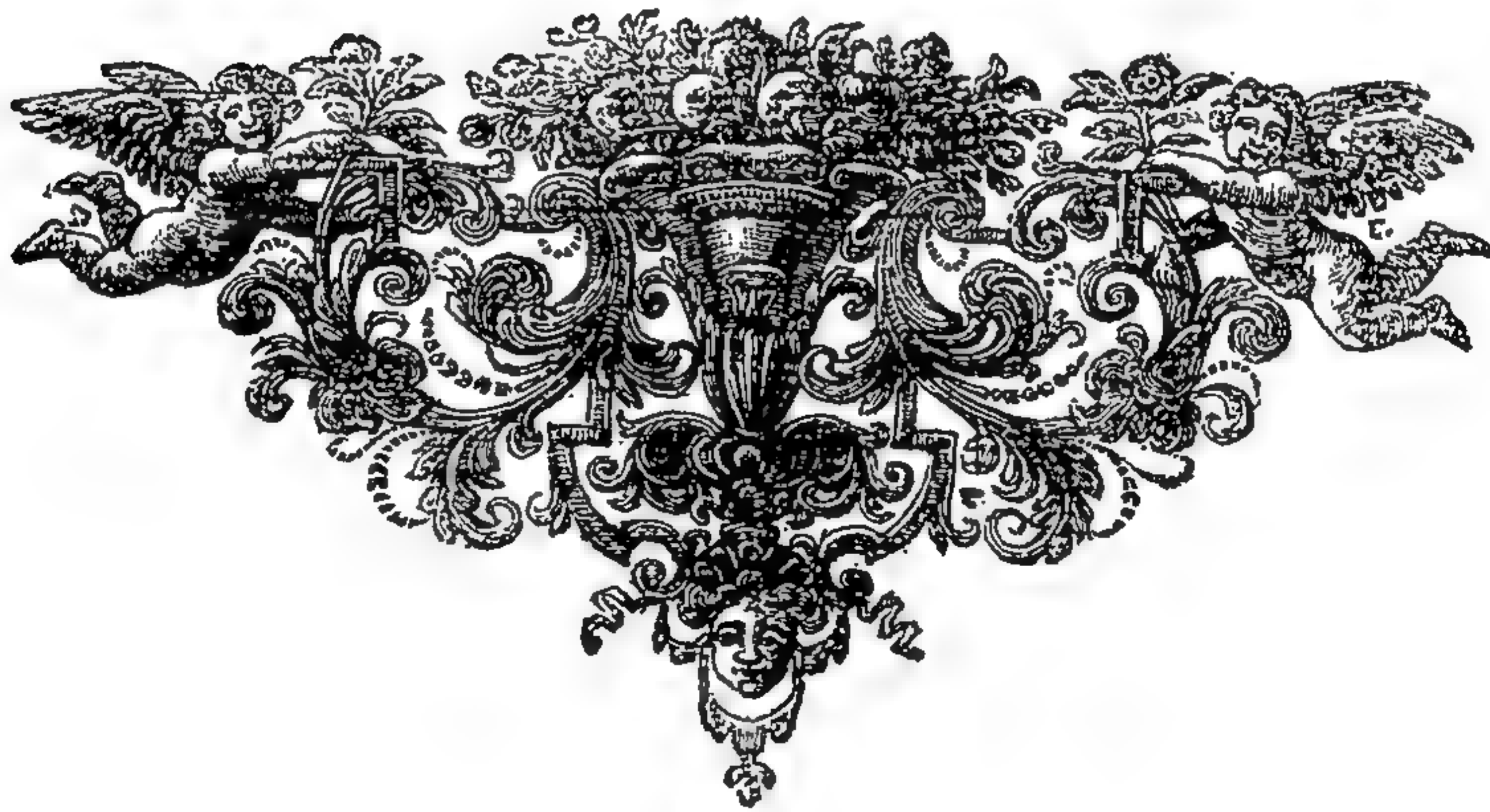
the present for the future Tense is very usual in the *Scriptures*, of which there are (l) several Instances. However, if *Noah* was *an hundred and twenty Years* in Building the Ark, then it is certain, that he began to build twenty Years before the Birth of either of his three Sons, and in this Sense also (m) *By faith Noah, being warned of GOD of things not seen as yet, moved with fear, prepared an ark for the saving of his household.*

(e) That *Japhet* was the eldest Son, *Shem* the second, and *Ham* the youngest, appears from the Texts quoted in the Table. Besides, (n) *Japhet* is expressly said to be the elder Brother, and (o) *Ham* is said to be the younger; so that *Shem* of course must be the second, *Japhet*, who was the elder Son, must be born when (p) *Noah* was *five hundred years old*, and therefore he must be in the six hundredth Year of his Age (q) at the Flood. *Shem* the second Son was two Years younger than *Japhet*; so that (r) he must be *an hundred Years old, two years after the flood*. There is no certain Account of the Age of *Ham*, but it is probable, that he was not much younger than the other two, because (s) he was also marry'd at the Time of the Flood. Tho' *Shem* was not the eldest; yet he (t) is always nam'd the first, because the *Genealogies* and the *Chronology* are kept up in his Line, and the principal Parts of the sacred History relate to his Family. The like Method is also observ'd at the Birth of *Abraham*, as will appear in its proper Place. Tho' *Ham* was the youngest; yet he is always nam'd next, because (u) he was the Father of the *Canaanites*, and (x) the *Egyptians*, which take up a considerable Part of the *Mosaical History*; and *Japhet* is named last, because none of the said History relates to his Posterity.

(f) The Placing this Year as the Year of the Flood is liable to two Objections, which at the first View seem so great, that I had not plac'd the Beginning thereof in this Manner, had I not been forc'd by *Astronomical Calculations* so to do. The first is, that *Noah* is (j) said to be *six hundred*

*years old, when the flood of waters was upon the earth*; and in these Tables he is but five hundred and ninety nine Years old. But this Expression is (z) afterward explain'd, that it was *in the six hundredth year of Noah's life*, when he was more than five hundred and ninety nine Years old, and entring upon the six hundredth Year of his Age. Thus in many Cases we usually say, *Anxus inchoatus pro perfectio habetur*. A very famous (a) Author among the *Jews* lays down this as a Rule to be observ'd, that *Part of the Month is as the whole, and Part of the Year is as the whole*. This is evident from most of the (b) *Expositors*, who have treated on the Resurrection of our SAVIOUR, as mention'd in the *Creed*, or on those Texts, which afford any Difficulty in this Case, and whatever Cavils have been since made, it is plain, that the antient *Jews* and the *Apostles* understood all these Expressions only in this Sense. For when CHRIST said, (c) *As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth*; and (d) *After three days he shall rise again*; his Enemies only desir'd, (e) that the sepulcher should be made sure until the third day. And (f) his Friends expected the Accomplishment thereof, when the third day came, since these things were done. The other Objection is, that *Methuselah* is said (g) to be *nine hundred and sixty nine years old when he died*. But in these Tables the Flood is plac'd at that Time, when he was nine hundred and sixty eight Years old. But this will also be explain'd by what is already mention'd. He was above nine hundred and sixty eight Years of Age, and entring into his nine hundred and sixty ninth Year. And if he was born in the Beginning of the Year, or at *Autumn*, (as the *Jews* assert) then he must be of the Age here mention'd, before (h) the second month and the seventeenth day of the month, when the Flood came, and consequently he died but (i) a little Time before it, or in the Week before it, if a *Jew* in this Case can be credited.

(l) Psal. ii. 1, 6. Psal. cx. 4. and Isai. ix. 6. (m) Heb. xi. 7. (n) Gen. x. 21. (o) Gen. ix. 24. (p) Gen. v. 32. (q) Gen. vii. 11. (r) Gen. xi. 10. (s) Gen. vii. 7. and 1 Per. iii. 20. (t) Gen. v. 32. Gen. vi. 10. Gen. x. 1. and 1 Chron. i. 4. (u) Gen. ix. 18. Gen. x. 6. and 1 Chron. i. 8. (x) Gen. x. 6. 1 Chron. i. 8. Psal. lxxviii. 51. Psal. cv. 23, 27. and Psal. cvi. 22. (y) Gen. vii. 6. (z) Gen. vii. 11. (a) Seder Olam, Cap. 4. Perek. 1. (b) Pierſon on the Creed, or Bishop Kidder's Demonſtration of the Meſſias, Part. 1. Page 302, Octavo; or Folio, Page 104. and Part. 2. Page 158, Octavo; or Folio, Page 61. (c) Matt. xii. 40. (d) Mark viii. 31. (e) Matt. xxvii. 63, 64. (f) Luke xxiv. 21. (g) Gen. v. 27. (h) Gen. vii. 11. (i) Rabbi Ben Syrz *Sequentia Morales, Comment. in Senn. 15.*





CHAP. II.

*Of the antient Method of computing Years and Months.*

**B**EFORE I proceed to such *Astronomical Observations* as will be necessary in the remaining Part of this Work, the Method of computing their Years and Months in those antient Times must be fix'd, as far as possible.

2. First, The World being created near the *Autumnal Equinox*, it is plain, that as the first Day and first Week, so the first Month and first Year began at that Time, and that the Years were so far fix'd, as to begin about the same Season, or at least, as near as they could compute, within about sixteen Days before it, or sixteen Days after it. When GOD created the Sun and Moon, he particularly appointed (a) that they should be for signs and for seasons, or to determine the *Jewish* Feasts, which happen'd upon the select Days of each Month, and for the Distinction of days and years; so that they could as certainly compute the Number of Years by Summers, as the Number of Days by Sun risings. And therefore if at first they might make a Difference of a Month or more in some Years, for want of that Skill in *Astronomy* which hath been in later Ages; yet the Number of their Years in general might still be the same, and these lesser Deviations would be so reckon'd in succeeding Years, that the *Julian* or *Gregorian* Year might serve for a just Computation without a sensible Difference from the Beginning of the World. Thus (b) a Year in *Hebrew* comes from a Verb, which signifies to repeat or double, because it is only a Repetition or a Revolution, and the Learned may observe the same in the *Syriack* and the *Arabick*, and more especially in the *Chaldean* Language. So that the Beginning of the Year was not moveable to all the different Seasons; and in this it not only differ'd from the *Mahometan* Year, which consisted sometimes of 354 and sometimes of 355 Days, but never of more; and thus in the Space of about 33 Years it gains a Year more than is in the common Account. And it also differ'd from the *Era* of *Nabonassar*, which, tho' at first it was thought to be exact; yet differing about six Hours from the true Time, and leaving out the *Bissexile* Day in every four Years, did in the Space of 1460 Years begin four

Times on each Day of the common *Julian* Year, and so made one Year more than the other.

3. That the *Jewish* Year was thus fix'd to the Seasons by divine Authority, and consequently unalterable is very evident, because (c) GOD not only settled the Month in which the Year was to begin; but also expressly commanded, that the *Feast* of the ingathering of the Fruits should be always at the end of the year, and in that particular Season, when they had gathered in their labours out of the field, and was therefore as immoveable as the Harvest itself. The (d) *Feast* of weeks was to be of the first fruits of the wheat harvest, and the principal Solemnity of that Feast was to be observ'd seven Weeks after the *Passover*; and this *Passover* is describ'd (e) to be at the Time, when they did begin to put the sickle into the corn, which in those hot eastern Countries was at the Spring of the Year. And (f) on the Morrow after the *Sabbath* in the *Passover* Week, which answers to our *Easter Sunday*, they were requir'd to bring a Sheaf of the first ripe Fruits of their Harvest to the Priest, to wave the same before the LORD, which, as it was a Type of CHRIST, was always fix'd to the same Day in which he (g) rose from the dead, and became the first fruits of them that slept. So that their Feasts and the Years, which depend upon them, were as certainly fix'd to the Seasons of the Year, as our *Easter* is fix'd to be within a certain Space of Time after the *Vernal Equinox*, and our other Seasons are also fix'd, which depend upon it.

4. Secondly, As it is plain, that the antient Year did begin about the Time of the *Autumnal Equinox*, and that all the other Seasons were fix'd thereby, and even that the *Jews* have since observ'd the antient Method in their civil, tho' not in their sacred Years; so it is as evident, that (h) when the *Israelites* came out of *Egypt*, the Beginning of the Year was chang'd to the other *Equinox*, or from the Autumn to the Spring. The same Methods, by which they observ'd the *Autumnal Equinox* in former Ages, would afterward be of equal Use for Observing the *Vernal Equinox* in the other Computation. And as formerly

(a) Gen. i, 14. (b) *שנה* Annus a Verbo *שנה* iteravit vel secundo fecit. Hinc Annus ab iteratione dictus, quod sole ad punctum unde digredi coeperat redeunte iteretur, & in se sua per vestigia semper volvatur ac redeat. Buxtorf. (c) Exod. xii. 1. Exod. xiii. 4. Exod. xiii. 15, 16. and Exod. xxxiv. 18 to 23. (d) Exod. xxxiv. 22. (e) Deut. xvi. 9. (f) Levit. ix. 10, 11. (g) 1 Cor. xv. 20. (h) Exod. xii. 2.



the full Moon immediately after the *Autumnal Equinox* was the Middle of the first Month in many or all other Nations; so the full Moon immediately after the *Vernal Equinox* was the Middle of the first Month among the *Jews*. And to prevent any Variation of these Seasons, they added an *Intercalary*, or supernumerary Month (as Occasion requir'd, and as the *Jews* do still observe it) once in three Years, or more particularly seven Times in nineteen Years.

5. Thirdly, It is evident, that their Computation of Months at first was made by *Lunar Months*, which began upon the Evening, when the new Moon did first appear. Accordingly they reckon'd their Days from Evening to Evening. And this made the Feast of the new Moons to be so remarkably observ'd among them. Thus at the *Creation* the Evening and the Morning, or the Darkness and the Light made each Day of the first Week. For this Reason (*i*) the *Jews* were oblig'd to *celebrate their sabbaths from even to even*. This Method was also in Use among other Nations, who reckon'd by *Lunar Months* as the *Athenians* and the *Mahometans*. For as there was a Necessity of Beginning their Months from the Evening; so there was a Necessity of Beginning their Days from the same Time. This Computation of *Lunar Months* began from the *Creation*. And thus (*k*) the *Moon* was appointed for signs and for seasons, to determine when their solemn Feasts should happen, and accordingly when their Months and Days should begin and end. It is evident, that this was afterward the Method in Use among the *Jews*. GOD (as (*l*) the Son of *Sirach* observes) *made the moon to serve in her season for a declaration of times, and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her changing, after the Month is begun, being an instrument of the armies above, and shining in the firmament of heaven*. And thus from the Beginning the Month in *Hebrew* was call'd (*m*) the *Moon*, or (*n*) the *Renovation* of Light. And (*o*) the *Accent*, which somewhat resembles a Semicircle is call'd *The Moon a Day old*, or *The Moon newly begun*.

6. Fourthly, It is evident, that for the better Determining the Beginnings of some Months a due Care was taken in the respective Evenings to observe, Whether the Moon was then visible or not? and report the same to such, who had a Power to fix the Months. This was done in *Greece* to the *ἑσπεροι* or Magistrates at *Athens*, and in the Land of *Canaan* to the *Sanhedrim* at *Jerusalem*. This Method was certainly us'd in the old World until the Time of *Moses* at the *Autumnal Equinox*; and after that by the *Jews* at the *Vernal*. And it is very probable, that in Process of Time, when they were settl'd in the Land of *Canaan*, that they made their Observations also on the Be-

ginning of the seventh Month (or at the *Autumnal Equinox*) because of the great Number of Feasts, which were therein by divine Appointment, that so they might be more exact in the due Time of their Celebration: And that afterward, when the the Number of their Feasts and Fasts did increase, Observations were also made in the other Months, in which they were celebrated: And that this was their Method until their famous *Astronomical Year* was settl'd by *Rabbi Hillel* about the Year of CHRIST 358. This Method, which they us'd, is exactly describ'd by the *Talmud* and *Maimonides* in this Manner. In the greater or outer Court of the Temple there was a House or Room call'd *Bethjazek*, where the Senate sat all the thirtieth Day of every Month to receive the Witnesses of the *Moon's Appearance*, and to examine them. And here they always had a Feast, provided for the Entertainment of those that came, to encourage them to come the more willingly. In antient Times they did admit of Strangers, and receive their Testimony, if it was approv'd of by Examination, as, How large was the Moon? What was the Distance of her Setting after the Sun? Which Way were her Horns turn'd? In what Part did she set? Were the two Ends of the Horns perpendicular to each other? Which Way did the upper Horn decline? And how much? And thus, they, who had some Skill in *Astronomy*, and had been us'd to ask such Questions, recorded the Answers, and made proper Observations from them, and might be able to detect a Fraud, if any was intended. In Process of Time they began to be more shy, and to admit of no Evidence, but such as were approv'd of to be of the *Jews* Religion. If there came approv'd Witnesses upon the thirtieth Day of the Moon's *φάσις* or Appearance, then the chief Man of the Senate stood up and said, *It is consecrated*, that is, that Day is a holy Feast, or the Month is begun, and the People standing by caught the Word, *It is consecrated*, and repeated it to one another. Whereupon there was Notice presently given to all the Country, which was done at first by (*p*) *blowing of trumpets*, and after that by Lighting of Torches from Mountain to Mountain; but afterward (to prevent Impositions by any of the former Methods) by sending Messengers from Place to Place over the whole Land. But if when the *Consistory* had sat all the thirtieth Day, there came no approv'd Witnesses of the Moon's Appearance; then they made an Intercalation of one Day, and decreed the following thirty first Day to begin the new Month. And yet notwithstanding, if after the fourth or fifth Day there should come some Witnesses from afar, who testify'd, that they had seen the Moon in her due Time, nay, sometimes if they came toward the End of the Month, and if the Witnesses remain'd constant, when the *Sanhedrim* had us'd all Means to frighten them from such a Testimo-

(i) Levit. xxiii. 32.  
(o) ירח בן יום

(k) Gen. i. 14.

(p) Levit. xxiii. 24. Num. xxix. 1. Psal. lxxxi. 3.

(l) Eccus. xliii. 6, 7, 8.

(m) ירח

(n) חרש



ny, that so, if possible, they might decline a new Consecration, that even then they were bound to alter the Beginning of the Month, and to reckon it a Day sooner, that is, from the thirtieth Day.

7. Fifthly, In later Ages the *Jews* thus observ'd seven Months and no more in the Year. As, 1. the Month *Nisan*, or the Beginning of their *Ecclesiastical* Year, that the People might know the right Day of the *Passover*. 2. The Month *Ijar*, because of the second *Passover* in that Month. 3. The Month *Ab*, because of the two Fasts in that Month for the Destruction of *Jerusalem*. 4. The Month *Elul*, that they might the better know how to begin the next Month *Tisri*, or their civil Year. 5. The Month *Tisri*, because of their new Civil Year, the Day of *Expiation*, and the Feast of *Tabernacles*. 6. The Month *Cisleu*, because of the Feast of the *Dedication* of the Temple, after it had been profan'd by *Antiochus*. And, 7. The Month *Adar*, because of the Feast of *Purim* establish'd by *Mordecai*. But the Reasons, why three of these Months were observ'd, plainly shews, that this Method could not be settl'd, until a considerable Time after their Return from the Captivity.

8. But, Sixthly, tho' this was the later Practice among the *Jews*; yet it is evident, that the Antients, when they had settl'd the Beginning of the Year, did afterward reckon thirty Days to each Month. This is abundantly prov'd by (q) a late Author; but whether his Inferences from thence are just, I shall not now determine, but leave it to others. At first it is very probable, that some Countries reckon'd a Day for a Year, and there seems to be no other Way to account for that, which is reported of the *Chaldeans*, viz. that they boasted of their Observations of the Stars in (r) *Cicero's* Time for four hundred and seventy thousand Years, which even according to this Way of Reckoning brings it back almost to the Days of *Joshua*, tho' it is certain that they made Observations of the Sun and Moon long before. After this their Years consisted not of a diurnal, but of a lunar Revolution, for which at first they reckon'd thirty Days, not reckoning the exact Time, and being willing to make it divisible into many other equal Parts, as 2, 3, 5, 6, 10 and 15; and thus it is observ'd of the *Chal-*

*deans*, (s) that in Things pertaining to their Art they made Use of Lunar Years of thirty Days. This seems to have been the ancient Method of Computation among the *Egyptians*, whose (t) Year at first consisted only of one Month. So *Varro* in *Lactantius* (u) giving an Account of the great Age of some Men in ancient Times, who are suppos'd to have liv'd a thousand Years, assigns this as a Reason, that among the *Egyptians*, Months are accounted for Years; that not only the Passage of the Sun thro' the twelve Signs may make a Year; but also the Passage of the Moon, who goes thro' the Zodiac (or rather from Change to Change) in the Space of thirty Days. It is agreed by most Authors, that when the *Egyptians* had found out the Form of the Year by the Course of the Sun, which (x) was attributed to the *Heliopolitan* Priests; yet the Year in common Use consisted only of three hundred and sixty Days, which in any great Period of Years must needs make a monstrous Confusion, because the Months must of Necessity change their Places, from whence arose that *Egyptian* Fable in *Herodotus*, that (y) in the Time of their eldest Kings (before the Year was settl'd) the Sun had twice chang'd its Rising and Setting, which was only caus'd by the Variation of their Months from the Course of the Sun, and not by any Variation of the Sun from its own Course, and which according to their Way of Reckoning must have happen'd in the Space of an hundred and forty eight of their Years, which would be near equal to an hundred and forty six of our *Julian* or *Gregorian* Years.

9. It is certain, that in the Beginning of the Reign of *Nabonassar*, or seven hundred and six and forty Years before the Vulgar Year of the Birth of CHRIST, that famous *Æra* was settl'd, which goes under his Name; so that afterward that Year did constantly consist of three hundred and sixty five Days, and this Computation seems to have continu'd until *Julius Cæsar* brought in that Year, which is still in Use among us, and was always us'd in the *Roman Empire* until Pope *Gregory* the Thirteenth, in the Year of our LORD 1582. introduc'd another Method now in Use in most or all the foreign Countries of *Europe*.

(q) Whiston's Theory of the Earth, from Page 144, to Page 181.

Lib. 1. (s) Diodorus Bibliothecâ, Lib. 1.

ἡμετέριον, ἢ τὰ τετραμήνια.

(t) Plutarchus in Numâ, Αἰγυπτίους δὲ μηνῶν ἔτη ἰσχυροῦς, ἢ τὰ τετραμήνια. (u) Lactantius de Origine erroris, Lib. 2. Cap. 13. Ait enim apud Ægyptios pro annis menses haberi, ut non solis tantum per duodecem signa circuitus faciat annum; sed etiam lunæ, quæ orbem illum signiferum triginta dierum spatio illustrat.

(x) Diodori, Lib. 1. Cap. 50. (y) Herodoti Euterpe. Scaliger de emendatione temporum, Lib. 3. Page 195.



# 26 The SCRIPTURE CHRONOLOGY. Chap. II.

10. In this Year of *Nabonassar* us'd among the *Egyptians*, and in the Year of the *Ethio-* *pians* their Neighbours, it is observable, that ( $\approx$ ) it was divided into twelve Months, each

TABLE the Fifth.			
Days.	( $\approx$ ) Ethiopick Months.	Egyptian Months.	Persian Months.
30	1 Mascaram.	Thoth.	Fervardin <i>mah.</i>
30	2 Tykymt.	Paophi.	Ardebahefht <i>mah.</i>
30	3 Hydar.	Athur.	Chordad <i>mah.</i>
30	4 Tifhas.	Choiac.	Tyr. <i>mah.</i>
30	5 Tyr.	Tybi.	Mordad <i>mah.</i>
30	6 Jacatit.	Mechir.	Sharivar <i>mah.</i>
30	7 Magabit.	Phanemoth.	Meher <i>mah.</i>
30	8 Mijazia.	Pharmuth.	Aban <i>mah.</i>
30	9 Gimbat.	Pachon.	Adar <i>mah.</i>
30	10 Sync.	Pauni.	Di <i>mah.</i>
30	11 Hamle.	Epiphi.	Beheman <i>mah.</i>
30	12 Nahasc.	Mcfori.	Esphandarmod <i>mah.</i>
5	Pagomen.	Epagomenæ.	Mustcraka.
365			

Year consisting of three hundred and sixty Days in the whole; to which they added five, which the *Egyptians* call'd *Epagomenæ*, or as it is in the *Greek* ἐπαγόμεναι *superadded*, and the *Ethiopians* call them *Pagomen*, which is but a Corruption of the same Word; and the *Persians*, who us'd the same Way of Reckoning, call'd them (*a*) *Mustcraka*, or *Days brought in by Stealth*, which plainly alludes to the former Method of Computation (as far as was possible in Solar Years and Lunar Months) by an equal Number of thirty Days. And as the *Chaldeans* from the Time of *Nabonassar* came into the same Way of Reckoning the Year by twelve equal Months and five odd Days, which they call'd (*b*) a Year; so they kept up their former Method of Computation, which they call'd (*c*) *A Time*. This Distinction was plainly observ'd by *Daniel*, who sometimes makes mention of (*d*) Years, and sometimes of (*e*) *a time, and times, and the dividing of a time*. And what he calls (*f*) *a time, and times, and half a time*, is (*g*) mention'd by *St. John*, and (*h*) explain'd by *forty and two months*, or (*i*) *a thousand two hundred and threescore days*, which supposeth the Month to be equally di-

vided into thirty Days, as (*k*) will very evidently appear in the Table hereunto annexed.

TABLE the Sixth.		
( <i>k</i> )	Months. Days.	
A Time	12	360
Times	24	720
Half a Time	6	180
Total	42	1260

And the most learned Bishop of *Worcester* makes Use of this Method to prove, (*l*) how *Daniel's seventy weeks* did shew forth the Time, when CHRIST was to be crucify'd, and did also point at the Destruction of *Jerusalem*, and that both these, with many other Particulars, were accomplish'd according to this Method of Computation.

11. Thus it happen'd, that several of these antient Kingdoms, finding that these Lunar Years first mention'd did not always consist of

(*a*) A Word deriv'd from the Arabick. See Castle's Lexicon on the Word *مسترق* from *سرق* Numb 13. under *סרק* (*b*) *שנה* (*c*) *ימן* (*d*) Dan. i. 1. Dan. ix. 2. and Dan. xi. 6. (*e*) Dan. iv. 25. Dan. vii. 25. and Dan. xii. 7. (*f*) Dan. xii. 7. (*g*) Revel. xii. 14. (*h*) Revel. xi. 2. (*i*) Revel. xi 3. and Revel. xii. 6. (*l*) His excellent Chronological Tables set forth by the Reverend Mr. Benjamin Marshal, and a Chronological Treatise upon the seventy Weeks of Daniel, by the same Author.



an equal Number of Months, nor the Months of an equal Number of Days, did soon think of a Solar Year, which they made to consist of twelve Months, and each Month of thirty Days. And as the Number both of the Months and Days were equal; so it might occasion this Computation to continue the longer, until (the Year beginning at different Seasons, and fix'd to none) they found a Necessity of adding the other five Days, to rectify it exactly (as they thought) to the *Solar Revolution*.

12. And that this Method of Computation was us'd in the more early Times, will appear from what (m) *Synceſſus* tells us, that in the Time of *Aſſis*, or *Hercules Egyptius*, (who was cotemporary with *Isaac* and *Jacob*, who was also the last of the *Phœnician* or *Canaanitiſh* Paſtor Kings in lower *Egypt*, and held a vigorous War againſt upper *Egypt* for nine and forty Years, and at laſt carry'd of his Men with their Arms and Goods into other Plantations, and particularly into *Canaan*) the Year was reform'd, by adding to it thoſe five Days above the three hundred and ſixty, and that he was therefore reckon'd to have been a very learned Man. But I ſuppoſe, that he took this Method from ſome Computation in Uſe among the *Egyptians*, and only introduc'd it into the Country where he reign'd.

13. But that this Method of Computing the Years was us'd long before among the *Egyptians*, appears from the Account which *Plutarch* gives us under this Fable. (n) *Mercury being once at Dice with the Moon, he got from her a ſeventy ſecond Part of the Year, which he afterward added to the three hundred and ſixty Days. Theſe were antiently the Days of the Year, which they call'd Epagomenæ, and therein the Feſtivals of their Gods were celebrated.* The firſt of theſe Days was dedicated to *Oſiris*, the ſecond to *Orus*, the third to *Typho*, the fourth to *Iſis*, and the fifth to *Nephtha*, who was the Wife of *Typho* and Siſter of *Iſis*. This *Mercury* or *Hermes* was the ſame with the *Egyptian Thoth* or *Athothes*, and was one of the Kings of *Egypt* in *Abraham's* Time, if not before it. And if he ſettl'd the Year, then the Antiquity thereof is paſt Diſpute, he being the Son of *Mifraim*, and the Grandſon of *Ham*. And therefore the Story ſeems to be thus: When *Ham* the Son of *Noah* ſettl'd in *Egypt*, the Year then in Uſe among them conſiſted of three hundred and ſixty Days. But in the Space of about an hundred and fifty Years the Sun had twice ſhifted its Courſe, or the Beginning of the Year had paſſ'd twice through all the Signs of the *Ecliptick*, and came to the Place where it was at firſt, which *Mercury* the King of *Egypt* perceiving, he added the five Days,

which are call'd *Epagomenæ*, that ſo the Year might be fix'd for the future. However, the Names of theſe Gods may ſhew us, about what Time theſe five Days were introduc'd. *Oſiris* is allow'd to be the ſame with *Mifraim*. *Orus* was his Son, *Typho* marry'd his Siſter in-Law, *Iſis* was his Wife, and *Nephtha* her Siſter, ſo that they were all cotemporary. And as the Months of *July* and *Auguſt* in our *Calendar* were dedicated to theſe two *Roman* Emperors in the Time when the laſt was living, or but newly dead; ſo the Dedication of theſe ſuper-numerary Days in the *Egyptian Calendar* is an evident Argument, whereby we may gueſs at the Time of this Dedication, and conſequently when theſe Days were inſerted. And from hence the Method was taken, which was afterward eſtabliſh'd in the *Aſſyrian* Monarchy in the Time of *Nabonaſſar*.

14. As therefore *Mofes* was (o) *learned in all the wiſdom of the Egyptians*, and well knew, that the Months of thirty equal Days were ſettl'd in *Egypt* by *Athothes* or *Mercury*, and in *Canaan* by *Hercules*; ſo it was but natural for him to retain the ſame Number. And that he did ſo is paſt Diſpute from the Account, which he himſelf gives us of the Flood, that (p) *the waters prevail'd upon the earth an hundred and fifty days*. Theſe Rains, he tells us, began (q) *on the ſeventeenth day of the ſecond month* with great Violence, and (r) the Effects of them in ſome Meaſure ceaſ'd, *on the ſeventeenth day of the ſeventh month*, when *the ark reſted*. They laſted therefore exactly five of theſe Months; ſo that there were thirty Days in each Month, and an hundred and fifty Days in the whole. And therefore our moſt learned *Prelate* did (s) rightly obſerve, that the Years of our firſt *Parents*, and of the antient *Egyptians* and *Hebrews* did conſiſt of equal Months, each Month conſiſting of thirty Days; and that it could not be prov'd, that the *Hebrews* before the *Babyloniſh* Captivity did make any Uſe of unequal Lunar Months.

15. The Method therefore obſerv'd by the antient *Patriarchs* was this: They began their Year with a *new Moon*, the *full Moon* whereof did immediately follow the Sun's paſſing over the Point of the *Autumnal Equinox*. This occaſion'd ſo many Ceremonies and ſo much Rejoycing on (t) the Day of the new Moon, and eſpecially on (u) that particular Month. For this Purpoſe they took the beſt Obſervations, which they were capable of, and when they had ſettl'd their firſt Month, they afterward reckon'd thirty Days to each other until the End of the Year. It is eaſy to ſee the Difficulty, Uncertainty, and Expence, which muſt attend the Taking of Evidence for the

(m) *Cumberland's Origines Gentium antiquiſſimæ*, Pag. 114. (n) *Plutarch de Iſide & Oſiride*.  
 (o) *Acts* vii. 22. (p) *Gen.* vii. 24. (q) *Gen.* vii. 11. (r) *Gen.* viii. 4. (s) *Uſſerii Annales*,  
*Leſtori*, Pag. 4. *Seſt.* ult. (t) 1 *Sam.* xx. 5, 18, 24. 2 *Kings* iv. 23. 1 *Chron.* xxiii. 31.  
 2 *Chron.* ii. 4. 2 *Chron.* viii. 13. 2 *Chron.* xxxi. 3. *Ezra* iii. 5. *Nehem.* x. 33. *Pſal.* lxxx. 3.  
*Iſai.* i. 13, 14. *Iſai.* lxvi. 23. *Ezek.* xlv. 17. *Ezek.* xlvi. 1, 3, 6. *Hof.* ii. 11. *Amos* viii. 5.  
*Coloſ.* ii. 16. (u) *Levit.* xxiii. 24, 25. *Num.* xxix. 1, 2, 3, 4, 5, 6. *Ezra* iii. 1, 2, 6.  
*Nehem.* viii. 2.



*Moon's* Appearance on the first Day of every Month, and how easily such as were Judges thereof, might be impos'd upon. Hence a Necessity for an exact Number of Days in each Month did soon appear, to prevent that Confusion, which would otherwise arise from their Beginning their Months in a different Manner, as it must happen, when the Month began on a cloudy Evening, or when for other Reasons a Mistake might arise in their Observations. And as there is a Space of 29 Days, 12 Hours, and 44 Minutes, between the middle Changes of the Moon; so the Months must consist either of nine and twenty or of thirty Days. That they could not long fix upon nine and twenty Days is evident, First, Because it is such an odd Number, as cannot be divided into any equal Parts. Secondly, Because thirty Days was nearer to the true Time by four and forty Minutes than nine and twenty Days. And, Lastly, If they had reckon'd by nine and twenty Days, all the other Months would begin, before the Moon was visible, which was contrary to the Ground of all their Computations. But if they reckon'd by thirty Days, then the Moon would be always visible, before the Month began. And as twelve such Months make three hundred and sixty Days, but twelve Lunar Months make only three hundred and fifty four Days and nine Hours; so the last Month must be shorter than the rest, and sometimes consist of twenty four Days, but sometimes also of twenty five.

16. But as twelve Lunar Months were about eleven Days less than the Solar Year, and as the *Patriarchs* were confin'd to the Course of the Moon in reckoning of the Months, and to the Course of the Sun in reckoning of the Year; so they added, as Occasion did require, a thirteenth Month once in three Years, or rather about seven Times in nineteen Years, which Month the later Ages call'd an *Inter-calary* or an *Embolimean* Month. That they did thus is evident from the Necessity of keeping the Year fix'd to the Beginning of Autumn. As *Moses* wrote so short an Account of the History of the World in his Time; so it is no Wonder, that such a Particular is omitted by him. And as he never tells us the Names of one of the Months, nor the Number of Months in the antient Year; so it cannot be expected, that he should inform us any farther. And we may take his Silence in not giving us an Account of the Months of the Year, as he did of the Days of the Week, as an Argument, that the Days of the Week were always equal; but the Months of the Year were sometimes unequal. Neither is it to be wonder'd at, that there is no Account thereof before *Solomon's* Time; because, as it was a Month which came but seldom; so there was not one Feast to be observ'd in it. And as it was in the latter End of the Winter according to the *Jewish* Account; so it was not a Time for Action,

and therefore the less Remarkable. But the Care which was taken to fix the Year according to the *Lunar Months*, and to begin in the Spring, shews, that it must be thus observ'd and computed from the Time of *Moses*. However, there seems to be a constant Observance of an *Embolimean* Year in *Solomon's* Time. And if so, then, as he made no Alteration in the Year; so this is an Argument, that it was the constant Method us'd in antient Times. It is said, (x) that *Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in the year made provision.* And (y) their twelve Names being reckon'd up, there is added (z) וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ. Our *English Translators*, not being capable of receiving any Light from the antient *Versions*, render the whole thus: *Geber, the son of Uri, was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer, which was in the land.* Now it must seem very strange, that after the Reckoning up of the twelve Officers for the twelve Months, and appointing to each of them their several Parts in the Land of *Canaan*, from whence they should fetch Provisions for *Solomon's* Table, and naming this *Geber*, the Son of *Uri*, as the Officer for the twelfth Month, and after all the rest, and appointing to him that Part of the Country, which lay most remote from *Jerusalem*, and beyond *Jordan*, that it should be recorded of him in particular, that *he was the only officer, which was in the land.* But the *Rabbins* interpret this Expression thus, *And one officer, which was in the land for the Embolimean Year, or for the thirteenth Month, which happen'd about once in three Years, and who was only nam'd upon that Occasion.* This is a very literal Translation of the *Hebrew* Text, and then the Sense agrees with all the rest.

17. As the antient *Patriarchs* only made an annual Observation to rectify the Beginning of their Year, and then all the Months follow'd in their Course; so when the Alteration of the Beginning of the Year was made from Autumn to Spring, at the Departure of the *Israelites* out of *Egypt*, we may suppose, that for some Time after they only made an annual Observation to rectify their Year, which Observation was also made at the Beginning of the Year, or in the Spring. The Command for the Observation of the Passover, and of the Change in the Beginning of their Years was not given, until the Year was above half spent according to the old Account, and the first Month, according to the new Account, had been actually begun for some Time, and therefore could not take Place for that Year: And as the *Israelites* were continually removing from Place to Place in the Wilderness for forty Years; so they had not then such Opportunities to make those *Astronomical* Obser-

(x) 1 Kings iv. 7.      (y) 1 Kings iv. 8 to 20.

(z) 1 Kings iv. 19.



vations, to fix the first Appearance of the Moon, as might afterward be made, when they were settl'd in Peace and Quietness in the Land of *Canaan*.

18. However, in Process of Time they made two Observations to fix their Months, one at the Beginning of the seventh Month, and the other at the Beginning of the first. Tho' the *Jews* began their Computation of the sacred Year from the Spring, and kept to it in the *Scriptural* Accounts; yet they reckon'd their civil Year as formerly from the *Autumn*; and their Beginning the Year of *Jubilee* from that Time laid them almost under a Necessity so to do. Besides, there were so many remarkable Feasts in this seventh Month, as the *new Moon* itself (which was kept with greater Solemnity in this Month than in the rest) the Day of *Expiation* and the Feast of *Tabernacles*, both which seem to be fix'd to particular Days after the new Moon appear'd, or as the (a) *Hebrew* expresseth it, after the *Renovation* or *φύσις*, that it could not well be deferr'd for three Days later, as it must be, if they had made their Observations only in the Spring. Such an Alteration as this would make the Months more equal. For as before it the last Month did consist only of twenty four Days; so after it was made, the sixth and last Month would consist of seven and twenty Days, and therefore would differ but three Days from the other Months, which is no more than *February* among us differs from *March* or *May*. And as *February* among us hath sometimes nine and twenty; so one of these Months might sometimes have eight and twenty Days, and so differ the less from the rest. Neither can we suppose, that *David*, whose Heart was so set upon the publick Worship of GOD, who compos'd so many *Psalms* for that Purpose, who was so intent upon, and provided so much for the Building of the Temple, and who settl'd the Courses of the Priests, and the Method to be observ'd by the Singers, Porters, and other Officers belonging thereto, could or would have omitted so necessary a Regulation as this. Or that *Solomon*, who built the Temple, and afterward compleated all that was projected, who had (b) such a wise and an understanding heart given him of GOD, so that there was none like him before him, neither after him should any arise like unto him; and particularly (c) whose wisdom excelled the wisdom of all the children of the east country, and all the wisdom of *Egypt*, where all the liberal Arts and Sciences were advanc'd to the greatest Perfection, and who had such a prodigious Skill in *Natural Philosophy*, could have so little Knowledge of *Astronomy*, as not to be sensible of, and regulate so great a Defect in their *Annual Computations*, when the stated Times of divine Worship did so much require it. And as all the *Astronomical Observations* men-

tion'd in this Treatise, from the *Israelites* entering into the Land of *Canaan* to the Destruction of *Jerusalem*, relate only to the first and seventh Month; so it is not worth our Inquiry, Whether any, or what Care was taken to regulate the other Months in the same Manner?

19. Lastly, I take it for granted, that GOD spake unto the *Patriarchs*, and the *Patriarchs* offer'd Sacrifices unto GOD, on the Day of their *Sabbath*, which was the same Day of the Week with our LORD's Day, as (d) hath been already mention'd. This he did in those early Times to keep this Day in a greater Esteem, and he hath even in the Time of the *Mosaical Law*, shewn it some particular Tokens of Respect. The first (e) *holy convocation* to be observ'd on a Week-Day was begun, when the *Israelites* came out of *Egypt*; and there is not the least intimation of any such Thing before. On this Day of the Week they therefore offer'd their Sacrifices, and perform'd their other Parts of divine Worship. It was on this Day, that they spake unto GOD, and it was on this Day, that GOD spake unto them. Particularly, it was on this Day of the Week, when GOD spake (f) to *Abraham*, and (g) to *Noah*, and (h) on this Day that *Noah* offer'd Sacrifices unto GOD, as will more fully appear in their proper Places.

20. I have already given some Account, how the Year of the *Creation of the World*, as before fix'd, corresponds with *Astronomical Observations*; and, I hope, that it will appear in the ensuing Discourse, that I have fix'd from the same Principles (together with what is mention'd in this and the next Chapter) the Year of *Noah's Flood*, the Year of the Promise given to *Abraham*, the Year of the *Israelites* departure out of *Egypt*, the Year of the Dedication of *Solomon's Temple*, and the Year of our LORD's Nativity. I have this Satisfaction, that I agree with our latest and best *Chronologers*, from the Death of *Ahaz* to the Nativity of our SAVIOUR (which was about seven hundred and twenty five Years, which was also but one and twenty Years after the Settling of the *Era of Nabonassar*, from whence *Ptolomy's Canon*, so much celebrated by *Heathen* and *Christian* Writers, began, and the learned Dr. *Prideaux* begins his *Historical Connexion of the Writings of the Old and New Testament* from thence; which was also but two and twenty Years after the Building of *Rome*, and about fifty Years before the setting up of the *Olympick Games*, being the two *Epochas* from whence the *Latin* and *Greek Chronologies* began, and before which they had but a very confus'd Account of Time) and that I differ not from them at most above five Years, in any Time since the *Creation* of the World. And if it shall farther appear, that the Year of *Jubilee* is a Type of the Birth of CHRIST, and the Sabba-

(a) ירח or חרש  
13, to 22.  
41.

(b) 1 Kings iii. 12.

(c) 1 Kings iv. 29, to the End.

(d) Chap. i. Sect.

(e) Exod. xii. 16.

(f) Compare Gen. xii. 1, 2, 3.

Gal. iii. 17. and Exod. xii. 42,

(g) Gen. vii. 1, 2, 3, 4.

Gen. viii. 14, 15.

(h) Gen. viii. 20.



tical Year is a Type of his Death, which began at their appointed Times, and ended with their respective Antitypes; then I hope, that there will be no Occasion of any farther Demonstration to prove, that the *Scripture Chronology* is absolutely authentick, and others, when they differ from it, must be rectify'd by it. That the *Hebrew Text* is the true Original, and that the *Septuagint* and *Samaritan* Versions are erroneous. That the same GOD, who made this *planetary System*, and set forward the Motion of the Earth and Moon, is a GOD of infinite Wisdom and Power; a GOD, who governs all Things by his Providence; a GOD, who

was the Author of the *Scriptures*, which we now have; and a GOD, who infallibly knew before the Foundation of the World all the Particulars, which have since happen'd in it: And, lastly, that the religious Observation of the LORD's Day, or *Sunday*, is of divine Authority, it having been observ'd by all Nations from the *Creation*, the *Israelites* alone excepted, to whom another Day was given for a Reason peculiar to themselves, and as a Type, to cease when the *Antitype* was exhibited. And this I shall endeavour to do by GOD's Assistance in the following Discourse.

### CHAP. III.

#### *Of the Astronomical Method of computing the Time of the Moon's first Appearance after the Change.*

**B**EFORE I proceed any farther in this Matter, it will be necessary to fix a Method of Calculating the  $\varphi\delta\sigma\iota\varsigma$ , or first Appearance of the Moon after her Change, and so to find out by *Astronomical Principles*, whether she will be visible on any given Evening after Sun set, or not. Upon this depends the fixing the first Day of every *Patriarchal* and *Jewish* Year, together with all their holy Feasts and Fasts, and the Months, which are subsequent thereon.

2. *Maimonides* (a) tells us, that if the Moon is less than nine Degrees distant from the Sun, she cannot be seen at any Time; or if between the Change and the Full she is above fifteen Degrees distant at her Setting, she must be visible. But if in such a Case the Distance is more than nine Degrees, and less than fifteen, it is uncertain, whether she can be visible or not. To omit the Case of cloudy Weather, this Uncertainty (as far as it depends upon *Astronomical Principles*) ariseth from four Causes. First, The Earth may be nearer to the *Aphelium* or *Perihelium*, and consequently the Light upon the *Horizon*, which comes from the Sun, may be either less or greater. But this is inconsiderable. Secondly, The Moon may be nearer to her *Apogæum* or *Perigæum*, which will make her apparent Disk to be less or greater. This is also so small, as not to be minded, especially since we are not to consider the whole Disk; but only, as it were, one single Thread of Light on the North-Side of the Moon. Thirdly, The Moon might set nearer to or farther off from the *Azimuth* of the Sun, which will be owing to

the different Angle, which the *Ecliptick* makes with the *Horizon*, and also to the great Difference in her *North* and *South Latitude*, and accordingly the Light of the Sun is greater or less at the Moon when setting in Proportion to the Square of the Sine of the Angle made by the *Horizon*, and a Line drawn from the Moon to the Sun. And, lastly, The Sun at the Time of the Moon's setting might be nearer to, or farther off from the *Horizon*, accordingly as the Angle which it makes with the *Ecliptick* is less or greater, which would occasion a less or a greater Degree of Light to the Point perpendicularly over it (and consequently to the other Parts of the *Horizon*) in Proportion to the Square of the Sine of its Distance.

3. But these Particulars being too critical for common Use, I shall propose a shorter Method, which is thus. As twelve is the middle Distance between nine and fifteen the two Numbers mention'd by *Maimonides*; so it must be granted in most Cases, that if there are above twelve Degrees Distance on the *Equinoctial Line*, or of the *oblique Descension* (that is eight and forty Minutes of Time, which in the future Calculations I call the *Time of Visibility*) between the Setting of the Sun and Moon, then the Moon will be visible; but if not, then the Moon will be invisible. So that if the Moon is in *ascending Signs* as at the *Vernal Equinox*, or hath *North Latitude*, then she will set the later, and consequently will be visible the sooner after the Change. But if the Moon is in *descending Signs*, as at the *Autumnal Equinox*, or hath *South Latitude*, she will set the sooner, and consequently a longer

(a) In his *Treatise De ratione intercalandi* apud *Judzos* (bound up with his other *Treatise De Sacrificiis*) Cap. 17.



Time after the Change must be requir'd to make her visible.

4. And therefore the Time of the Sun's Setting on any given Day being known by Calculation, when the Moon is not above fifteen Degrees distant from the Sun, find out first the *Longitude* and *Latitude* of the Moon 48 Minutes after the Sun Setting, calculate the *Declination*, *right Ascension*, *ascensional Difference*, and *oblique Descension* of the Sun; and in the same Manner calculate the *Declination*, *right Ascension*, *ascensional Difference*, and *oblique Descension* of the Moon for the *Longitude* and *Latitude* of the Place given. Then from the *oblique Descension* of the Moon subtract the *oblique Descension* of the Sun, and if the Remainder is more than twelve Degrees, and the

Moon is between the Change and the Full, it is evident, that the Moon will be above the *Horizon* at that Time, and consequently visible at her Setting; so that the Month must then begin, and then the Day following is the first Day of the Month. But if the Remainder is less than 12 Degrees, it is as evident, that the Moon will be below the *Horizon* at that Time, and consequently invisible at her Setting, so that the Month must begin at least a Day later, than what was mention'd before.

5. But tho' the Moon might be visible; yet it might sometimes happen, that she was not seen, for want of a clear Evening, or of proper Observations: And therefore the Beginning of the Month might be deferr'd a Day longer; which is fit to be observ'd in disputable Cases.

## C H A P. IV.

### *Of the Years and Duration of the Flood.*

**A**S the Flood (*a*) began upon the *seventeenth day of the second month*, and (*b*) it appears, that the Year at that Time began at the *Autumnal Equinox*, and that *Moses* began his Computation of that Year from the new Moon, whose Full immediately follow'd the same; so the next Thing requir'd is to find the Day corresponding thereto, in which this Year began according to our Method of Stating the same by *Julian Years*. If we suppose, that the Year at that Time began from the *Vernal Equinox*; we must suppose one Miracle more than either the Scripture or Reason give us Ground to think of, which is that the Waters should increase, and be at their Height all the Heat of Summer, and abate and decrease all the Cold of Winter. Whereas the Supposal, that the Year of the Flood began from *Tisri*, or our *September*, or from the *Autumnal Equinox* doth bring the Rains to fall in the Beginning of Winter, namely, from the Middle of our *November* to the latter End of *December*, being the Time of the *Winter Solstice*; and makes the Flood to lie at High Water above the Mountains from thence to the Middle of our *April*, and from thence to be drying up all the Heat of Summer.

2. To fix the Years and Duration of the Flood it is evident, (*c*) that it began *on the seventeenth day of the second month*, when *Noah* was entering upon the six hundredth Year of his Age, and it ended on (*d*) *the twenty seventh Day of the second month*, when *Noah* was entering upon the six hundredth and first Year of his Age; so that it continu'd a Year and eleven Days, according to the ancient Computation; or an exact Year, according to the *Julian Account*.

3. As the Ark was probably built at a Place call'd *Cyparission*, lying about North North East from *Babylon*, between the Rivers *Lycus* and *Caprus* (of which I shall say more in a Chapter on this Subject) so the Beginnings of the Days or Months mention'd immediately before the Flood must be comput'd from that Place and no other, it being the Place where *Noah* was at that Time. Now this Place call'd *Cyparission* according to the Map (*e*) in *Bochartus* lies in the *Longitude* of 78 Degrees, or 59<sup>d</sup> 24' Eastward of *London*, which converted into Time, makes 3<sup>h</sup> 57' 36" and in the *Latitude* of 36<sup>d</sup> 30'.

4. The remarkable Days are either in the first Year of the Flood in the *six hundredth* Year of *Noah's* Life, or in the second Year of the Flood, which was in the *six hundredth and first* Year of his Life; And if each of these happen to be on the Day of the *Antemosaical Sabbath*, or on the Day which we call *Sunday*; then (*f*) it will appear, that these Years are well fix'd, as the Years of the Flood.

5. As to the first Year of the Flood it is evident, that (*g*) *on the tenth day of the second month*, GOD commanded *Noah* to come with all his household into the ark, and to bring the *Fowls* and *Beasts* with him. The following (*h*) *six days* of the Week *Noah* was constantly employ'd in this Business. The next Day being (*i*) *the seventeenth day of the first month* he rested from his labours according to GOD's Appointment, and (*k*) upon the same Day, which was the *Sabbath*, the Flood came, and so it will appear to be (*l*) by Calculation.

6. It appears (*m*) from these *Tables*, that the first Year of the Flood happen'd in the 2361st Year of the *Julian Period*, which Number (*n*) being divided by 28, the Remainder is 9; so

(a) Gen. vii. 11. (b) Chap. i. Sect. 5. (c) Gen. vii. 11. (d) Gen. viii. 13, 14. (e) *Dissertatio Morini in Bocharti Phaleg. pag. 8.* (f) Chap. i. Sect. 13 to 23. and Chap. 2. Sect. 15. (g) Gen. vii. 1, 6. (h) Gen. viii. 7, 8, 9, 10. (i) Gen. ii. 2, 3. and Gen. vii. 10. (k) Gen. vii. 11. (l) Tab. 5. (m) Tab. 4. (n) Chap. i. Sect. 27.



## 32 The SCRIPTURE CHRONOLOGY. Chap. IV.

that (o) it is a *Dissextile* Year, and the *Dominical* Letter for the latter Part thereof is C.

7. It appears also (p) by *Calculation*, that in the same Year the Sun came to the *Autumnal Equinox* on the thirteenth Day of *October*, and that the new Moon was then first visible on the Evening before, and consequently that the Year began on that Day, so that the tenth and seventeenth Days of the second ancient Month happen'd to be on the twenty first and twenty eighth Days of *November*, whose Letter (r) is C, which shews, that these Days happen'd on the Days of the *Antemosaical Sabbath*, as aforesaid.

8. To prove this I have calculated the Appearance of the Moon at her Setting on the eleventh Day of *October* for the same Year, which (s) leaves it uncertain, whether the Moon was then visible or not, or (a) the negative much more probable (the Difference between the *oblique Descent* of the Sun and Moon being 12<sup>d</sup>. 16<sup>'</sup>) in the Place where *Noah* is suppos'd to have been. And as the Clouds did gather, before they emptied themselves on the Earth in such a miraculous Manner; so a thick Air, which is most probable in such a Case, might prevent their Observation, and cause them to defer the Beginning of the Year to the following Evening.

9. When the Ark was built about the Place call'd *Cyprisson*, its Difference in *Longitude* from *London* being 59<sup>d</sup>. 24<sup>'</sup> and being also in the *Latitude* of 36<sup>d</sup>. 30<sup>'</sup>; so when it floated from thence, its Course was most probably North East, for the South West Winds, which usually bring the greatest Quantities of Rain, and the Inundation of the *Persick* Ocean from the South, and the *Mediterranean* Sea from the West must of Necessity drive the Current of the Stream that Way, and consequently the Ark with it. But as the Ark was built in a Form and Bulk absolutely unfit for Sailing; so it is not probable, that it was carry'd very far; and therefore supposing that it went in the Arch of a great Circle for the Space of 9<sup>d</sup>. 32<sup>'</sup> and made an Angle of 45 Degrees with the Meridian; at its first setting out it would go so far North as to be in the Latitude of 42<sup>d</sup>. 44<sup>'</sup> and its Longitude 9<sup>d</sup>. 50<sup>'</sup> toward the East, and if the North Wind should bring it back again, when the Weather was clear to its former Latitude, it would fall upon the Hills of *Ararat* near *Media*, about the Longitude of 68<sup>d</sup>. 34<sup>'</sup> from *London*, and the Latitude of 36<sup>d</sup>. 40<sup>'</sup> and so it would come back to the Place where it landed, even to the Mountains of (b) *Taurus* or *Caucasus*, which is call'd in *Hebrew* (c) *one of the mountains of Ararat*, or a Part of those Ledges of Mountains, which did not only begin in *Armenia*, call'd in *Hebrew* (d) *Ararat*, (from whence the vulgar Error arose, that it landed in *Armenia*) but also extended themselves for above four thousand Miles toward the East South East, as far as the

*Indies*, and therefore any one of these Mountains might be call'd *one of the mountains of Ararat*. So that the same Providence, which preserv'd *Noah* and his Family, did afterward set them on Shore in the same Climate, and not far from their own Country. It is certain, that the old World after the Flood was (f) first peopl'd in the eastern Parts from the Plains of *Shinar* and *Babylon*, and that the *Antediluvian* Race of Mankind, went eastward from *Paradise* into the same Country, because (g) *the flaming sword* was plac'd on the same Side of *Paradise* to prevent their Return.

10. As to the second Year of the Flood, or (h) the six hundredth and first Year of *Noah's* Life the remarkable Days are the twenty seventh Day of the second Month, and the fourth Day of the third Month, On (i) *the twenty seventh day of the second month* GOD spake to *Noah* to come out of the ark, with all the living Creatures which were there. As he was six Days in bringing them in; so he may well be suppos'd to spend the same Time in Bringing them out. And on the Day following, or on (k) the fourth Day of the third Month he offer'd his solemn Sacrifice. And these two Days will appear to be on the Days of the *Antemosaical Sabbath*.

11. It appears more evidently from these (l) *Tables*, that this second Year of the Flood happen'd to be in the 2362d Year of the *Julian Period*, which number (m) being divided by 28, the Remainder is 10, so that (n) the *Dominical Letter* is B.

12. It appears also (o) by *Calculation*, that the Sun in the same Year came to the *Autumnal Equinox* on the thirteenth Day of *October*, as in the Year before, and that (p) the new Moon, whose Full did immediately happen after the *Autumnal Equinox*, began undeniably at such a Time, that she might be seen on the first Day of *October* in the Evening, and consequently that the Year began at that Time, and that the first Day of the new Year was the Day following; so that the twenty seventh Day of the second Month and the fourth Day of the third Month happen'd to be on the 27th Day of *November*, and on the fourth Day of *December*, whose *Dominical* (q) Letter is B, which shews, that these Days happen'd on the Days of the *Antemosaical Sabbath* as aforesaid. And as this was the Season, in which the Waters did continue to be dry'd up; so there can be no Doubt of clear Evenings, and such as were fit for Observations.

13. But for the better Regulating of these two Years, I shall subjoin (r) a *Calendar* of the ancient Months, as they were call'd by the *Jews*, and also the *corresponding Days* of the *Julian* Years, with the *Dominical Letter* and the Days of the *Flood*, as they are mention'd in the *Scripture*, to which I refer the Reader for his farther Satisfaction.

(o) Tab. 2. (p) Tab. 5. (y) Tab. 3. (z) Tab. 5. (a) Chap. 3. Sect. 4. (b) Bochartus, Sir Walter Raleigh, and the Commentators on Gen. 8. 4. (c) Gen. 8. 4. (d) 2 Kings xix. 37. Isai 38. 38. (f) Gen. xi. 2. (g) Gen. iii. 24. (h) Gen. viii. 13. (i) Gen. viii. 15, 16. (k) Gen. viii. 20, 21. (l) See Sect. 7. 8. of this Chapter, and Tab. 4. (m) Chap. 1. Sect. 27. (n) Tab. 2. (o) Tab. 6. (p) Tab. 6. (q) Tab. 2. (r) Tab. 7.



TABLE the Seventh, or Calculation the Second.

The Calculation of the Moon's  $\phi$ axis for the Longitude and Latitude of Cypariffon (being the Place, where the Ark was built) in the first Year and first Month, when the Flood happen'd Anno ante Christum 2352. Longitude from London  $59^{\circ} 24'$ . Latitude  $36^{\circ} 30'$ .

The Calculation of the Sun's Place.	Sun's Motion. s. d. ' . "	The Calculation of the Moon's Place. Year of CHRIST 1	Moon's Mot. s. d. ' . "	Apog.'s Motion s. d. ' . "	Node's Place	Node's Mot. s. d. ' . "
Sun set $\pi$ 28. 35. October	11 06 02 00	(b) Subtract one Year	04 02 02 45	09 12 07 05		08 28 36 04
(a) Time of Visibility	00 00 48 00	(b) A Biffextile Day	04 09 23 03	01 10 39 51	Motion to be added	00 19 19 43
Apparent Time	11 06 50 00	(c) 2000 Years	00 13 10 35	00 00 06 41		00 00 03 11
Equation of Anom. $4^{\circ} 18'$ sub.	00 00 05 09	(c) 300 Years	01 06 48 20	00 23 45 00		05 13 45 34
Remainder	11 06 44 51	(c) 40 Years	06 23 31 15	10 27 33 45		01 12 33 50
Equation of $\pi$ 28. 35. add	00 00 00 30	(c) 12 Years	08 27 08 10	06 07 40 30		01 23 40 31
Real Time	11 06 45 21	(d) 12 Hours in <i>Josbua's</i> Time	05 02 08 27	04 08 18 10		07 22 06 09
Refraction add	00 00 02 00	(e) Long. of Cypariffon $3^{\circ} 57' 36''$	00 06 35 18	00 00 03 21		00 00 01 35
Real Time corrected	11 06 47 21	Total substract	00 02 10 27	00 00 01 06		00 00 00 32
			03 00 55 35	11 18 08 24		02 00 07 09
		Year of the Flood	01 01 07 10	Y. of the Flood	09 23 58 41	Y. of the Flood
		(f) Octob. 11 Biffextile	05 05 16 21	Motion to be added	01 01 45 05	Motion to be subtracted
		(f) Hours 6	00 03 17 39		00 00 01 40	
		Min. 47. Sec. 21.	00 00 26 00		00 00 00 13	
Year of CHRIST 1	09 07 53 03	Moon's simple Motion	06 10 07 10	Apog.'s Motion	10 25 45 39	Total
(b) Subtract one Year	11 29 45 40	Physical Parts add	00 00 07 44	Sun's Place	05 28 35 43	Simple Node
(b) A Biffextile Day	00 00 59 08	Moon's Motion corrected	06 10 14 54	Annual Arg.	07 02 50 04	Sun's Place
(c) 2000 Years	00 15 06 50	Apogæum substract	11 05 30 15	Æquat. add	00 09 44 36	Sun from Node
(c) 300 Years	00 02 16 01	Mean Anomaly	07 04 44 39	Apog.'s Place	11 05 30 15	Æq. substr.
(c) 40 Years	00 00 18 08	Æquation add	00 04 10 08	True Excent.	60023	Node's Place
(c) 12 Years	00 00 05 26	Moon's equ. Place in her Orb.	06 14 25 02	Dif. mid. & gr.	11617	Incl. of Lim.
(d) 12 Hours in <i>Josbua's</i> Time	00 00 29 34	Sun's Place substract	05 28 35 43	Dif. mid. & tr.	04786	Lat. B. r. Simp.
(e) Long. of Cypariffon $3^{\circ} 57' 36''$	00 00 09 46	Distance of Moon from Sun	00 15 49 19			Part Proport.
Total substract	00 19 10 33	Variation add	00 00 19 56			Lat. true Bor.
First Year of the Flood	08 18 42 30	Moon's true Place in her Orbit	06 14 44 58			
(f) Octob. 11 Biffextile	09 10 54 34	Node's Place substract	01 13 21 19			
(f) Hours 6.	00 00 14 47	Argument of Latitude	05 01 23 39			
Min. 47. Sec. 21.	00 00 01 56	Reduction add	00 00 05 39			
Middle Motion	05 29 53 47	Moon's true Place	14 50 37			
Apog. subtr.	01 11 23 19					
Mean Anomaly	04 18 30 28					
Æquation substract	00 01 18 04					
(g) Sun's true Place	$\pi$ 28 35 43					

(b) Sun's Declination	000 33
Right Ascension	178 43
Afcensional Difference	000 29
Oblique Descension	179 12
Moon's Declination	003 34
Right Ascension	194 44
Afcensional Difference	003 06
Oblique Descension	191 38
(i) Diff of obliq. Descen. of Sun & Moon	012 26

(a) Chap. 3. Sect. 3. Sect. 9, 10, 11, 12, 13. Sect. 9.

(b) Chap. 1. Sect. 3, 4. (f) Chap. 1. Sect. 26.

(c) Chap. 1. Sect. 26. (g) Chap. 4. Sect. 9.

(d) Chap. 1. Sect. 14, 15. (h) Chap. 3. Sect. 4.

(i) Chap. 1. Sect. 4.

These Calculations are all truly performed, as Witness my Hand Charles Leadbetter.



T A B L E the Eighth, or Calculation the Third.

The Calculation of the Moon's  $\phi\alpha\delta\omega$  for the Longitude and Latitude of the Mountain, where the Ark rested, call'd one of the Mountains of Ararat, in the second Year and first Month after the Flood, Anno ante Christum 2351. Longitude from London.  $68^{\circ} 34'$  Latitude.  $36^{\circ} 40'$ .

The Calculation of the Sun's Place.	Sun's Mot. s. d. ' "		The Calculation of the Moon's Place. Year of CHRIST 1	Middle Mot. s. d. ' "	Apog.'s Mot.	Apog.'s Mot. s. d. ' "	Node's Place.	Node's Mot. s. d. ' "
Sun set October	01 06 16 12			04 02 02 45		09 12 07 05		08 28 36 04
(i) Time of Visibility	00 00 48 00							
Apparent Time	01 07 04 12		(b) Subtract one Year	04 09 23 03		01 10 39 51	Motion to be added	00 19 19 43
Equat. of Anom. $4^{\circ} 8'$ sub.	00 00 06 05		(b) A Bissextile Day	00 13 10 35	Motion to be subtracted	00 00 06 41		00 00 03 11
Remainder	01 06 58 07		(c) 2000 Years	01 06 48 20		00 23 45 00		05 13 45 34
Equation of $\propto$ 18 add	00 00 03 48		(c) 300 Years	06 23 31 15		10 27 33 45		01 12 33 50
Real Time	01 07 01 55		(c) 40 Years	08 27 08 10		06 07 40 30		01 23 40 31
Refraction add	00 00 02 00		(c) 11 Years	00 09 34 48		02 27 31 38		07 02 43 16
Real Time corrected	01 07 03 55		(d) 12 Hours in Joshua's Time	00 06 35 18		00 00 03 21		00 00 01 35
			(e) Long. of Ararat $4^{\circ} 34' 16''$ .	00 02 30 35		00 00 01 17		00 00 00 37
			Total subtract	10 08 42 04	Total subtract	10 07 22 03		
			Second Year of the Flood	05 23 20 41	Second Year	11 04 45 02	Second Year	01 10 44 21
			(f) Octob. 1.	00 10 19 55	Motion to be added	01 00 31 33	Motion to be subtracted	00 14 30 35
			(f) Hours 7.	00 03 50 35		00 00 01 57		00 00 00 56
			(f) Min. 3. Sect. 55.	00 00 02 08		00 00 00 01		00 00 00 00
Year of CHRIST 1	Mid. Motion s. d. ' "	Apog.'s Mot. s. d. ' "	Middle Motion	06 07 33 19	Simple Apog. Sun's Place	00 05 18 33	Total	00 14 31 31
	09 07 53 03	02 14 03 30	Physical Parts add	00 00 09 08		05 18 16 12		
(b) Subtract one Year	11 29 45 40	00 00 00 50	Middle Motion corrected	06 07 42 27	Annual Arg.	05 12 57 39	Simple Node Sun's Place	00 26 12 50
(b) A Bissextile Day	00 00 59 08	00 00 00 00	Apogæum Subtract	11 29 43 04	Æquat. subtr.	00 05 35 29	Sun from Node	05 18 16 12
(c) 2000 Years	00 15 06 50	00 27 46 40	Mean Anomaly	06 07 59 23	True Apog.	$\propto$ 29 43 04	Æq. Subtr.	00 01 35 28
(c) 300 Years	00 02 16 01	00 04 10 00	Æquation add	00 01 07 25			Node's Place	$\propto$ 24 37 22
(c) 40 Years	00 00 18 08	00 00 33 20	Moon's simple Orbit Sun's Place	06 08 49 52	True Excent. Dif. mid. & gr.	64856		
(c) 11 Years	11 29 20 37	00 00 09 10		05 18 16 12	Dif. mid. & tr.	11617		
(d) 12 Hours in Joshua's Time	00 00 29 34	00 00 00 00	Distance of Moon from Sun	00 20 33 40		09619	Incl. of Lim. Lat. Bor. simp. Proport. Parts	05 11 12 01 10 20 00 02 55
(e) Long. of Ararat $4^{\circ} 34' 16''$ .	00 00 10 15	00 00 00 00	Variation add	00 00 24 31			Lat. true Bor.	01 13 15
Total subtract	00 18 26 13	01 02 40 00	Moon's true Place in her Orb. Node's Place subtract	06 09 14 23				
Second Year of the Flood	08 19 26 50	01 11 23 30	Argument of Latitude	00 24 37 22				
(f) October 1.	09 00 04 02	00 00 00 38	Reduction add	05 14 37 01				
(f) Hours 7.	00 00 17 15	00 00 00 00		00 00 03 21				
Min. 3. sect. 55.	00 00 00 10	00 00 00 00	(g) Moon's true Place	$\propto$ 09 17 44				
Middle Motion Apog. subtr.	05 19 48 17	01 11 24 08	Difference from Sun to Moon	00 21 01 32				
Mean Anomaly	04 08 24 09							
Æquation subtract	00 01 32 05							
(g) Sun's Place	$\propto$ 18 16 12							

(a) Chap. 3. Sect. 3.

(b) Chap. 1. Sect. 3, 4.

(c) Chap. 1. Sect. 16.

(d) Chap. 1. Sect. 14, 15.

(e) Chap. 1. Sect. 9, 10, 11, 12, 13.

(f) Cap. 1. Sect. 26.

(g) Chap. 4. Sect. 12.

These Calculations are truly performed, as Witness my Hand Charles Leadbetter.



TABLE the Ninth.											
A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.											
The Year of the World 1656. The History.						The Year of the World 1656. The History.					
The Julian Year.	Sabbatical Letter.	Antient Year, Month 1 and 1.	Moon's Age.	Days of the Flood.		The Julian Year.	Sabbatical Letter.	Antient Year, Month 1 and 2.	Moon's Age.	Days of the Flood.	
1	a					1	d	20	23		
2	b					2	e	21	24		
3	c					3	f	22	25		
4	d					4	g	23	26		
5	e					5	a	24	27		
6	f					6	b	25	28		
7	g					7	c	26	29		
8	a					8	d	27	30		
9	b					9	e	28	1		New Moon, Hor. 3. A. M.
10	c		1		New Moon, Hor. 5. P. M.	10	f	29	2		
11	d		2		Moon not visible being in descen. Signs.	11	g	30	3		
12	e		3		Moon visible at her Setting.	12	a	1	4		The second Month <i>Marhesivan</i> be-
13	f	1	4		The first Year and the Month of <i>Tisri</i> begins, and the Sun enters <i>Libra</i> .	13	b	2	5		gins, and the Sun enters <i>Scorpio</i> .
14	g	2	5		<i>Noah</i> 599 Years old about this Time.	14	c	3	6		
15	a	3	6			15	d	4	7		
16	b	4	7		<i>Methuselah</i> 968 Years old about this Time.	16	e	5	8		
17	c	5	8			17	f	6	9		
18	d	6	9			18	g	7	10		
19	e	7	10			19	a	8	11		<i>Methuselah</i> dies about this Time.
20	f	8	11			20	b	9	12		
21	g	9	12			21	c	10	13		GOD speaks to <i>Noah</i> , Gen. vii. 1.
22	a	10	13			22	d	11	14		<i>Noah, &amp;c.</i> enters the Ark.
23	b	11	14			23	e	12	15		Earth in <i>Perihelium</i> , Hor. 10. P. M.
24	c	12	15			24	f	13	16		<i>Noah, &amp;c.</i> enters the Ark.
25	d	13	16			25	g	14	17		<i>Noah, &amp;c.</i> enters the Ark.
26	e	14	17			26	a	15	18		<i>Noah, &amp;c.</i> enters the Ark.
27	f	15	18			27	b	16	19		<i>Noah, &amp;c.</i> enters the Ark.
28	g	16	19			28	c	17	20	1	1 Rain. <i>Noah</i> keeps the Sabbath in
29	a	17	20			29	d	18	21	2	2 Rain. (the Ark
30	b	18	21			30	e	19	22	3	3 Rain.
31	c	19	22								

The Year of the World 1656. The History.						The Year of the World 1657. The History.					
The Julian Year.	Sabbatical Letter.	Antient Year, Month 2 and 3.	Moon's Age.	Days of the Flood.		The Julian Year.	Sabbatical Letter.	Antient Year, Month 3 and 4.	Moon's Age.	Days of the Flood.	
1	a	20	23	4	4 Rain.	1	a	21	25	35	35 Rain.
2	b	21	24	5	5 Rain.	2	b	22	26	36	36 Rain.
3	c	22	25	6	6 Rain.	3	c	23	27	37	37 Rain.
4	d	23	26	7	7 Rain.	4	d	24	28	38	38 Rain.
5	e	24	27	8	8 Rain.	5	e	25	29	39	39 Rain.
6	f	25	28	9	9 Rain.	6	f	26	30	40	40 Last Day of Rain.
7	g	26	29	10	10 Rain.	7	g	27	1	41	New Moon, Hor. 6. A. M.
8	a	27	1	11	New Moon, H. 3. P. M.	8	a	28	2	42	2 High Water.
9	b	28	2	12	12 Rain.	9	b	29	3	43	The Sun enters <i>Capricorn</i> .
10	c	29	3	13	13 Rain.	10	c	30	4	44	4 High Water.
11	d	30	4	14	The Sun enters <i>Sagittary</i> .	11	d	1	5	45	The fourth Month <i>Tebit</i> begins.
12	e	1	5	15	The third Month <i>Chislev</i> begins.	12	e	2	6	46	6 High Water.
13	f	2	6	16	16 Rain.	13	f	3	7	47	7 High Water.
14	g	3	7	17	17 Rain.	14	g	4	8	48	8 High Water.
15	a	4	8	18	18 Rain.	15	a	5	9	49	9 High Water.
16	b	5	9	19	19 Rain.	16	b	6	10	50	10 High Water.
17	c	6	10	20	20 Rain.	17	c	7	11	51	11 High Water.
18	d	7	11	21	21 Rain.	18	d	8	12	52	12 High Water.
19	e	8	12	22	22 Rain.	19	e	9	13	53	13 High Water.
20	f	9	13	23	23 Rain.	20	f	10	14	54	14 High Water.
21	g	10	14	24	24 Rain.	21	g	11	15	55	15 High Water.
22	a	11	15	25	25 Rain.	22	a	12	16	56	16 High Water.
23	b	12	16	26	26 Rain.	23	b	13	17	57	17 High Water.
24	c	13	17	27	27 Rain.	24	c	14	18	58	18 High Water.
25	d	14	18	28	28 Rain.	25	d	15	19	59	19 High Water.
26	e	15	19	29	29 Rain.	26	e	16	20	60	20 High Water.
27	f	16	20	30	30 Rain.	27	f	17	21	61	21 High Water.
28	g	17	21	31	31 Rain.	28	g	18	22	62	22 High Water.
29	a	18	22	32	32 Rain.	29	a	19	23	63	23 High Water.
30	b	19	23	33	33 Rain.	30	b	20	24	64	24 High Water.
31	c	20	24	34	34 Rain.	31	c	21	25	65	25 High Water.



TABLE the Ninth continu'd.											
A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.											
The Year of the World 1657. The History.						The Year of the World 1657. The History.					
The Julian Year. February.	Sabbatical Letter.	Antient Year. Month 5 and 6.	Moon's Age.	Days of the Flood.		The Julian Year. March.	Sabbatical Letter.	Antient Year. Month 5 and 6.	Moon's Age.	Days of the Flood.	
1	d	22	26	56	26 High Water.	1	d	20	25	94	54 High Water.
2	e	23	27	67	27 High Water.	2	e	21	26	95	55 High Water.
3	f	24	28	68	28 High Water.	3	f	22	27	96	56 High Water.
4	g	25	29	69	29 High Water.	4	g	23	28	97	57 High Water.
5	a	26	1	70	New Moon, Hor. 11. P. M.	5	a	24	29	98	58 High Water.
6	B	27	2	71	31 High Water.	6	B	25	30	99	59 High Water.
7	c	28	3	72	32 High Water.	7	c	26	1	100	New Moon, Hor. 4. P. M.
8	d	29	4	73	The Sun enters <i>Aquarius</i> .	8	d	27	2	101	61 High Water.
9	e	30	5	74	34 High Water.	9	e	28	3	102	62 High Water.
10	f	1	6	75	The fifth Month <i>Shebat</i> begins.	10	f	29	4	103	63 High Water.
11	g	2	7	76	36 High Water.	11	g	30	5	104	The Sun enters <i>Pisces</i> .
12	a	3	8	77	37 High Water.	12	a	1	6	105	The sixth Month <i>Adar</i> begins.
13	B	4	9	78	38 High Water.	13	B	2	7	106	66 High Water.
14	c	5	10	79	39 High Water.	14	c	3	8	107	67 High Water.
15	d	6	11	80	40 High Water.	15	d	4	9	108	68 High Water.
16	e	7	12	81	41 High Water.	16	e	5	10	109	69 High Water.
17	f	8	13	82	42 High Water.	17	f	6	11	110	70 High Water.
18	g	9	14	83	43 High Water.	18	g	7	12	111	71 High Water.
19	a	10	15	84	44 High Water.	19	a	8	13	112	72 High Water.
20	B	11	16	85	45 High Water.	20	B	9	14	113	73 High Water.
21	c	12	17	86	46 High Water.	21	c	10	15	114	74 High Water.
22	d	13	18	87	47 High Water.	22	d	11	16	115	75 High Water.
23	e	14	19	88	48 High Water.	23	e	12	17	116	76 High Water.
24	f	15	20	89	49 High Water.	24	f	13	18	117	77 High Water.
25	g	16	21	90	50 High Water.	25	g	14	19	118	78 High Water.
26	a	17	22	91	51 High Water.	26	a	15	20	119	79 High Water.
27	B	18	23	92	52 High Water.	27	B	16	21	120	80 High Water.
28	c	19	24	93	53 High Water.	28	c	17	22	121	81 High Water.
						29	d	18	23	122	82 High Water.
						30	e	19	24	123	83 High Water.
						31	f	20	25	124	84 High Water.
The Year of the World 1657. The History.						The Year of the World 1657. The History.					
The Julian Year. April.	Sabbatical Letter.	Antient Year. Month 6 and 7.	Moon's Age.	Days of the Flood.		The Julian Year. May.	Sabbatical Letter.	Antient Year. Month 7 and 8.	Moon's Age.	Days of the Flood.	
1	a	21	26	125	85 High Water.	1	B	21	26	155	5 Ebbing Water.
2	B	22	27	126	86 High Water.	2	c	22	27	156	6 Ebbing Water.
3	c	23	28	127	87 High Water.	3	d	23	28	157	7 Ebbing Water.
4	d	24	29	128	88 High Water.	4	e	24	29	158	8 Ebbing Water.
5	e	25	30	129	89 High Water.	5	f	25	1	159	New Moon, Hor. 12. P. M.
6	f	26	1	130	New Moon, H. 8. A. M.	6	g	26	2	160	10 Ebbing Water.
7	g	27	2	131	91 High Water.	7	a	27	3	161	11 Ebbing Water.
8	a	28	3	132	92 High Water.	8	B	28	4	162	12 Ebbing Water.
9	B	29	4	133	93 High Water.	9	c	29	5	163	13 Ebbing Water.
10	c	30	5	134	94 High Water.	10	d	30	6	164	14 Ebbing Water.
11	d	1	6	135	The seventh Month <i>Nisan</i> begins, and the Sun enters <i>Aries</i> .	11	e	1	7	165	The eight Month <i>Iyar</i> begins.
12	e	2	7	136	97 High Water.	12	f	2	8	166	The Sun enters <i>Taurus</i> .
13	f	3	8	137	98 High Water.	13	g	3	9	167	17 Ebbing Water.
14	g	4	9	138	99 High Water.	14	a	4	10	168	18 Ebbing Water.
15	a	5	10	139	99 High Water.	15	B	5	11	169	19 Ebbing Water.
16	B	6	11	140	103 High Water.	16	c	6	12	170	20 Ebbing Water.
17	c	7	12	141	101 High Water.	17	d	7	13	171	21 Ebbing Water.
18	d	8	13	142	102 High Water.	18	e	8	14	172	22 Ebbing Water.
19	e	9	14	143	103 High Water.	19	f	9	15	173	23 Ebbing Water.
20	f	10	15	144	104 High Water.	20	g	10	16	174	24 Ebbing Water.
21	g	11	16	145	105 High Water.	21	a	11	17	175	25 Ebbing Water.
22	a	12	17	146	106 High Water.	22	B	12	18	176	26 Ebbing Water.
23	B	13	18	147	107 High Water.	23	c	13	19	177	27 Ebbing Water.
24	c	14	19	148	108 High Water.	24	d	14	20	178	28 Ebbing Water.
25	d	15	20	149	109 High Water.	25	e	15	21	179	Earth in <i>Aphelion</i> , Hor. 1. P. M.
26	e	16	21	150	110 High Water.	26	f	16	22	180	30 Ebbing Water.
27	f	17	22	151	The Ark rests on one of the Mountains of <i>Ararat</i> , Gen. viii. 4.	27	g	17	23	181	31 Ebbing Water.
28	g	18	23	152	3 Ebbing Water.	28	a	18	24	182	32 Ebbing Water.
29	a	19	24	153	4 Ebbing Water.	29	B	19	25	183	33 Ebbing Water.
30	B	20	25	154		30	c	20	26	184	34 Ebbing Water.
						31	d	21	27	185	35 Ebbing Water.



TABLE the Ninth continu'd.											
A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.											
The Year of the World 1657. The History.						The Year of the World 1657. The History.					
The Julian Year.	Sabbatical Letter.	Antient Year. Month 9 and 10.	Moon's Age.	Days of the Flood.		The Julian Year.	Sabbatical Letter.	Antient Year. Month 10 & 11.	Moon's Age.	Days of the Flood.	
1	a	22	28	186	36 Ebbing Water.	1	g	22	28	216	66 Ebbing Water.
2	b	23	29	187	37 Ebbing Water.	2	a	23	29	217	67 Ebbing Water.
3	c	24	30	188	38 Ebbing Water.	3	B	24	30	218	68 Ebbing Water.
4	d	25	1	189	New Moon, Hor. 1. P. M.	4	c	25	1	219	New Moon Hor. 1. A. M.
5	e	26	2	190	40 Ebbing Water.	5	d	26	2	220	70 Ebbing Water.
6	f	27	3	191	41 Ebbing Water.	6	e	27	3	221	71 Ebbing Water.
7	g	28	4	192	42 Ebbing Water.	7	f	28	4	222	72 Ebbing Water.
8	a	29	5	193	43 Ebbing Water.	8	g	29	5	223	73 Ebbing Water.
9	b	30	6	194	44 Ebbing Water.	9	a	30	6	224	74 Ebbing Water.
10	c	1	7	195	The ninth Month <i>Sivan</i> begins.	10	B	1	7	225	The tenth Month <i>Tammuz</i> begins.
11	d	2	8	196	46 Ebbing Water.	11	c	2	8	226	Tops of the Mount. are seen, G. viii. 5.
12	e	3	9	197	47 Ebbing Water.	12	d	3	9	227	3 Earth seen.
13	f	4	10	198	The Sun enters <i>Gemini</i> .	13	e	4	10	228	4 Earth seen.
14	g	5	11	199	49 Ebbing Water.	14	f	5	11	229	The Sun enters <i>Cancer</i> .
15	a	6	12	200	50 Ebbing Water.	15	g	6	12	230	6 Earth seen.
16	b	7	13	201	51 Ebbing Water.	16	a	7	13	231	7 Earth seen.
17	c	8	14	202	52 Ebbing Water.	17	B	8	14	232	8 Earth seen.
18	d	9	15	203	53 Ebbing Water.	18	c	9	15	233	9 Earth seen.
19	e	10	16	204	54 Ebbing Water.	19	d	10	16	234	10 Earth seen.
20	f	11	17	205	55 Ebbing Water.	20	e	11	17	235	11 Earth seen.
21	g	12	18	206	56 Ebbing Water.	21	f	12	18	236	12 Earth seen.
22	a	13	19	207	57 Ebbing Water.	22	g	13	19	237	13 Earth seen.
23	b	14	20	208	58 Ebbing Water.	23	a	14	20	238	14 Earth seen.
24	c	15	21	209	59 Ebbing Water.	24	B	15	21	239	15 Earth seen.
25	d	16	22	210	60 Ebbing Water.	25	c	16	22	240	16 Earth seen.
26	e	17	23	211	61 Ebbing Water.	26	d	17	23	241	17 Earth seen.
27	f	18	24	212	62 Ebbing Water.	27	e	18	24	242	18 Earth seen.
28	g	19	25	213	63 Ebbing Water.	28	f	19	25	243	19 Earth seen.
29	a	20	26	214	64 Ebbing Water.	29	g	20	26	244	20 Earth seen.
30	b	21	27	215	65 Ebbing Water.	30	a	21	27	245	21 Earth seen.
						31	B	22	28	246	22 Earth seen.
The Year of the World 1657. The History.						The Year of the World 1657. The History.					
The Julian Year.	Sabbatical Letter.	Antient Year. Month 9 and 10.	Moon's Age.	Days of the Flood.		The Julian Year.	Sabbatical Letter.	Antient Year. Month 11 and 12.	Moon's Age.	Days of the Flood.	
1	c	23	29	247	23 Earth seen.	1	f	24	2	278	The Dove sent out again, Gen. viii. 11.
2	d	24	1	248	New Moon at Mid day.	2	g	25	3	279	1 Earth seen.
3	e	25	2	249	25 Earth seen.	3	a	26	4	280	2 Earth seen.
4	f	26	3	250	26 Earth seen.	4	B	27	5	281	3 Earth seen.
5	g	27	4	251	27 Earth seen.	5	c	28	6	282	4 Earth seen.
6	a	28	5	252	28 Earth seen.	6	d	29	7	283	5 Earth seen.
7	b	29	6	253	29 Earth seen.	7	e	30	8	284	6 Earth seen.
8	c	30	7	254	30 Earth seen.	8	f	1	9	285	The Dove sent out the last Time, Gen. viii. 12.
9	d	1	8	255	The eleventh Month <i>Ab</i> begins.	9	g	2	10	286	The twelfth Month <i>Elul</i> begins.
10	e	2	9	256	32 Earth seen.	10	a	3	11	287	64 Earth seen.
11	f	3	10	257	33 Earth seen.	11	B	4	12	288	65 Earth seen.
12	g	4	11	258	34 Earth seen.	12	c	5	13	289	The Sun enters <i>Virgo</i> .
13	a	5	12	259	35 Earth seen.	13	d	6	14	290	67 Earth seen.
14	b	6	13	260	The Sun enters <i>Leo</i> .	14	e	7	15	291	68 Earth seen.
15	c	7	14	261	37 Earth seen.	15	f	8	16	292	69 Earth seen.
16	d	8	15	262	38 Earth seen.	16	g	9	17	293	70 Earth seen.
17	e	9	16	263	39 Earth seen.	17	a	10	18	294	71 Earth seen.
18	f	10	17	264	The Raven sent out, Gen. viii. 6, 7.	18	B	11	19	295	72 Earth seen.
19	g	11	18	265	1 Earth seen.	19	c	12	20	296	73 Earth seen.
20	a	12	19	266	2 Earth seen.	20	d	13	21	297	74 Earth seen.
21	b	13	20	267	3 Earth seen.	21	e	14	22	298	75 Earth seen.
22	c	14	21	268	4 Earth seen.	22	f	15	23	299	76 Earth seen.
23	d	15	22	269	5 Earth seen.	23	g	16	24	300	77 Earth seen.
24	e	16	23	270	6 Earth seen.	24	a	17	25	301	78 Earth seen.
25	f	17	24	271	The Dove sent out, Gen. viii. 8, 9, 10.	25	B	18	26	302	79 Earth seen.
26	g	18	25	272	1 Earth seen.	26	c	19	27	303	80 Earth seen.
27	a	19	26	273	2 Earth seen.	27	d	20	28	304	81 Earth seen.
28	b	20	27	274	3 Earth seen.	28	e	21	29	305	82 Earth seen.
29	c	21	28	275	4 Earth seen.	29	f	22	30	306	New Moon, Hor. 7. A. M.
30	d	22	29	276	5 Earth seen.	30	g	23	1	307	
31	e	23	1	277	New Moon, Hor. 10. P. M.						



TABLE the Ninth continu'd.

*A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.*

The Year of the World 1657. The History.						The Year of the World 1657. The History					
Julian Year. Omnium.	Sabbatical Letter.	Antient Year. Month 12 add 1.	Moons Age.	Days of the Flood.		The Julian Year. November.	Sabbatical Letter.	Antient Year. Month 2.	Moons Age.	Days of the Flood.	
1	a	24	2	308	8 <sup>d</sup> Earth seen.	1	d	1	4	339	The second Month <i>Marhesivan</i> begins.
2	B	1	3	309	N. Year, or 1 <sup>st</sup> Month <i>Tisri</i> begins &	2	e	2	5	340	32 Earth dry.
3	c	2	4	310	Noah sees the Earth dry, G. viii. 13.	3	f	3	6	341	33 Earth dry.
4	d	3	5	311	3 Earth dry.	4	g	4	7	342	34 Earth dry.
5	e	4	6	312	4 Earth dry.	5	a	5	8	343	35 Earth dry.
6	f	5	7	313	5 Earth dry.	6	B	6	9	344	36 Earth dry.
7	g	6	8	314	6 Earth dry.	7	c	7	10	345	37 Earth dry.
8	a	7	9	315	7 Earth dry.	8	d	8	11	346	38 Earth dry.
9	b	8	10	316	8 Earth dry.	9	e	9	12	347	39 Earth dry.
10	c	9	11	317	9 Earth dry.	10	f	10	13	348	40 Earth dry.
11	d	10	12	318	10 Earth dry.	11	g	11	14	349	The Sun enters <i>Scorpio</i> .
12	e	11	13	319	11 Earth dry.	12	a	12	15	350	42 Earth dry.
13	f	12	14	320	The Sun enters <i>Libra</i> .	13	B	13	16	351	43 Earth dry.
14	g	13	15	321	13 Earth dry.	14	c	14	17	352	44 Earth dry.
15	a	14	16	322	14 Earth dry.	15	d	15	18	353	45 Earth dry.
16	B	15	17	323	15 Earth dry.	16	e	16	19	354	46 Earth dry.
17	c	16	18	324	16 Earth dry.	17	f	17	20	355	47 Earth dry.
18	d	17	19	325	17 Earth dry.	18	g	18	21	356	48 Earth dry.
19	e	18	20	326	18 Earth dry.	19	a	19	22	357	49 Earth dry.
20	f	19	21	327	19 Earth dry.	20	B	20	23	358	50 Earth dry.
21	g	20	22	328	20 Earth dry.	21	c	21	24	359	51 Earth dry.
22	a	21	23	329	21 Earth dry.	22	d	22	25	360	52 Earth dry.
23	B	22	24	330	22 Earth dry.	23	e	23	26	361	53 Earth dry.
24	c	23	25	331	23 Earth dry.	24	f	24	27	362	Earth in <i>Perihelion</i> , Hor. 4. A. M.
25	d	24	26	332	24 Earth dry.	25	g	25	28	363	55 Earth dry.
26	e	25	27	333	25 Earth dry.	26	a	26	29	364	GOD speaks to Noah, Gen. viii. 15, 16.
27	f	26	28	334	26 Earth dry.	27	B	27	30	365	Days after the Flood.
28	g	27	29	335	27 Earth dry.	28	c	28	1	366	New Moon Hor. 4. A. M. Noah, &c.
29	a	28	1	336	New Moon, Hor. 6. P. M.	29	d	29	2	367	Noah, &c. comes out of the Ark.
30	B	29	2	337	29 Earth dry.	30	e	30	3	368	Noah, &c. comes out of the Ark.
31	c	30	3	338	30 Earth dry.						
The Year of the World 2657. The History.											
Julian Year. December.	Sabbatical Letter.	Antient Year. Month 3.	Moons Age.	Days after the Flood.							
1	a	1	4	4	The third Month <i>Chisleu</i> begins.						
2	B	2	5	5	Noah, &c. comes out of the Ark.						
3	c	3	6	6	Noah, &c. comes out of the Ark.						
4	d	4	7	7	Noah offers Sacrifice, Gen. viii. 20.						



14. From the Day that the Ark rested, to the Day when the Mountains were seen, were seventy five Days, when the Waters were abated fifteen Cubits. And from thence to the Time of *Noah's* going out of the Ark were an hundred and seven and forty Days, in which according to Proportion (especially the Winter coming on) the Waters could not abate above thirty Cubits perpendicularly. So that the Heights of the Mountains in those Countries must be very small unless they were seen from a considerable Distance, and then the Waters being circular might hinder the Sight of the lower Part of them, which is left to such, who are better skill'd in the *Geography* of those Countries to consider. But when *Noah* (a) *looked on the ground, and saw it dry*, he did not behold the whole Part of the Globe, which might afterward be visible to him; but only the adjacent Earth. For if all had been dry, there would not have been a Necessity of his staying in the Ark about two Months longer before he landed. In which Space of Time if we suppose, that the lower Parts of the Earth were under Water; yet this will not make these lower Parts to be above five and forty Cubits lower than the Mountain where the Ark rested, which is no more than the Height of a common Tower.

15. That the Ark was of a sufficient Capacity to contain all the living Creatures, and Food for them all, will be fully prov'd in (b) a particular Chapter in this Book on this Subject. To measure the Weight of the Ark, and of all the living Creatures in it, when it *rested on one of the mountains of Ararat*, will afford us another Curiosity, which may be guess'd at in this Manner.

16. When our Country-man the ingenious and learned Mr. *Greaves* travel'd into *Rome, Greece, Palestina* and *Egypt*, that he might be capable of discovering the ancient Weights, Mony, and Measures both of Length, Solids and Liquids, he measur'd the *Pyramids* in *Egypt*, and accordingly comparing the Account, which (c) *Herodotus* gives of them, he (d) found the Length of a Cubit to be 21.888 Inches, (which is accordingly agreed to by other (e) eminent Writers) and therefore tho' formerly a Cubit was reckon'd but 18 Inches, and consequently the Cube thereof to be but 5832 cubical Inches; yet now the Cube of a Cubit, as it is now plainly known,

is 10267 Inches; and therefore the Capacity and Weight of *Noah's* Ark appears to be almost double of what it was once thought to be. Now when the Ark began to swim, the Waters seem (f) to be fifteen Cubits high, and (g) on the Day that the Waters began to abate of that Measure, the Ark rested on one of the *Mountains of Ararat*. But the Waters were (h) *fifteen cubits*, when they began to abate; so that the Ark drew fifteen Cubits of Water.

17. The Ark being as heavy as the Quantity of Water, which it drew, its Weight must be thus computed. Multiply the Length thereof (i) *three hundred cubits*, or 6566.400 Inches, by the Breadth thereof *fifty cubits*, or 1094.400 Inches, and the Total is 7849108.160 cubical Inches in the Square thereof, and multiply this Sum by the Water which the Ark drew, being *fifteen Cubits*, or 328.320 Inches, and the Total gives the Content of the whole, which was under Water, or 2359395562 cubical Inches. And as (k) 27.792 Inches of Water contain a Pint or a Pound; so by dividing the aforesaid Sum by 27.792, the Remainder is 84894774 Pounds in the whole. And if we may suppose, that all the Things contain'd in the Ark were equal in Weight to the Ark itself, then the Ark alone must weigh 42447287 Pounds, which divided by 2048 the Pints in a Tun leaves 20721 Tuns, and 679 Pounds for the Weight of the Ark. And as *Noah* was (l) *an hundred and twenty years* in Preparing the Ark, in which there were 37569 working Days, the Sabbaths excepted; so by dividing 42447387, by 37569, it appears, that one Day with another *Noah* and his Family might add to the Weight of the Ark about 1129 Pounds in Timber and other Materials; which if it was made of *square Beams* (as the *Septuagint* tells us) and in a square Figure (as the *Scriptures* plainly intimate) might have been practicable; but if it had been made of Boards, or in the Form of a Ship, so that the Timber must be bent to fit it for such a Use, it must have been a more difficult Task.

18. A late Author, who is always fond of Inventing and Publishing something new and surprizing, hath lately given us such an Exposition of the Curse upon (m) *Cain* and *Lamech*, as thereby to endeavour to prove, that the present *Africans* and *Indians* are their Posterity, and

(a) Gen. viii. 13. (b) Chap. ii. (c) *Euterpe*, pag. 69. (d) *Greaves of the Roman Foot*, page 40: *The English Foot is 1034.13. and the Dera or Cubit at Cairo in Egypt is 1886.25. And therefore as 1034.13. is to 1886.25. so is twelve Inches, or an English Foot, to 21.888 Inches, or an Egyptian Cubit.* (e) *Arbuthnot on Weights and Measures*, Tab. 4. and *Bishop Cumberland of Scripture Weights and Measures*, page 34, 40, and 43. (f) Gen. vii. 17, 18, 19, 20. (g) Gen. vii. 24. and Gen. viii. 1. compar'd with Gen. vii. 11, and Gen. viii. 4. (h) Gen. vii. 20. (i) Gen. vi. 15. (k) *An Apothecary's Pound being a Pint of Wine Measure, is by the Statute of this Kingdom 27½ cubical Inches. Among us it is agreed; that our Wine Gallon most frequently us'd contains 231 solid or cubical Inches of our standard Measure, Cumberland, page 63: Rain Water being lighter than our Fountain Water, and of a more constant Equality in its Weight than Spring Waters are (which differ a little in Weight from each other) takes up a little more Room than so many Ounces of our Water will do: So that we reckon 1720 cubick Inches to 1000 Ounces of our Fountain Water; yet we may well allow 1747 such Inches to 1000 Ounces of the lighter rain Water, Cumberland, page 69. And as Part of the Water of the Flood was occasion'd by Springs, and Part by Rain; so I shall take the Middle between both, and suppose that about 1737 Inches might contain about 1000 Ounces; and therefore 16 Ounces or a Pound contains 27.792 Inches.* (l) 1 Pet. iii. 20. and Gen. vi. 3. (m) Gen. iv. 9, 10, 11, 12, 13, 14, 15. Gen. iv. 23, 24.



consequently that they were not destroy'd at the general Deluge. Had this Author confin'd himself to the *Mathematical* Studies, which was his profess'd Employment, as long as he liv'd, or at least until he had found out the Longitude at Sea, either by firing of Canons, by fixing of Hulks of Ships as a Landmark in the Ocean, or by the Dipping Needle, or by any other Method, which so prolifick a Fancy could invent, he had done himself a greater Kindness and the World less Mischief. But his Brain is like *Hydra*; so that as soon as one poisonous Heresy is confuted, several others do rise up in its Place; and whenever he proposes to write a new Book, the World must expect a new Monster. He rantacks all sorts of Learning, as if it was only in search after new Errors; when they are found they are vented; when vented, maintain'd and persisted in; and the *Author* never yields to the most solid Arguments. The first publick Attempt was against the Honour of our DEAR REDEEMER, in bringing in the *Arian Heresy*. For this Purpose all the former *Councils, Creeds*, and primitive Fathers must be censur'd and condemn'd. Those which have constantly stood the Test of the severest *Criticks* must be treated as spurious; and those, which are generally condemn'd as spurious, must be receiv'd as genuine. If it serves this Man's Turn, the *Apocryphal* Books must be added to the Canon of *Scripture*, and the *Apostolical Constitutions* and *Canons*, nay, the Book call'd *The Doctrine of the Apostles* (whose Original is lost, but it happens to be translated into *Arabic*, tho' whether by a *Christian* or a *Turk* seems not material in the Controversy) must be receiv'd, as of greater Authority than any of *St. Paul's Epistles*. And to make sure Work of all the *Scriptures*, our present *Bibles* must be look'd upon as corrupted to serve the Turns of the *Jews*, and to inspire Men with Prejudices against *Christianity*, and these must be corrected and amended by the *Septuagint* and the *Samaritan* Versions, by *Josephus*, and perhaps in Time by the *Alcoran* also. When he sets up to expound the *Scriptures*, the first *Postulatum* is, that they are corrupted, that the true sense is marr'd and spoil'd, and that he alone is able to correct it, and therefore he must be allow'd to make such Alterations as he sees fit, by adding in some Places, by leaving out in others, and by altering in many more, that so he may afterward by the Help of his Comment make it intelligible to the common Readers. Thus he mangles and confounds the whole, and then sets up for a different Method from all the World to restore the true Text of the *Old Testament*. And the great Misfortune of all is, that the Pretence of great Regularity and Humility is us'd as a Plea for his passing Sentence on all the divine Writings as false and spurious, and setting up himself as the only Man

who can correct and amend them. *From such daily Provocations of divine Justice, and the Effects of them* GOOD LORD deliver us. It is not an open Enemy who can do the *Scriptures* this Dishonour; for then it might more easily be born with, neither is it a publick Adversary, that magnifies himself in this Manner; for such Things must be expected. But it is a Man that professeth the utmost Veneration for *Scriptures*, who thus tears them to Pieces, who with a *Judas's* Kiss betrays our Sacred Oracles to be derided, and who exposes all Religion to the Contempts and Scoffs of those who have none. Accordingly the Notion lately started concerning the *Flood* is this, that the whole World was not drown'd, as the *Scriptures* seem to relate, but only the Posterity of *Seth*, and that the Posterity of *Lamech* escap'd. To prove this he brings *Scripture* to contradict *Scripture*, and interprets the (n) Curse upon *Lamech* and *Cain* according to his usual Method to foretel the Preservation of their Posterity in the common Destruction. This he doth first by taking for granted, that (o) the *Hebrew* Text is corrupted, and that instead of (p) *Therefore* we must read (q) *It shall not be so*. And, secondly, by taking for granted, that (r) the *Hebrew* Text is defective, and that the Word *Generations* is left out to be supply'd by him, tho' the (s) Adjective with which it must agree, is of a different Gender. These Things allow'd, because he saith, *It must be so*, he interprets the Text thus, *Cain shall have vengeance taken on him for seven generations*, which ended, as he saith, when *Cain* was kill'd by *Tubal Cain*, and *Lamech shall have vengeance taken on him for seventy and seven generations*, that is, as he interprets it, *until the Coming of CHRIST*, when *Lamech* was as certainly kill'd by some Body or other; as that he liv'd so long. This brings down all the Gravity and Solemnity by which the *Flood* is describ'd in *Scripture* into little more than Grimace, or such a Flood as happen'd in *Thessaly* in the Time of *Ogyges*. This Notion makes GOD command *Noah* to build an Ark for the saving of his household, and he was employ'd an hundred and twenty years in such a Work; whereas he might have directed him to travail in less than a Month's Time, to a Place where he might have been safe with his whole Family. This Notion renders all the Care of GOD to have been but for little Purpose, in preserving two of each Sort alive to replenish the Earth; since there were thousands of each Sort alive in other Parts, by whom the Earth might be replenish'd. And this Notion makes GOD, when he would reward the Piety of *Noah*, to confine him and his Family to live a full Year with Lions, Bears, and Tigers, and other disagreeable Animals, and provide Food for them, without any Necessity

(n) *As before.*  
שבעה Ibid.

(o) Gen. iv. 15.

(p) לכן

(q) לא כן

(r) Gen. iv. 24.

(s) שבעה and



## Chap.IV. The SCRIPTURE CHRONOLOGY. 41

for such a Slavery, and when his greatest Enemies were preserv'd without it.

19. The true Sense of the Texts, which he thus perverts, is this, (t) *The LORD said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not yield unto thee her strength; a fugitive and a vagabond shalt thou be upon the earth. And Cain said unto the LORD, My punishment is greater than I can bear: Or as some translate it, My sin is greater than can be forgiven. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me, shall slay me: Or as others render it, וְיָהִי אֵלַי וְאֵל כָּל אֶדְמוּמִי וְאֵל כָּל אֶדְמוּמִי וְאֵל כָּל אֶדְמוּמִי And I wish it may so happen, that any one, who findeth me, shall slay me. And the LORD said unto him, לָכֵן כָּדָרְהִיגָהּ Therefore because thou hast been guilty of this Murder, any Man may be the murderer of Cain. Blood requires Blood. Howbeit, he shall not die, but vengeance shall be taken upon him sevenfold, by a perpetual Banishment from the Church and People of GOD in the beforemention'd Manner. And the LORD set a mark upon Cain, lest any finding him should slay him. That the Word sevenfold only signifies in a greater measure, is evident from several other Expressions of the same Nature, where a stated Number is set for an uncertain; such as (u) twofold, (x) thirtyfold, sixtyfold, (y) an hundredfold, (z) seven times and seventy times seven. This Curse descending only upon Cain and his Posterity, Lamech, who introduc'd Polygamy into the World, and perhaps on that Occasion might have committed Murder, however he destroy'd his own Soul, whilst he was in the Prime of his Youth, and seeing how his unclean Example was follow'd, not only by the Posterity of Cain, but also by those of Seth, insomuch that the whole Earth was corrupted and fill'd with Violence, being prick'd in his Conscience for it, and dreading the Judgments of GOD, which should come upon the whole World for such Crimes, as were occasion'd by him, makes (a) this Speech to his two wives Adah and Zillah, Hear my voice, ye wives of Lamech; hearken unto my speech; for I have slain \* a man to my wounding My Example hath infected all Mankind, or farther the whole World, and made them liable to*

the divine Vengeance, which is my great Sorrow. And I have slain a young man to my hurt וְיָהִי, and particularly my own posterity, which is so great a Trouble to me. If then so great a Punishment fell upon Cain for one single Murder, that he and his Posterity were fugitives and vagabonds, What heavy Punishment must light upon Lamech, and his Posterity for so many Crimes, whilst they would take no Warning? Or what can they expect, but to be all destroy'd by some remarkable Judgments? The Hebrew Text will justify this Exposition without the least Variation. And if this is the Sense of the Words, which might have been spoken within five Years before the Flood came, it will be hard to prove from them alone, that any of Lamech's Family escap'd.

20. Let us now see what Account the Scriptures give hereof. GOD (b) said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth me, that I have made them. And (c) GOD look'd upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And GOD said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth. And (d) all flesh died, that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth. All in whose nostrils was the breath of life, of all that was in the dry-land died. And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. So (e) unrighteous Cain perished in the fury, wherewith he murdered his brother. For whose cause the earth being drowned with the flood, the divine wisdom again preserv'd it, and directed the course of the righteous man in a piece of wood of small value. And (f) GOD spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. And (g) there were only few, that is eight souls, which were saved by water. To all these Texts this Author roundly replies, (h) That this is the Scripture Heaven, and the Scripture Earth. And therefore he adds, I do venture to observe, that the Limits of that whole World, and that whole Earth, and its whole Heaven not only in Scripture; but in all other the oldest Antiquity was not the same, which we now call

(t) Gen. iv. 9, 10, 11, 12, 13, 14, 15. (u) Matt. xxiii. 15. (x) Matt. xiii. 8, 23. Mark iv. 8, 20. (y) As before, and Matt. xix. 29. (z) Levit. xxvi. 18, 21, 24, 28. Psal. ii. 6. Psal. cxix. 164. Prov. xxiv. 16. Dan. iii. 19. Matt. xviii. 21, 24. Luke xvii. 4. (a) Gen. iv. 23, 24. \* The Hebrew Word אִישׁ, which we translate A Man, may not signify only one particular Man; but may rather be taken collectively to signify the whole Race of Mankind, especially all such, who follow such a cursed Example. Thus it is us'd, Psal. i. 1. and xlix. 2. and cxii. 1. and Buxtorf in his Lexicon saith, that it should sometimes be render'd by Quilibet and Unusquisque. (b) Gen. vi. 6, 7, 8. (c) Gen. vi. 11, 12, 13. (d) Gen. vii. 21, 22, 23. (e) Wisd. x. 3, 4. (f) 2 Pet. ii. 5. (g) 1 Pet. iii. 20. (h) Pag. 110.



so ; but excluded the South of Africa, and all America, and the South-East of Asia, and all China also ; and that consequently none of these Parts were destroy'd by the Flood. As for the *Scripture Heaven*, and the *Scripture Earth*, which he mentions, the learned in the *Oriental Languages* observe, that the Word  $\text{שָׁמַיִם}$  or *Heaven*, is deriv'd from the *Arabick Verb*  $\text{سَمِيَ}$ , which signifies *to be above us*, and the Word  $\text{אָרֶץ}$  or *Earth* is deriv'd from the Verb  $\text{רָצַץ}$  which signifies *to be beneath us*, and therefore he must first find out a Heaven, which is not over our Heads, or an Earth, which is not under our Feet, before he can find out that which is excluded from the *Scripture Notion*. However, I shall readily grant, that there is a *Scripture Notion* of an habitable Earth as distinct from the whole Globe. But it is such a Notion, as will utterly destroy what this *Author* asserts. The habitable Earth in the (i) *Hebrew* and (k) *Syriack Languages* is call'd  $\text{תְּבֵרָה}$  and is usually translated in the *Septuagint* by  $\text{ὁμοιωμένη}$  ; the whole Globe is call'd  $\text{אָרֶץ}$ , and is usually translated by the Word  $\text{γῆ}$ . Thus *Buxtorf* (l) in his *Ottavo Lexicon* saith,  $\text{תְּבֵרָה}$  est orbis habitabilis,  $\text{אָרֶץ}$  generale est. But whether the whole Earth was drown'd or not ; yet if all the habitable Part was drown'd, it is sufficient to prove, that *Lamech* and *Cain* and all their Posterity were destroy'd at that Time, unless our *Author* can prove, that they dwelt in a Country which was not habitable. Besides, as this latter Word  $\text{תְּבֵרָה}$  was never us'd in any of *Moses's* Writings ; so I take it for granted, that this Distinction was never known in *Moses's* Time ; and if so, it signifies little, what Notions happen'd to be in latter Ages. In every Account of the Flood the general Word  $\text{אָרֶץ}$  is constantly us'd, particularly in all the Texts already mention'd ; and to these I shall add some more. (m) *In the beginning GOD created the heaven and the earth.* And (n) *bring forth with thee every living thing, and every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and multiply upon the earth.* And (o) *GOD blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you shall be upon every beast of the earth.* And (p) *the sons of Noah, that went out of the ark, were Shem, and Ham, and Japhet ; and of them was the whole earth overspread.* And the *Scripture* seems to me to use this general Word in all these Places on purpose to cut off this particular Objection. Indeed, had *Moses* said (q) only, that  $\text{תְּבֵרָה}$  the whole inhabited World

had been overspread by *Noah*, this *Author's* Objection might have been more plausible, and even then it might have been fairly answer'd. But since the same Word is us'd here with a Note of *Universality*, which is us'd through the whole Account of the *Creation* ; I must challenge him to produce a Part of this Earth, which was not created by *GOD*, before, according to the *Scripture Notion*, he can find out that Part of the Earth, which was not destroy'd by the Flood, and replenish'd by *Noah*. To support this Argument our *Author* tells us (s) that *he is, and hath been long of this Opinion*. This is a weighty Argument, and if true, who shall contradict him, or can confute him ? But if it had been conceiv'd above nine Months in his Brain, it is hardly possible, but it must have been deliver'd to the World before. To prove that this was his Opinion, he refers us to (t) *his new Theory of the Earth*. But in those Pages, which he mentions, he saith nothing to this Purpose. His Notion or *Theory* of the Flood is this, that it was occasion'd by a large Comet passing thro' the Earth's Orb (u) immediately before it began, that (x) the Waters and Matter at its Atmosphere and Tail at the Deluge retarded our Earth's diurnal Motion, and (y) alter'd the whole Orbit of the Earth from a circular to an elliptick Figure. Thus at one Time (z) the Force of a single Comet is in his Opinion so great as to occasion the Earth's Excentricity, or to move this whole Mass above a Million of Miles, or an hundred and fifty Diameters from its proper Place, which Alteration the Earth never recover'd to this Day ; and at another Time he thinks it so inconsiderable, as not to affect the South of *Africa*, nor any Part of *America*, nor the South-East of *Asia*, nor *China*. Thus we have his whole *Theory* at once confuted by himself ; and from such mountainous Projections, there doth not remain, in Proportion, the Quantity of a Moule. And as by this Notion he confutes all his *Theory* at once ; so in this *Theory* he utterly confutes all this Notion, which he hath been so long in Hatching. There he tells us, (a) That the Extent of the Deluge appears commensurate to that of the Creation. And (b) Mankind increas'd vastly more soon after the Deluge, than in the latter Ages of the World. So that it is evident, that the Antediluvian Fruitfulness must have prevail'd among the primitive Postdiluvians for some Centuries, or else no Account can be given of the present Numbers of Men upon the Face of the Earth, whereby the Veracity of *Moses* in his Account, and the great Importance thereof are

(i) Prov viii. 31. Psal ix. 9. (k) Rom. x. 18. (l) Page 850. in the Radix  $\text{תְּבֵרָה}$ . (m) Gen. i. 1. (n) Gen. viii. 17. (o) Gen. ix. 2. (p) Gen. ix. 18, 19. (q) Gen. viii. 18, 19. (r) Gen. i. 1, 2, 10, 11, 12, 15, 17, 22, 24, 25, 26, 28, 29, 30. Gen. ii. 1. (s) Page 110. (t) Page 138, and 439. (u) Page 181. (x) Page 204. (y) Page 41, and 125. (z) As the middle Distance of the Earth from the Sun is computed at 81000000 Miles, and its Excentricity is thereto, as 1686 is to 100000 ; therefore the whole Excentricity (suppos'd to be made by the Attraction of a Comet) is 1365660 Miles, which (as the Diameter of the Earth is suppos'd to be 7935 Miles) is no less than 172 Diameters. (a) Page 89. (b) Page 410.



## Chap. IV. *The* SCRIPTURE CHRONOLOGY. 43

mightily confirm'd. And (c) this Deluge of Waters was universal in its Extent and Effect, reaching to all the Parts of the Earth, and destroying all the Land Animals on the intire Surface thereof, those only excepted, which were with Noah in the Ark. And the Texts of Scripture which speak of the Flood, will put this Matter beyond Exception. And (d) having repeated the same Proposition, and solidly prov'd it, he makes this Conclusion; So that at last, the Deluge must have been universal, because every one of the Causes thereof appear to have been truly so. For (as (e) he saith) It is evident that the holy Books ought not to be tormented, or eluded, as to their obvious sense on every Occasion. But that this SACRED RULE ought for ever religiously to be observ'd, that we never forsake the plain, easy, obvious, and natural Sense, unless where the Nature of the Thing itself, parallel Places, or evident Reason, afford a solid and sufficient Ground for so doing. Thus far William against Whiston, and Whiston against William.

21. The Consequences, that he draws from his Notion, are such, which need not be regarded, until it can be better prov'd; but there are other Consequences that necessarily follow, which must provoke us to reject it with Abhorrence, and must be astonishing to every Reader.

22. For First, The Consequence of this Notion, that so many Families and whole Kingdoms escap'd the Flood, very much shakes the Authority of the Christian Religion. It gives such a Latitude to Interpretations of Scripture, as will utterly destroy the whole, and leaves every Man at Liberty to interpret one Text, or two at the most, in such a Manner, as shall contradict all the rest. Besides, St. Peter (f) compares the Ark to the Church of CHRIST, wherein few, that is, eight souls, were saved by water. The like Figure whereunto even baptism doth also now save us. But the Consequence of the other Notion is this, that they who were near the Pale of the Church, or any Way related to it were all destroy'd; that they who were admitted into it by Baptism, may, indeed, be sav'd, but with great Difficulty and Trouble. And they who are at the greatest Distance from it, do fare best of all.

23. And Secondly, The other Consequence is as injurious to GOD's Justice, which Necessarily ariseth from this Notion. The Flood was always reckon'd an extraordinary Example of divine Vengeance. St. Peter saith, (g) that GOD brought in the Flood upon the world of the ungodly, and urgeth this as an Argument, that the LORD knoweth how to reserve the unjust unto the day of judgment to be punish'd. And (h) he brought it upon those which sometimes were disobedient, when the long suffering of GOD waited in the days of

Noah. In (i) another Place we are told, that the earth was drowned with the flood for the sake of Cain. And (k) the History of Moses is as full to this Purpose as any, GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually. And it repented the LORD, that he had made man upon the earth, and it grieved him at his heart. The earth also was corrupt before GOD, and the earth was fill'd with violence. And GOD looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth. And GOD said unto Noah, The end of all flesh is come before me: for the earth is filled with violence thro' them; and behold I will destroy them with the earth. The Corruption began and increas'd in the Posterity of Cain. Josephus (l) saith, that Cain was so far from being made better by such a Chastisement, that he grew worse and worse, indulging himself in his Pleasures, even to the Detriment of other Men, increasing his Riches by Force and Rapine, and gathering together Companions of Robbery and Iniquity, he was made their Ringleader in all Sorts of Mischief. And that even when Adam was alive, the Offspring of Cain grew most wicked, and every Age was worse than the former, not only imitating but also exceeding the Vices of their Predecessors, neither abstaining from War nor Theft; and they who abstain'd from Murder, did lead their Lives covetously and proudly toward others. But Seth being educated by his Father, when he came to be of Age to discern what was right, gave himself wholly up to the Study of Virtue: And as he was a good Man; so he left his Posterity like him, who being all of a good Temper inhabited the Country without Strife, and Sedition, and for their Piety were call'd *The Sons of GOD*, whilst the other were call'd *The Sons of Men*. In short, the History of *Sanchoniatho*, as well as of *Moses*, tells us the Crimes, which the Posterity of Cain were guilty of, such as barbarous Murder in Cain himself, which was afterward imitated and doubl'd by his Descendant *Lamech*; also Polytheism and Idolatry, together with Polygamy, Incest, Adultery, and Uncleannefs. And as it continu'd thus for many Generations; so in Length of Time the Posterity of Seth marrying with those of Cain became universally corrupt, and this total Depravation of Manners occasion'd the Flood. And now, when GOD most solemnly enters into Judgment for these Things, according to this Author, he destroys all the Posterity of Seth except eight Persons, and saves the Posterity of Cain, but more particularly that of *Lamech*. He punisheth the smaller Faults, and winks at those which were of a Gigantick Size, as if he was afraid to meddle with them. This Flood is the Effect of the

(c) Page 258. (d) Page 388. (e) Page 27. (f) 1 Pet. iii. 20, 21. (g) 2 Pet. ii. 5, 9. (h) 1 Pet. iii. 20. (i) Wild. x. 4. (k) Gen. vi. 5 to 14. (l) Josephus, Lib. 1. Antiquit. Judaic. Cap. 3.



Sin of *Cain*; but *Cain's* Family escapes, and other Branches are destroy'd; and when GOD spar'd those People, he remov'd them from Vengeance to the remotest Parts of *Africa*, *India* and *America*, where they lay conceal'd 'till now, and would, no doubt, have been conceal'd (as the Posterity of *Cain*) to the End of the World, if this unlucky Author had not discover'd them. In short, *The earth was fill'd with violence thro' the Posterity of Cain*, which was the original Cause of all. GOD said to *Noah*, (m) *The end of all flesh is come before me; for the earth is fill'd with Violence thro'*

*them: and behold I will destroy them with the earth.* And this one Text will more plainly prove, that all these Authors of Violence were destroy'd, than all the Arguments, which have been brought, can prove the contrary.

24. As for those who have of late ridicul'd and expos'd the *scriptural* Account of the *Flood*, as contrary to the Notions of *Philosophy*, they only take the same Methods, which the *Heathens* formerly us'd to explode the Resurrection of the Dead. But of this I hope to give a satisfactory Account in (n) another Place.

(m) Gen. vi. 13.

(n) Chap. xi.

## CHAP. V.

### *The true Time of the Flood farther stated.*

**A**S I have plac'd the first Year of the *Flood* in the 2352<sup>d</sup> Year before the Birth of CHRIST, which I take to be according to the true Intent and Meaning of the *Hebrew Text*, and have also plac'd it in the 1656<sup>th</sup> Year of the World, according as we find it (a) not only in the Original, but also in our common Bibles: And as the *Septuagint* and the *Samaritan* Versions differ several hundred Years from this Account, both in the Years before the *Flood*, and in the Years between the *Flood* and the Promise given to *Abraham*; so, I suppose, that it will not be unacceptable to the Reader to treat of the Difference between these three several Accounts. And for this Reason it will be necessary to state the Facts themselves, and the most probable Reasons for them, with some proper Inferences, from whence we may judge, whe-

ther the *Hebrew* or the *Septuagint*, or the *Samaritan* Copy is most to be depended upon.

2. The best Way to judge of the Facts themselves is to make two *Tables*, as in the following Manner, one from the *Creation* of the World to the *Flood*, and another for the Age from the Birth of *Shem* to the Birth of the eldest Son of *Terah*; and to divide these *Tables* into three *Columns*, the first for the *Hebrew*, the Second for the *Septuagint*, and the third for the *Samaritan* Version, and also to place the Texts of *Scripture* in a separate *Column*, and the Parents Names in another; and to place in the other *Columns* the Age of the Parents at the Birth of their recorded Son, the Length of their Lives afterward, and their Age at their Deaths. From whence it will appear,

(a) This appears from the Sums in Gen. v. 3, 6, 9, 12, 15, 18, 21, 25, 28. and Gen. vii. 6. added together.



TABLE the Tenth, in Two Parts.										
Part the First. Before the Flood.										
Persons.	Texts.	Hebrew.			Septuagint.			Samaritan.		
		How old at the Birth of the Son.	From the Birth of the Son 'till Death.	How old at Death.	How old at the Birth of the Son.	From the Birth of the Son 'till Death.	How old at Death.	How old at the Birth of the Son.	From the Birth of the Son 'till Death.	How old at Death.
		Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.
Adam	Gen. v. 3.	130	800	930	230	700	930	130	800	930
Seth	Gen. v. 6.	105	807	912	205	707	912	105	807	912
Enosh	Gen. v. 9.	090	815	905	190	715	905	090	815	905
Cainan	Gen. v. 12.	070	840	910	170	740	910	070	840	910
Mahalaleel	Gen. v. 15.	065	830	895	165	730	895	065	830	895
Jared	Gen. v. 18.	162	800	962	162	800	962	062	785	847
Enoch	Gen. v. 21.	065	300	365	165	200	365	065	300	365
Methuselah	Gen. v. 25.	187	782	969	167	802	969	067	653	720
Lamech	Gen. v. 28.	182	595	777	188	565	753	053	600	653
Noah	Gen. vii. 6.	600			600			600		
Flood		1656			2242			1307		

Part the Second. From the Birth of Shem, to the Birth of Terah's eldest Son.										
Persons.	Texts.	Hebrew.			Septuagint.			Samaritan.		
		How old at the Birth of the Son.	From the Birth of the Son 'till Death.	How old at Death.	How old at the Birth of the Son.	From the Birth of the Son 'till Death.	How old at Death.	How old at the Birth of the Son.	From the Birth of the Son 'till Death.	How old at Death.
		Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.
Shem.	Gen. xi. 10.	100	500	600	100	500	600	100	500	600
Arphaxad	Gen. xi. 12.	035	400	635	135	300	435	135	303	438
Cainan	Gen. xi. 12.				130	300	430			
Selah	Gen. xi. 14.	030	403	433	130	303	433	100	303	403
Eber	Gen. xi. 16.	034	430	434	134	270	404	134	270	404
Peleg	Gen. xi. 18.	030	209	239	130	209	339	130	109	239
Reu	Gen. xi. 20.	032	207	239	132	207	339	132	107	239
Serug	Gen. xi. 22.	030	200	230	130	200	330	130	100	230
Nahor	Gen. xi. 24.	029	193	222	179	125	304	079	069	148
Terah	Gen. xi. 26.	070			070			070		
Year from the Birth of Shem to the Birth of Terah's eldest Son.		390			1270			1040		



3. First, That the *Septuagint* have added an hundred Years to the Age of *Adam* and *Seth* at the Birth of their Son mention'd, and also to the Age of all the other Parents, whose Sons are mention'd in the *Hebrew* Text to be born, before their Parents were an hundred Years old; so that in this Method they have added six hundred Years to the Time before the Flood.

4. Secondly, That they have made two other Mistakes between the Birth of *Methuselah* and the Birth of *Noah*, and made it fourteen Years less than the Time, which the *Hebrew* Text allows for it.

5. Thirdly, That where the *Septuagint* have added an hundred Years to the Lives of these *Patriarchs* before the Birth of their Son mention'd in the *Scriptures*, they have subtracted an hundred Years from the remaining Part of their Lives, in so much that their Age at their Deaths are the same both in the *Septuagint* and in the *Hebrew*, except *Lamech*, who died twenty four Years younger according to the Account of the *Septuagint*, than according to the Account of the *Hebrew* Text.

6. Fourthly, That the *Samaritan Copy* and *Translation* did never lengthen the *Chronology* of the Years before the Flood, beyond the Account of the *Septuagint*; but instead thereof have contracted every Generation, so as to make many of them equal to the Account of the *Hebrew* Text. And wherever the *Hebrew* Text mentions a hundred Years before the Birth of any in their Families, except *Seth* and *Enosh*, there the *Samaritan Pentateuch* hath always omitted the hundred: So that as the *Septuagint* hath enlarg'd this *Chronology*, the *Samaritans* on the other Hand have contracted it; and beside the hundreds, they have also taken off twenty Years between the Birth of *Lamech* and *Methuselah*, and nine and twenty Years between the Birth of *Lamech* and *Noah*. And thus as the *Septuagint* made the Time from the *Creation of the World to the Flood* 586 Years longer than it really was; so the *Samaritans* made it 349 Years shorter.

7. Fifthly, He who compares the *Samaritan Copy* with the *Hebrew*, may plainly see, that the one was originally copy'd from the other. But he who sees the vast Number of Alterations from the present Copy (as they are reckon'd up by *Morinus* at the End of the *Polyglot Bible*) may plainly observe, that the Copier was very hasty and careless, and did not take so much Caution, as a Work of that Consequence did really deserve. And as it may be seen in every Chapter of the *Pentateuch*; so it is much more visible in the *Chronological* Part, to which I confine myself.

8. Sixthly, In the second *Table* of the *Chronology* from the Birth of *Shem* to the Birth of the eldest Son of *Terah*, it is evident, that the *Septuagint* hath added an hundred Years to the Distance of every Generation, except between *Shem* and *Arphaxad*, and fifty more between the Birth of *Nahor* and *Terah*; and that the *Septuagint* hath also added an hundred and

thirty Years for the Age of *Cainan* between *Arphaxad* and *Selah*. And as they had no Warrant from the *Hebrew*; so in this they are not follow'd by any other Translation.

9. All these Things put together make the *Chronological* Account of Time in the *Septuagint* Version to be eight hundred and eighty Years more than in the *Hebrew* between the Birth of *Shem*, and the Birth of the eldest Son of *Terah*, or which amounts to the same, between the Time of the *Flood* and of the Promise given to *Abraham*. And also in the *Samaritan* Copy and Version the same Account is six hundred and fifty Years more than what is in the *Hebrew*.

10. It is also evident, that in the Years after the *Flood*, where they have added an hundred Years to the Lives of the *Patriarchs*, they have also taken away an hundred Years from the remaining Part of their Lives; so that the Duration of *Shem*, *Arphaxad*, *Peleg*, and *Reu*, are the same in all these Copies and Translations. In the Age of *Selah* and *Serug* the *Septuagint* differs from the *Hebrew*, and the *Samaritan* agrees with it. In the Age of *Eber*, the *Septuagint* and the *Samaritan* agree, and both differ from the *Hebrew*. The *Septuagint* make *Nahor* to be an hundred and seventy nine Years old at the Birth of *Terah*; the *Samaritan* leaves out the hundred, and only makes him seventy nine; but in the *Hebrew* he is only twenty nine Years old at that Time. And so at his Death, the *Hebrew* makes him two hundred and twenty two Years old; the *Septuagint* make him three hundred and four Years old, and the *Samaritan* but an hundred and forty eight at his Death, which is one and thirty Years younger than the *Septuagint* place him at the Birth of his Son *Terah*. And it is also observable, that the *Samaritan* Version sums up the Ages of all the *Patriarchs* in these Genealogies at their Deaths in the same Manner as they are sum'd up in the fifth Chapter of *Genesis* before the *Flood*, tho' neither the *Hebrew* nor the *Septuagint* observe any such Method.

11. From so great a Variety of Alterations it is easy to infer, that it is impossible to reconcile these *Chronological* Accounts to each other. Had there been but one or two Differences, something of this Nature might have been attempted; but as they contradict one another in all these Instances, so two Accounts of the three must be false, and only one can be rely'd upon.

12. But Secondly, Supposing the *Hebrew* Text to be the true Account (which will afterward be prov'd) it is much easier to guess at the Reasons of these Alterations.

13. The *Jews* (who were the worst *Chronologers* in the World) when their famous *Astronomical* Year was settl'd by *Rabbi Hillel* in the Year of CHRIST 358. from the Observations of *Hipparchus* (whom they call *Abraham*) as they contracted the Years, and fix'd the Time of the *Creation* of the World to the Year



Year of the *Julian Period* 953. which was 248 Years later than it is plac'd in these *Tables*; so in former Ages they endeavour'd more extravagantly to enlarge it. The *Egyptians*, *Chaldeans*, *Phenicians*, and *Greecians*, out of a vain Affectation of Antiquity, endeavour'd to give many fabulous Accounts of their own Nations, and reported, that their Country was inhabited so long before, that if true, it must have been many thousand Years before the Creation of the World, as it is mention'd in the *Hebrew Text*. And therefore they exploded the *Mosaical Chronology* as ridiculous, and reckon'd the *Jews* to be a late and an upstart Generation. The *Jews*, who were as vain and as affected as other Nations, that they might come behind them as little as possible, enlarg'd their Account beyond the *Hebrew Standard*. Accordingly when *Ptolomy Philadelphus* order'd the *Hebrew Bible* to be translated into *Greek* for the Use of the Library at *Alexandria*, the Translators so far comply'd with the vain Humour of those Times, that they added the 1466 Years already mention'd to the *Scripture Chronology*, partly by putting in an hundred Years between the Births of several *Patriarchs* and the Births of their Sons, and partly by other Methods. And then supposing that the Transcriber for the Sake of his Memory, or for any other Reason, might have drawn a *Table* of those, who descended from *Adam*, and of those, who descended from *Noah* in two several *Columns* (as in the following (b) Manner) it will not be hard to say,

TABLE the Eleventh.	
(b) 1 <i>Adam</i> .	1 <i>Noah</i> .
2 <i>Seth</i> .	2 <i>Shem</i> .
3 <i>Enosh</i> .	3 <i>Arphaxad</i> .
4 <i>Cainan</i> .	4 <i>Cainan</i> .

how *Cainan* might be inserted into the other Side over against *Cainan* the Son of *Enosh*, the one being plac'd at the very same Distance from *Noah*, which the other stands in from *Adam*. And it being plac'd thus by the Mistake of one Interpreter, another added the Years, and so it continu'd in the Copy.

14. However (c) this may vindicate St. *Luke*, who mentioning the Ancestors of our blessed SAVIOUR, inserts *Cainan* between *Arphaxad* and *Salah*. The Account, which he gives, is agreeable to that which is given by the *Septuagint* in the Book of *Genesis*. Before his Time this Version was common both among the *Jews* and *Gentiles*. It was written in a Language almost universally known, and particularly study'd by the learned World; where-

as the *Hebrew* was a dead Language, known only to the *Jews*, and to but few of them in Comparison of the rest. The *Evangelists* therefore writing in *Greek*, and for the Sake of the *Gentiles*, who generally understood that Language, might make Use of that Version, which was common among them, as well as among the *Jewish Hellenists*. The putting down of *Cainan*, as he found it in a receiv'd Translation, doth not speak the *Evangelist's* Sense, but the Sense of those Interpreters, whom he truly cites, and lays before his Reader, without his own Observation or Remarks upon them. Not to do this might have brought him into some Suspicion with those, who had the *Greek*, but not the *Hebrew Bible*. But to do it as he hath done, ought not to be imputed to him as a Crime, when he there speaks the Sense of others only, and proceeds on Principles generally own'd and receiv'd. Besides, he doth not say, that one of these begat the other, as St. *Matthew* doth, or that one was the Son of the other, tho' we are forc'd in our Translation to add this Word. Or admitting that the Son of each must be imply'd; yet he doth not say the real Son; but ushers in the whole Genealogy with *ὡς ἐνομίζετο*, as it was supposed, or as it was reckon'd. And so it was, for it was found in their own Writings.

15. But to return from this Digression. As the *Septuagint* added an hundred Years to the Lives of the *Patriarchs* before the Birth of their Son mention'd; so they generally took off an hundred afterward. And the Reason is plain. That the Length of their Lives in general might appear to be the same, as they are in the *Hebrew Text*. And there is no Doubt, but that as the *Samaritan Copy* had lengthned the *Chronology* after the *Flood* almost in the same Manner with the *Septuagint*; so they contracted several hundred Years before the *Flood*, because they would bring the Account so much in general nearer to the Truth of the *Hebrew Standard*, altho' instead of mending the Matter, they made it worse.

16. There is but one Way to account for the other Alterations between the Birth of *Methuselah* and the *Flood*, which is this. That as these *Translators* did not pay such a strict Regard to Truth, as they ought, in a Concern of so great a Consequence as this, but voluntarily ran into Errors in Compliance with the vain Humour of the Times, and a Design of Gratifying their own People thereby; so it was just with GOD to permit them to fall into farther Errors, and such notorious Delusions, as might utterly destroy the divine Authority of their Work, and more effectually establish the Authority of the *Hebrew Text*. Accordingly they agree with the *Hebrew* in telling us, that all Flesh was destroy'd by the Flood, except *Noah* and his Family, which were in the Ark; and yet this their *Chronology* makes *Methuselah* to live fourteen Years after the

(c) Luke iii. 36. Bishop Kidder's Demonstration of the Messias, Part. 2. Chap. 10.



Flood, whilst they give no Account how he was preserv'd. The *Chronology* from the *Septuagint* stands thus,

Gen. v. 27. *Methuselah* died, when } 969 Years.  
he was aged

Gen. v. 25. *Methuselah* was the Fa- }  
ther of *Lamech*, when he was } 167 Years.  
aged

Gen. v. 28. *Lamech* was the Fa- }  
ther of *Noah*, when he was } 188 Years.  
aged

Gen. vii. 6, 21. The Flood destroy'd }  
all Mankind, when *Noah* was } 600 Years.  
aged

Total is 955 Years.

So that there remains of *Methuse-* }  
*lah's* Life } 014 Years.

17. From hence (saith (d) *St. Augustine*) came that famous Question, *Where to lodge Methuselah all the Time of the Flood?* To this he answers, that (e) some are of Opinion, that he was not upon the Earth, since all Flesh was destroy'd, whose Nature could not suffer them to live under the Water. And therefore they concluded, that he liv'd with his Father *Enoch* who was translated some time before. These Men are unwilling to derogate from the Authority of those Books, which the Church hath receiv'd with more renown'd Esteem; and think, that the Books of the Jews do mistake and err, rather than these. For (say they) it is not credible, that the Seventy two Interpreters, which translated at one Time, and in one Sense, could err, or would lie and err, where it did not concern them. But that the Jews for Envy, which they bear to us, seeing that the Law and the Prophets are come to us by their Interpretation, have chang'd some Things in their Books, that the Authority of ours might be lessen'd. This is the Opinion of some. But then he gives us his own in these Words. (f) *When any Thing is found different in these Books, forasmuch as both cannot be true, as to the Credit of Things past; let that Tongue rather be believ'd, out of which a Translation is made into another by an Interpreter.* (g) *And this Variety of Numbers, which is found between the Hebrew Books and others, if it hath any Thing so different, that both cannot be true, the Truth of Things must be fetch'd out of that Tongue, from which that which we use is translated.*

18. To this I cannot but add the Opinion of a late Author, who hath taken a great Deal of Pains to compare the *Hebrew*, *Septuagint*, and *Samaritan* Copies together, to demonstrate the Corruption of the *Hebrew* Text, and thereby to invalidate the Authority of the *Sacred Scriptures*, which by the Blessing of GOD we now enjoy, especially because he hath given us an Antidote against all his own Poison, in these Words. (h) *The Years added in the Samaritan Pentateuch and Septuagint, to the Accounts of Time from the Hebrew Verity since the Deluge, are added without Reason, and are contrary to the Truth, and to the sacred Writings together. For whereas by the Hebrew Verity the Deluge is fix'd; in Case these eight or nine hundred Years, which the Samaritan and Septuagint have added, are to be allow'd for, all is thereby put into Confusion, contrary to the Faith and Agreement of all the Copies in the World. So that upon the whole, the intire Force of Reasoning conspires to confirm and give Attestation to the Hebrew Verity, and consequently to destroy the Authority of the Samaritan and Septuagint, so far as they contradict the same in Matters herein concern'd.*

19. And in another Place, (i) *Since by very reasonable Computations of the Numbers of the Inhabitants of the Earth at the Deluge according to the Hebrew Chronology, they appear to have been sufficient abundantly to replenish the intire Globe, and full as many in Reason, as the same could sustain, the Septuagint's Addition of near six hundred Years in this Period of the World to the Hebrew Accounts is so far from clearing Difficulties there-to belonging, that it greatly increases the same, and enforces the Allowance of more Inhabitants at the Deluge, than we could at all tell, where they could live or be maintain'd. And since according to the Hebrew Chronology from the Deluge till the Time of Abraham's going into Canaan was the intire Space of 427 Years, and the Lives of Men during that Interval were in a Mean 300 Years long, 'tis easy to prove, that there is no Need to recede from that Account, or introduce the additional Years of the Septuagint in that Period, to produce the greatest Numbers of Men, which in that, or in the immediately succeeding Ages any authentick Histories of those antient Times do require us to suppose.*

20. And again, (k) *The Hebrew Text of the Old Testament, being the Original itself, is as reasonably to be allow'd our most authentick Guide in the Chronology of the Old Testament, as the Greek Text of the New Testament, being the Original it-*

(d) *De Civitate Dei. Lib. 15. Cap. 11.* (e) *Ibid.* (f) *Ibid. Cap. 13.* Cum diversum aliquid in utrisque codicibus invenitur, quandoquidem ad fidem rerum gestarum utrumque esse non potest verum, ei linguæ potius credatur, unde est in aliam facta per interpretes translatio. (g) *Ibid. Cap. 14.* Illa vero numerorum varietas, quæ inter codices Hebræos invenitur & nostros, si quid habet ita diversum, ut verum esse utrumque non possit, rerum gestarum fides ab eâ linguâ repetenda est, ex quâ interpretatum est, quod habemus. (h) *Whiston's Theory of the Earth, Page 210.* (i) *Ibid. Page 351.*

(k) *Whiston's Chronology of the Old Testament, Page 2.*



self is generally allow'd to be our most authentick Guide in the Harmony of the four Evangelists. Neither is it more reasonable to prefer the Septuagint's Translation of the one, than the Vulgar Latin Translation of the other to the Original Hebrew and Greek Copies of the Sacred Scriptures. Thus far once more William against Whiston, or the antient Christian against the modern Pagan.

21. And as it hath pleased GOD to suffer the Authors of the *Septuagint* Version, when they vary'd from the Truth, to fall into such Errors, as might destroy their own Authority; so hath he suffer'd the same in the Authors of the *Samaritan* Version. The *Hebrew Genealogies* are regular and plain. Their Lives were double before the Flood to what they were after it, and then they gradually decreas'd to what they are in this present Age; and the Times in which they had Children did bear an agreeable Proportion to the Length of their Lives. When they liv'd nine hundred Years, they had Children at sixty five and seventy Years of Age, and there are none mention'd sooner. And when their Lives were shortned to four hundred Years, they are recorded to have had Children at twenty nine, thirty, thirty two, and thirty five Years of Age. But in the *Samaritan* Account, among all the *Patriarchs* after the *Flood*, when the longest Liver did not exceed four hundred and thirty Years, there are but two recorded, who had Children, before they were an hundred and thirty Years of Age; and in the Years before the *Flood*, when they frequently liv'd to be above nine hundred Years old, there are but two (and they are the two first mention'd) who are recorded to have had any Children after they were ninety Years of Age, and others at fifty three, sixty two, and sixty five, which is such an Incoherence, as must destroy the Credit of this Version with any considerate Person.

22. From what hath been said we may plainly infer, that the *Hebrew* Text alone contains the true authentick Account, and therefore that the Version of the *Septuagint*, and both the *Samaritan* Copy and Version are false. But we may be farther confirm'd in this Opinion by considering, that all the other Translations follow the *Hebrew*. The *Targum* of *Onkelos* keeps close to it Word for Word in most Parts of the *Pentateuch*. The Paraphrase of *Jonathan Ben Uzziel* and the *Jerusalem Targum* confirm the *Chronology*, and in all other Places they favour the *Hebrew* more than any other Version. The *Masorites* find no Cause to correct any of their *Chronology*. Their *Ceri* and *Cethib* in all other Parts only correct the plain *Erratas* of the *Scribes*, where the Sense is marr'd. And their Care in Numbering the Books, Words, and Letters prove, that they had the same *Bible*, which we have now. The *Latin* of *St. Jerom* and the *Perfick* Tran-

slation confirm our *Chronology*. The *Syriack*, *Arabick*, and *Vulgar Latin* Versions, tho' in most Parts of the *Old Testament* they copy after the *Septuagint*, and generally with such a Disregard to the *Hebrew* Text, as if they had never seen it; yet in the *Pentateuch* they seem to stick to that alone. And there is not one Translation, which in the *Chronological* Part agrees either with the *Septuagint* or the *Samaritan*; so that each of them must stand or fall by its own single Credit. Indeed *Josephus* in his *Antiquities* sometimes favours the *Chronology* of the *Septuagint*; but when we consider that he wrote in *Greek*, when the *Septuagint* Version was common among all both *Jews* and *Gentiles*, and that if he had not comply'd with them in some Cases, he must have spoil'd the Credit of his own Writings, we can hardly think, that it would have been consistent with common Prudence for him to have done otherwise. But tho' (l) in the Beginning of his History he complies with the Humour of the Times; yet in other Places he hath given us sufficient Instances of his real Thoughts. In (m) reckoning the Years when the Foundation of the Temple was laid, he places it near the Time mention'd in the *Hebrew*, allowing only an hundred and twelve Years for his Mistake in the Time of the *Judges*, where the *Septuagint* and the *Samaritan* Copies are out of the Case. And in the same Chapter he also places the Distance between the *Creation* and the *Flood* (which is the Case in Question) but six Years different from the original Account. When (n) he reckons up the *Genealogies* from *Shem* to *Abraham*, he reckons them as in the *Hebrew*, and when he sums them up in the whole, he makes but one Variation by supposing *Abraham* to be born when *Terah* was seventy Years of Age, which Mistake was occasion'd by a false Interpretation of (o) one particular Text of *Scripture*, which at the first View seems to favour this Opinion.

23. But for the better Inquiry into the Authority of the *Septuagint* and the *Samaritan* Versions, the two following Observations may be of Use.

24. First, That one of these Translations took its Errors from the other. If it had not been thus, it would have been impossible for the *Septuagint* and the *Samaritan* Versions so to have agreed together in those Numbers, in which they so often differ from the *Hebrew* Text, as may be easily observ'd by any one, who views the Tables, where they are plac'd together. And therefore in these Versions either the *Septuagint* copy'd from the *Samaritan*, or the *Samaritan* from the *Septuagint*.

25. But 2<sup>dly</sup>, The *Septuagint* did not copy from the *Samaritan*. It is evident that the Copy from which the *Sept.* was translated, was not written in the *Samaritan*, but in the *Hebrew* Character, from the many Mistakes (p) which

(l) Preface and Jewish Antiquities, Book 1. Chap. 3, and 4. Chap. 7.

(o) Gen. xi. 26.

(p) As 7 for 7, as 8 for 8, or 7 for 7, and 1 for 1, or the Contrary.

(m) Book 8. Chap. 2. (n) Book 1.



we find in the *Greek*, occasion'd only by the likeness of the Consonants in the *Babylonish Hebrew* Character, which are vastly different in the other.

26. Hence it is evident, that the *Samaritan* Copy which we now have, is of a later Date than the *Septuagint*, as copying from thence in several Places. This takes off much from its Authority, as a Standard to correct others by. For in this Case it is no Way material to enquire, Whether the *Samaritans* had a Copy of the Law ever since the Revolt under *Jeroboam*? For tho' we grant, that they had; yet if this is not to be found, and if that which we now have, appears to be altered and corrupted (*q*) to serve a Turn for the Establishing the Authority of their Temple at *Garizim*, in Opposition to the Temple at *Jerusalem*, as also by (*r*) Mistaking of Letters, and (*s*) Transposing of whole Places, and varying of others; tho' it may be of Use like other Translations to confirm the *Hebrew* Text, where they agree; yet it can be of no Use to correct and amend it, where they differ. The Authority of the *Hebrew* Text is so fully vindicated in the

*Prolegomena* to the *Polyglot Bible*, and in a set Discourse for that Purpose; that it is admirable, how any one since that Time can attempt to shake it. And the Defects of the *Samaritan* Version is so fully detected in another set Discourse, and so many Variations in every Chapter shewn by *Morinus* in the Appendix to those noble Volumes, that he who compares it with the other Works of the same Author, can never pretend to set it up for a Standard to try the Original by. As to the *Samaritan* Version, which is likewise added to the *Hebrew Samaritan* Text, I know of no Way to guess at its Antiquity, except (*t*) by comparing it with the *Chaldee* and *Syriack*, which if we do, then the Affinity of the Language with the *Chaldee*, will shew it to be long since that Countrey was subdued by the King of *Assyria*. The (*u*) Corruption of many *Chaldee* Words, which are intire in *Onkelos*, and the (*x*) inserting Words of their own will shew it to be of a later Date than that Version. And the late Words taken from other Languages will plainly shew it to be later than either the *Chaldee* or *Syriack* Versions. I have

(*q*) Deut. xxvii. 4. *Where instead of Mount Ebal the Samaritan Pentateuch and Version hath Mount Garizim.* (*r*) Gen. xiv. 14. Samarit. וירק for the Hebrew וירק & armavit. Exod. xxviii. 29. Samarit. שח for the Hebrew שהם Sardonic. and Exod. xxii. 11. ושלם for the Hebrew ושלם retribuct. (*s*) See Walton on the Samaritan Version, and Morinus's Variæ Lectiones.

	10	9	8	7	6	5	4	3	2	1
( <i>t</i> ) Heb. Gen. i. 1, 2.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה
( <i>t</i> ) Chal. Gen. i. 1, 2.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה
( <i>t</i> ) Syr. Gen. i. 1, 2.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה
( <i>t</i> ) Sam. Gen. i. 1, 2.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה

	21	20	19	18	17	16	15	14	13	12	11
Hebrew.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה	תהו
Chaldee.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה	תהו
Syriack.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה	תהו
Samaritan.	והארץ	היתה	תהו	2	והארץ	היתה	תהו	2	והארץ	היתה	תהו

He that will compare these four Languages together, may observe, that the *Chaldee* and *Syriack* agree more with the *Hebrew* than the *Samaritan*. The *Chaldee* hath but one Word, viz. Num. 10. which is not derived from the *Hebrew*, either in the Text, or from some other Word in the *Hebrew* Language, and the *Syriack* hath not one. But the *Samaritan* hath two, viz. Num. 2, and 10. The *Syriack* hath no less than fourteen Words, which are the same with the *Chaldee*; but the *Samaritan* hath but seven, viz. Num. 4, 6, 9, 14, 15, 19, 20. and it never agrees exactly with the *Hebrew* in any of the rest. And therefore as the *Samaritan* Language differs more from the *Chaldee*, than the *Syriack* doth, and more from the *Hebrew* than either; so we must allow a greater Time to make the Alterations, and consequently is of much later Date than the *Syriack*. Neither can we guess from the Language itself, that it is more antient than the Targum of Jonathan. For the Truth of this I appeal to the first Word of the Bible, In the Beginning. This in *Onkelos* is בקרמין from the *Hebrew* Word קרם before or formerly, *Onkelos* never leaves out the middle Letter; so that from him we plainly find the Derivation. The Targum of Jonathan leaves it out in Levit. xxiii. 11 and 15. and it is left out in the Talmud, as בנה קמא Porta prima. See Buxtorf's Lexicon Talmudicum under the Word קרם. But the *Samaritan* Language seems to corrupt the Word more than the other, and writes it בקאמורה, as if it was the latest of them all. (*r*) As קמאורה Gen. i. 1. of which before, with many others. (*x*) So טלמס creavit, Gen. i. 1. and שומה inanis, Gen. i. 2. with many others.



# Chap. V. The SCRIPTURE CHRONOLOGY. 51

given (y) a few Instances in the Margin ; and leave any one to Judge, what Antiquity that Version must be of, where (z) *Tidal* is expressly mention'd as the *King* or the *Sultan* of the *Hamites*. We may therefore as well set up to correct *Greek* Authors by their *Latin* Versions, or *Latin* Authors by their *English* Versions, or the *Alcoran* of *Mahomet* by the *Latin* and *French* Translations, as to correct the Sacred Text by any of these. Their Antiquity may be of good Use, whilst they lead us to those lively Oracles, which were committed to the Care of the *Jews*, and from them were handed down to us. But if a Suggestion, that the *Jews* had corrupted them, shall be sufficient

to attempt daily Alterations, instead of fixing the Standard, we shall confound it ; instead of one Bible, we shall have as many as there are Criticks. We shall search after Truth until we have lost it, and play with this sacred Light, until we have put it out. And whilst we arraign GOD's Providence in suffering such Corruptions to be made, and the World be imposed on with a *Scripture*, as coming from him, a great Part whereof was none of his, we too justly provoke him to enter into Judgment for such unprejudiced Impieties, if not to remove his Candlestick out of its Place, and give it to a Nation, which will make a better Use of it.

(y) First, From the Latin 1 אסתיל subtilis, Gen. iii. 1. 2 אצולה ancilla, Gen. xii. 16. 3 ארו Oryza, Gen. xii. 16. Heb. Cedrus. 4 חרישה astutia, Exod. xxi. 14. 5 כלידן Chaldæi, Gen. xxi. 22. Heb. כשרים נשרים. 6 עניסוסי Gen. x. 32. insulæ. 7 פילאותה Phialæ. Exod. xxv. 29. 8 פלקינה Lagena, Ang. A Flagon. Gen. xxi. 15. 2dly, From the Greek. 1 גנסה גένος, Gen. vii. 14. 2 הן הן, Gen. xxii. 12. 3 עוללה Gen. i. 28. and 4 חלה Gen. i. 20, 28, 30. Cœlum, from the Greek καίλον. 5 טטה τόττε, Gen. iv. 26. 6 טרם τέρμας, Gen. xix. 15. 7 קסתונה κασσίτης, Num. xxxi. 22. 8 ריטורין ρητόριον, Gen. xxv. 3. 9 מחועב μαχούεβ, Gen. xxi. 20. Thirdly, From the Chaldee farther altered and corrupted in later Ages, either by a Change of Quiescent Letters, as להן ip̄sis, for להן. Fourthly, From the Chaldee farther altered and corrupted in later Ages, by a farther Alteration of the Letters of the same Organ among themselves, as לעורה for לורה solus. 2 סחן was for סחן Levit. vi. 28. 3 עטפוחא nycticorax for חטפוחא Deut. xiv. 18. 4 עקל ager for חקל Gen. v. 9. 5 פנס ad iram provocavit for בנס Deut. xxxii. 6. 6 חרה ostium for חרע Gen. iv. 7. And lastly, from the Hebrew by the Method aforesaid, or by altering a Letter in such Instances, where the Chaldee and Syriack make no Alteration, as if these Languages were before the Corruptions made by the Samaritans. As 1 חש arbor, Heb. עץ Gen. i. 12. 2 טבל corrupit, Heb. חבל Gen. xxxii. 5. 3 יחם pepercit, Heb. חום Gen. vii. 16. 4 יצר clausit, Heb. עצר Deut. xi. 17. 5 כוף corpus, Heb. גוף Gen. vii. 23. 6 כס calix, Heb. כוס Exod. xxv. 29. 7 כחבה humerus, Heb. כחף Num. vii. 9. 8 נפנף volavit, Heb. עופף Gen. i. 20. 9 נתר custodivit, Heb. נטר Deut. v. 32. 10 סבע septem, Heb. שבע Gen. v. 20. 11 סרוג corrigia, Heb. שרוף Gen. xiv. 23. 12 ענברה mus, Heb. ענבר Levit. xi. 29. 13 עו lignum, Heb. עץ Exod. xxv. 13. 14 עסר ligavit, Heb. אסר Exod. xii. 11. 15 עפר effodit, Heb. חפר Deut. xxxiii. 13. 16 רתע caluit, Heb. רתח Gen. xviii. 1. 17 שבט judicavit, Heb. שפט Exod. xviii. 13. 18 חהום terminus, Heb. חחום Exod. x. 14. It may be observed, that where the Chaldee and the Syriack alter the Letters of the Hebrew Words according to the Rules mentioned in the Beginning of the Chaldee Grammar, they generally change them into such other Words, as are seldom or never found in the Hebrew Language in any Sense ; as if a remaining Knowledge of the Hebrew Language prevented such Alterations. But these and such like additional Alterations, which were made in the Samaritan Language, were made into such Words, as were usual in the Hebrew, and in a different Sense, which shews, that all the Remains of the Hebrew Language were left, before the Alterations were made. And therefore the Language must be of a later Date. And tho' the small, or no Affinity of the Samaritan with the Arabick, where it differs from the rest, is a good Argument to conclude it not to be so late, as when the Arabick Language was in Use ; yet by the Nature of the Samaritan Language itself, it seems very clear, that that Translation could not be made before the fourth Century, or perhaps not long before the Time of St. Hierome, by whom (I suppose) it was first quoted. And the broken Hebrew, which runs through all the Parts of the Hebrew Samaritan Text, together with several exotic Words, the continual Varying from the Hebrew Text, and keeping so exactly to the Samaritan Version, seem to be sufficient Reasons to conclude, that the Samaritan Version was made in a very late Century, only to establish the Samaritan Worship, and then the Hebrew Samaritan Text was imposed upon the World to establish this Version. So that it cannot be of any greater Authority than the Jewish Talmud to correct the Hebrew Text by. And as the Primitive Fathers, who saw it, did always reject its divine Authority, and always kept to the Hebrew, which we now have ; so we have the utmost Reason, to follow their Examples. I shall therefore only add the Testimony of the Editors of the Polyglot Bible. De Samaritanis Versionibus, Sect. 17. De autoritate exemplaris Samaritani non opus est multa dicere : neminem enim novimus, qui authenticum facit, vel textui Hebraico generaliter præfert. Operam & oleum perdunt, qui magno molimine probare satagunt Samaritanum textum authenticum non esse, nec Hebraico præferendum ; hoc enim est cum larvis luctari, vel cum umbrâ propriâ contendere. Hæc itaque questio inter doctos nulla est. (z) Gen. xiv. 9. וחדער Versio. Samarit. Et Tidal rege, Sultano Hamamæorum. This Text is a plain Indication of the lateness of the Samaritan Version. For tho' the Word שרש in the Chaldee Language, Dan. ii. 10. Dan. iii. 2. they are called שרשונים. The Rulers of the Provinces among the Chaldeans. And it was used to signify a supreme Governour only in much later Ages. Unde Imperator Turcicus dicitur Sultan, Buxtorfii Lexicon Talmudicum.



27. The Sum of all is this, that the *Heb. Text*, which we have in our common Bibles is the only antient and authentick Standard, and is the same, which was written by *Moses*. That the *Septuagint* Version was written in the Time of *Ptolomy Philadelphus* King of *Egypt*, when the Translators were too negligent, and did comply too far with the vain Humour of those Times. That these Translators copy'd not from the *Samaritan*, but from the present *Hebrew* Character, since there are frequent Mistakes occasion'd by the likeness of Letters in the present *Hebrew*, which bear no Resemblance in the other Character. That the *Samaritan* Version was not made, until the *Romans* had been Lords of those Countries for some Time, and had introduc'd several *Latin* Words into that Language, and that it was a corrupt Translation of the *Septuagint*, by such who designed to justify their Separation from the *Jews*, and wrested some Texts for that Purpose. That by their Separation from the *Jews*, their long Captivity, their Mixing with other People, and their various Sorts of Idolatry occasion'd thereby, and by their Neglect of the Worship of the true GOD they had lost the Book of the Law; as the *Jews* had lost theirs, before it was found in the Time of *Josiah*. That the *Hebrew* being now a dead Language, and the Schism and Hatred be-

tween the *Jews* and the *Samaritans* increasing, some Person unknown translated the *Samaritan* Version into *Hebrew* the better to justify that Version, and lay aside the true antient Text, and the better to colour this Design, he frequently made Use of the Words and Sentences, as they are in the old *Hebrew* Bible; tho' he seems to be a careless Transcriber from a very corrupt *Hebrew* Copy. That the *Septuagint Chronology* since the Flood being in great Esteem, the *Samaritan* Translator did not think fit to vary from it. But there being still some Remains of a Tradition among them; that *Abraham* might be born about two thousand Years after the Creation, they were also willing to come as near to it as possible, for Fear of giving Offence to their own Country-Men. And that this was the Reason, why they not only shortned the Lives of the *Antediluvian* Patriarchs; but also omitted the second *Cainan* mention'd after the *Flood* by the *Septuagint*. If this is the true Account (as I very believe it is, and that the contrary cannot be prov'd) the Reader may judge, of what slender Authority the *Samaritan* Copy and Version must be, when it is set up as a Standard, whereby to correct our present Books of *Moses*.

## CHAP. VI.

### *Farther Proofs concerning the Time of the Flood.*

**A**S the Time of the *Flood* according to the *Hebrew* Account is (as I suppose) fully confirm'd by what hath been already mentioned in the former Chapter, and consequently, that the Authority of the *Septuagint* and *Samaritan* Versions, where they differ from the *Hebrew*, is fully confuted; so, I suppose, that it may not be disagreeable to the Reader, to establish the Truth of the *Hebrew Chronology*, as far as it relates to the Time of the *Flood* from the Testimonies even of (a) *Heathen* antient Authors, of which there are so many collected by our own (b) eminent Divines, that they put this Matter out of Dispute.

2. Among the *Latins* *Varro* was always accounted the greatest Person for sound Learning of any, that were ever bred at *Rome*, and he

(as (c) a learned *Prelate* assures us) testifies, that *there were about sixteen hundred Years between the first Flood and the Olympiads*. And as the first *Olympiad* happen'd to be in the Year of the *Julian Period* 2938; so if the Year of the *Flood* in these *Tables*, which is 2361. is subtracted from it, the Remainder is 1577. which is the true Distance between the *Flood* and the first *Olympiad*, and is within half a *Century* of what is mention'd by *Varro*, and consequently as near to it as possible; but this Number is exceeded by the *Septuagint* above 850 Years.

3. The next Country in our Travels from *Italy* toward the East is *Greece*. And here (d) *Aristotle*, who was the first *Grecian*, that ever taught the Eternity of the World contrary to the History of *Moses*, is the Man, who

(a) Abydenus, Berofus, Eratosthenes, Plutarch, Varro, &c. (b) Stillingfleet's *Origines Sacrae*, Book 2. Chap. 4. Grotii *Annotationes in Lib. 1. De veritate Religionis Christianae*. Vossii *Isagoge Chron. Dissert. 4. Cap. 2, & 3.* Bocharti *Geographia Sacra, Lib. 1. Cap. 4.* August. de *Civitate Dei, Lib. 18. p. 12.* & Ludovic. de Dieu, *ibid.* Eusebii *Chronicon, Pag. 5. Edit. 2.* Scaliger, & Isaac. Vossii *Epistola ad Colvinum, Pag. 409.* (c) Cumberland's *Origines Gentium, Pag. 178.* (d) Allix's *Reflections upon the Books of the Holy Scriptures, Page 105.*



furnisheth us with an Argument to support the *Mosaical Chronology*. He (e) took Care to send over into *Greece* the *Astronomical Observations* of the *Chaldeans*, by which it appear'd, that *Babylon* was taken by *Alexander the Great* about 1903 Years after its Foundation. Now this Calculation exactly agrees with that of *Moses*, who (f) gives us the Description of the Tower of *Babel*, or *Babylon*, and explains the Original of the Name of that City by the Confusion of Tongues, which then happen'd. Now *Babylon* was taken by *Alexander* in the 4390<sup>th</sup> Year of the *Julian Period*, from whence if we subtract 1903, the Remainder is 2487. And according to these *Tables* the Dispersion from *Babylon* happen'd in the Year of the *Julian Period* 2493; so that the City was (g) finish'd six Years before, and they spent these six Years in Building the Tower to that prodigious Height, of which it afterward appear'd to be. And this may be another Argument to prove, that I have plac'd the Dispersion from *Babylon* at the right Time, and that it ought not to be thirty Years before at the Birth of *Peleg*, as others have suppos'd. However we may thus prove (by the true and genuine *Astronomical Observations* of the *Chaldeans*, which the Children of *Israel* were altogether unacquainted with, when the *Septuagint Version* was written) that *Moses* in the *Hebrew Text* follow'd a *Calculation*, which was then generally known in his Time. And it must be very admirable, that the Heavens in their Motions should enter into a Confederacy with *Moses* to justify a *Chronology* invented by him, unless the G O D, who made the Heavens, directed him what he should write.

4. And as we are come from *Greece* into *Chaldea*; so it will be necessary to inquire, Whether we can there find any Footsteps of the *Flood*, or of the Ages before it? As to the *Flood* it is prov'd by (h) several Authors, that the *Chaldeans* had some Notion of it, and that among them the Memory of *Noah* was preserv'd under the Fable of *Oannes*, which had Part of a Fish and Part of a Man, as is evident from the Fragments of *Apollodorus*, *Abydenus*, and *Alexander Polyhistor*, preserv'd in *Eusebius's Greek Chronica*. Besides, *Xisuthrus* is the same with *Noah*; since if we change one Name for the other, the whole History of the *Flood* and of *Noah's* being sav'd in the Ark may be found in the remaining Fragments of *Berosus* and *Abydenus*. As particularly (i) that G O D reveal'd to *Xisuthrus*, that a great Deluge should destroy Men from the Earth, and begin on the fifteenth Day of the Month *Desius*, and therefore *Xisuthrus* was commanded to save himself and his Family, by entering into an Ark or Ship, and to take with him into

the Ark all Sorts of Birds and Beasts, with necessary Food for himself and them. Which being done the Flood came, according as it had been foretold. And after the Rain had ceas'd, *Xisuthrus* sent out a Bird to see, if the Waters were abated, which return'd to him having found nothing to rest upon. And after some Time he sent out another, which return'd the second Time but with dirty Feet, whereby he knew, that the Waters were abated. And after this he sent out the Bird the third Time, which return'd not to him any more. That after this *Xisuthrus* open'd the Ark, and saw that the Ground was dry; so he, and his Wife, and Daughter, and the Pilot of the Ark came out, and then *Xisuthrus* rais'd an Altar and offer'd Sacrifices to the Gods; which being done, he and they disappeared, and were never seen again. His Children also came out and sacrific'd, and found, that the Ark rested on one of the *Gordyeen* Mountains, and Part of it continu'd in being, when this was written, And that after this *Xisuthrus's* Children journey'd toward *Babylon*, which City they built with several others, and also founded several Temples.

5. And as this Tradition of the *Flood* is clear and plain; so it is also as evident, that they had a Notion of the Ages before it. And here we are at first View presented with (k) an unmeasurable Account of Time among them in their first *Dynasties*, where the Time of their first Kings are reckon'd not by Years; but by Σάρα, Νέζοι, and Σώροι. Now according to them every Σάρα contain'd 3600 Years, Νέζοι 600, and Σώροι 60. Here is a very large Sum for the *Chaldean Dynasties*, when they reckon'd 120 Σάρα from the Beginning of the Reign of *Alorus* or *Adam*, to the End of the Reign of *Xisuthrus* or *Noah*, which, according to their Computation, reckoning for every Σάρα 3600 Years makes up 432000 Years. But then they confute themselves, when to this vast Number of Years they allow but ten Kings or *Dynasties*; and so many Patriarchs there are between *Adam* and *Noah* inclusive of both. Now by Years according to this Account it is plain, that they could not mean so large a Space, as we compute now. For who can imagine, that each of these ten Kings, namely, *Alorus*, and those ten from him to *Xisuthrus* could reign one with another 43200 Years? which must be so according to this Computation; since 120 Σάροι (reckoning for every Σάρα 3600 Years) make up 432000 Years, the tenth Part whereof is 43200. There have been only two Ways thought on of Dealing with these Computations. The first is the wholly Rejecting them as fabulous, and founded on no Evidence or Records of History;

(e) Simplicius de Cœlo, Lib. 2. (f) Gen. xi. (g) Gen. xi. 4. (h) Stillingfleet's Origines Sacræ, Book 2. Chap. 4. Sect. 8. See Berosus, Lib. 2. Alexander Polyhistor in Syncellus, Page 30, 31. and Abydenus in Eusebius de Præparatione Evangelicâ, Lib. 10. Cap. 12. or in Syncellus, Page 38, 39. (k) Stillingfleet's Origines Sacræ, Book 1. Chap. 5. Sect. 4.



and only granting, that they (being so near the Place of the Settlement of *Noah* and his Posterity after the Flood) might retain the Memory not only of the *Flood*, (of which it is evident, that they had several Remainders preserv'd in their Traditions) but likewise of the Ages of Men preceding the *Flood*, wherein they were right, reckoning from *Alorus* the first to *Xisuthrus*, that is from *Adam* to *Noah* ten Generations; but being wholly ignorant of the Names of these ten Persons, and the Times in which they lived, through the Unfaithfulness of Tradition, they took the Liberty not only of coining Names, but also of setting those Ages to them, which they themselves pleased. And to this Purpose (l) *Scaliger* observes, that some of their first Kings are reckon'd before the *Flood*; which, faith he, is deny'd by *Georgius Syncellus* without any Reason. Thus far then we may admit of the *Chaldean Dynasties*, as to some Part of their Tradition; but rejecting their Names and Computations as fabulous. The other Way of Explaining their *Dynasties* is by the several Methods of Computation among them. For the learned Monks *Panodorus* and *Anianus* understood these vast Sums not of Years but of Days, and so they make a Σάρον to contain 120 Months of thirty Days each, in all 3600 Days (which, as *Scaliger* observes, make ten *Chaldean Years*) and a Νάρον 20 equal Months, and a Σωρον 2, according to which 120 Σάρον make but 1200 Years. But this Number will not agree with any remarkable *Epocha*. And therefore the learned *Salmasius* gives us (m) another Computation, according to whom every Σάρον contain'd no less than 6000 Years, as the *Toman* among the *Persians* contain'd ten thousand. That they might put Years for Days is no Wonder, since the Word in the *Chaldean Language*, which is put for a Year, signifies properly only a Revolution, and if meant of the Sun (as no Doubt it is) may signify either a diurnal or an annual Revolution. According to this Reckoning 120 Σάρον make 1973 *Julian Years*, and 348 Days, or near 1974 *Julian Years*. But neither did this Account any Way agree with the Distance of Time from the *Creation* to the *Flood*, either according to the *Hebrew* or the *Septuagint* or the *Samaritan Pentateuch*. And therefore since other Persons, when they reckon'd the Reign of these ten Kings from the *Creation* to the *Flood*, could never give a satisfactory Account of their Computations, I hope, that I may be excus'd in fixing this *Epocha* from the Time of the *Cre-*

on of the World to the Time when *Noah* ended his Reign, that is, when he died, which was (n) 350 Years after the *Flood*, and in the 2006<sup>th</sup> Year after the *Creation*, or thirty two Years after these 120 Σάρον ended. And thus, if according to *Salmasius* each Σάρον consisted of 6000 Days, or something more than 16 *Julian Years*, then 120 Σάρον will consist of 720000 Days, which make near 1974 *Julian Years*, and differs but about two Σάρον from the Time mention'd, and this made them reckon (o) 120, as the nearest round Number, which did correspond to it. And thus the Distance of the Time from the *Creation* of the World to the Death of *Noah* is nearly fix'd from the Remains of *Chaldean Antiquity*.

6. From *Chaldea* let us now go down into *Persia*. And here we find them reckoning the twelve Signs of the Heavens in a different Manner from the western *Parts* of the World. For whereas we reckon *Aries* the first Sign, and *Taurus* the second, they (p) reckon'd *Taurus* the first Sign, and *Gemini* the second. The Reason why the *Europeans* reckon'd *Aries* to be the first Sign, was because in the Time of *Hipparchus* the famous *Astronomer*, who first brought *Astronomy* into any regular Method or Perfection, the first Star of *Aries* had the same Longitude with the Point of the *Equator*, where the *Ecliptick* Line cuts it, and from whence the Passage of the Sun over it begins the *Vernal Quarter*. And we may conclude, that the *Persians* began with *Taurus* for a like Reason. Now in the Beginning of the *Bull* there is a famous Star of the first Magnitude, which we call *The Bull's Eye*; and the *Arabians* call it (q) *Aldebaran* or *The Leader*, as if it introduc'd or lead up the other Constellations, so that from thence they began to compute or reckon the twelve Signs. This Star was in so great Esteem among them, that several of (r) the *Arabians* worshipped it. And as the *Persians* were very famous *Astronomers*, as appears from (s) several Books on this Subject translated out of the *Persick Language* into *Latin*; so it is probable, that they might observe the *Precession* of the *Equinox*, and take an Account of its Variation. And as it is probable, that they would fix their Computation from the most ancient Time, which they could reckon, and it is certain that they had a Notion of the *Flood* and of the Age of *Noah*, who was preserv'd in the *Ark*, and that this might be reckon'd by them as the Beginning of the new World, and that all the *Astronomical Accounts* of the *Antediluvian*

(l) *Scaligeri Notæ in Gr. Eusebii, Page 406.*

(n) *Gen. ix. 28.*

(p) *Castle's Lexicon Persicum in initio sub literâ primâ* l. *Gravius de Siglis Arabum & Persarum Astronomicis, Page 1, 8, 9.*

(q) *The Verb* רָבַח *from whence it is derived, signifies in the Chaldee and Syriack Languages* duxit, ductu certo rexit, direxit, gubernavit, and in the second Conjugation in Arabick, disposuit, instituit, rexit. *Castle's Lexicon.*

(r) *Pocock's Specimen Historiæ Arabicæ, Page 4, 5, & 129.*

(s) *Uleg Beig Tabulæ Astronomicæ per D. Hyde latine versæ. — Epochæ celebriores Authore Johanne Gravio. Astronomica quædam ex traditione Shah Cholgii Persæ, eodem interprete, unâ cum Anonymo Persâ de Siglis Arabum & Persarum Astronomicis.*



World might be obliterated by Length of Time; so it is as certain, that at the Birth of *Noah*, this Star had the same Longitude with the Point of the *Vernal Equinox*, or as we now call it, was in the first Degree of *Aries*; which is the Reason, why they call'd it *The Leader*, or *Director of the Rest*, and had it in so much Veneration.

7. To this let us add the Notion, which the Antients had of the *Pleiades*, as cold watry Stars. The (i) *Talmudists* say, that *unless there was the Heat of Orion, the World could not subsist because of the Cold of the Pleiades; and unless there was the Cold of the Pleiades, the World could not subsist because of the Heat of Orion*. The *Greeks* call them *Ἰαδὲς Hyades* from their Verb *ἵω to rain*. And the *Latins* call them (u) *rainy, sad, and watry Stars*. These Stars were much taken Notice of in the Time of (x) *Job*, and (y) in later Ages in the East. And it is also observable, that in the Year of the Flood, these *seven Stars* were in the same Longitude with the *Vernal Equinoctial Point*, or in the first Degree of *Aries*, as the *Bull's Eye* was at the Birth of *Noah*; and their knowing that it was thus by *Astronomical Computations* from the Time of the Flood, might give Occasion for their Reckoning them as a watry Constellation. And as the *Persians* (z) were the Offspring of *Elam* the Son of *Shem*, and Grandson of *Noah*, and seem to have been soon settled not far from the Place where the Ark, landed in peaceable and quiet Habitations, and a great Part of their Country lay open to the Sea, not only upon the South, but also upon the East and West; so it is the more probable, that they might retain the Learning, which their Ancestors had ever since the Flood, and it is most certain, that they had greater Opportunities to improve their *Astronomical Observations*, than any People, who liv'd in an uneven Country.

8. From *Persia* let us return into *Egypt*. And here we have several Accounts of 36525 Years, of 27500 Years, of 23000 Years, of 11340 Years, and of 10000 Years. All which, as they do far exceed the *Chronology* mention'd in the *Hebrew Text*; so the Additions in the *Septuagint* and the *Samaritan Copies* signify nothing to mend it; but the largest of them come several thousand Years short of the *Egyptian Computations*.

9. But that the vast Computation of the *Egyptian Antiquity*, and their exorbitant *Dynasties* may be reduc'd to some Proportion, and in some Measure may be reconcil'd to Truth, it will be requisite to observe the great Variety of Months and Years among the *Egyptians* in those Times. The (a) Months in all Ages

were either *Lunar* or *Solar*. The *Lunar* were either from the Moon's returning again to the same Point of the *Zodiack*, call'd *περίοδος σελήνης*, which was in less than eight and twenty Days, and was of no Use in civil Computations; or else from one Conjunction of the Moon with the Sun to another, which was call'd *συνόδος σελήνης*, which was also of no Use until such Time as *Astronomy* was brought into some Method; or else from the first Appearance of the Moon, which was generally on the second or third Day after its Conjunction, which was observ'd not by the *Jews* only, but perhaps by all Nations in the most antient Times. The *Solar Months* were either natural, such as were describ'd by the Sun's Passage from one Sign of the *Zodiack* to another, of which they could have no Use until they had found out the Sun's unequal Motion, and knew how to calculate it; or else the *Solar Months* were civil, whereby the Months were equally divided into thirty Days each, as in the *Grecian* and *Egyptian Year*. The *Egyptian Priests*, who had the Custody of such Records and Histories, which they most boasted of, and being desirous to be thought the most learned and antient People in the World, altered the *Lunar Month* to a *Solar* of thirty Days, and then they boasted, that they had found out the Course of the Sun, and made their historical Year to consist only of a *Solar Month*; and not only by this Distinction, but also frequently by direct Forgeries, unknown to Strangers, imposed upon those, who enquir'd of them concerning their History. That among them the Time of thirty Days was accounted a Year, is plain from (b) the Testimony of *Plutarch*, who saith, that *the Egyptians had at first a Year consisting of one Month, and after that of four*. And that this Method was us'd in the sacred historical Accounts, is evident from the same Author, who (c) speaking of the *Egyptians* great Pretence to Antiquity, adds this Reason for it, *They reckon an infinite Number of Years in their Accounts, because they reckon their Months instead of Years*.

10. First, (d) Altho' the *Egyptians* in their latter Times have maintain'd, that the World was eternal; yet they have sufficiently acknowledg'd, that it had a Beginning, since they make no mention of any Thing before their thirty *Dynasties*, which in all did at the most amount to no more than 36525 Years, which according to their *Lunar Years* of thirty Days, makes 2976 *Julian Years* and 266 Days, and if reckon'd from the Birth of *Noah*, *Anno Mundi* 1057. ends in the 26<sup>th</sup> Year of CHRIST; but if reckon'd from the *Creation* of the World (which was most certainly their Computation)

(i) Buxtorfii Lexicon Talmudicum in Voce *כימים*. oriuntur, & cum occidunt, tempestates, pluvias, largosque imbres cient, Gell. unde Virgilius eas pluvias,

Horatius tristes & Claudianus nimbofas vocat. Littleton in voce Hyades. (x) Job ix. 9. and Job xxxviii. 31, 32.

(y) Amos v. 8. Origines Sacre, Book 1. Chap. 5. Sect. 1.

reflections upon the Books of the Holy Scriptures, Page 97.

(u) *Ἰαδὲς ab ἵω pluvie*, Cic. Quod & cum

(z) Gen. x. 22. and 1 Chror. i. 17.

(b) In Numa.

(c) Ibid.

(a) Stillingfleet's

(.) Allix's Re-



ends in the Reign of *David* King of *Israel*. And as the *Egyptians* reckon'd thirty Kings succeeding each other in that Time; so (e) the *Scripture* reckons thirty three Generations from *Adam* to *David* inclusive of both.

11. The second Account is that of *Diodorus Siculus*, who tells us, (t) that the Gods and Heroes reign'd in *Egypt* for the Space of near 18000 Years, and that the last of them was *Orus* the Son of *Isis*, and from the Reign of Men in *Egypt* he reckons 9500 Years, or there about, to the Time of his Entrance into *Egypt*, which was the third Year of the 180<sup>th</sup> *Olympiad*, or the 694<sup>th</sup> Year from the Building of *Rome*, and consequently in the Year of the *Julian Period* 4659. Now supposing these to be *Lunar* Years of thirty Days, their 18000 Years make 1478 *Julian* Years, and 150 Days, and their 9500 Years make 780 *Julian* Years, and 145 Days; so that the whole makes 2258 *Julian* Years, and 295 Days, or near 2259 *Julian* Years, which being subtracted from the abovemention'd *Period* 4569, the Remainder is the Year of the *Julian Period* 2400, or 38 Years after the Flood, when *Salah* the Son of *Arphaxad* and Grandson of *Shem*, according (g) to these *Tables*, was one Year old. And as we may suppose, that *Ham* the Father of the *Egyptians* might have Grandchildren at the same Time; so their Authority was no longer confin'd as Parents to a single Family, but extended to their Grandchildren, and from hence the Date of their Reigns begin. And thus *Mizraim* (h) the Son of *Ham* might be born about the same Time with *Arphaxad* the Son of *Shem*; and *Thoth* or *Athotes*, who was the Son of *Menes*, *Misraim*, or *Osiris*, might be born about the same Time with *Salah*.

12. Thirdly, *Diodorus Siculus* tells us also, that the *Egyptians* reckon little less than 23000 Years between the Time of *Orus* the Son of *Osiris* or *Mizraim*, and the Conquest of *Egypt* by *Alexander the Great*. Now *Alexander the Great* conquer'd *Egypt* in the 417<sup>th</sup> Year of *Nabonassar*, or in the Year of the *Julian Period* 4383. But supposing also these to be *Lunar* Years of thirty Days, their 23000 Years make 1889 *Julian* Years after the Flood. And if *Orus* was born about the same Time with *Salah*, or about 37 Years after the Flood; then he was about 97 Years of Age at this Time, which (as Men usually in that Age of the World liv'd near four hundred Years) was a fit Time for some remarkable Action of *Orus*, from whence this *Epocha* commenc'd.

13. Fourthly, *Herodotus* (i) tells us, that he was inform'd by the *Egyptians*, that from their first King, or Priest of *Vulcan*, 'till the Time of *Sethos* (in whose Time *Senacherib* attempted the Conquest of *Egypt*) there had pass'd 341

Generations, and as many Kings and High Priests, and 11340 Years, reckoning three Generations to make up a Century. Now if we understand this prodigious Computation according to our common Form of Years, we may suspect the *Egyptians* of an Intention to deceive *Herodotus* and the credulous *Greeks*, and for this Purpose to have us'd an Equivocation, which in some Sense may be reconcileable to Truth. For according to this Account of a *Solar* Month or Year of thirty Days, 100 Years make 3000 Days, and a Generation one Thousand, and so many Days the Kings, or Priests of *Vulcan* may be allow'd to reign. According to this Reckoning 340 Generations of 1000 Days each, make up 340000 Days, to which if we add the 200 Days, which *Sethos* is suppos'd to have now reign'd upon *Senacherib's* Invasion, we have 340200 Days, which make up those Years of 30 Days each 11340 in the whole, and is the Number assign'd by *Herodotus*. Now *Senacherib* invaded *Egypt* in the Year of the *Julian Period* 4002; and these 12340 Years make 931 *Julian* Years, and 152 Days, which being subtracted from 4002 leaves the Year of the *Julian Period* 3071, or the Year of the World 2366, which happen'd about 147 Years before the Departure of the *Israelites* out of *Egypt*; and in a Time when the *Egyptians* were freed from the Wars occasion'd by the Pastor Kings, and so were more at leisure to settle their religious and domestick Affairs.

14. Lastly, *Diodorus Siculus* tells us also, that the *Egyptians* reckon no less than 10000 Years between their *Hercules* and *Hercules Bæotius* the Son of *Alcmena*. Now *Hercules Bæotius* liv'd but one Generation before the *Trojan* War, for which we may allow 30 Years; and therefore it must be about the Year of the *Julian Period* 3500. But supposing also these to be *Solar* Years or Months of 30 Days, these 10000 Years make 821 *Julian* Years, and 130 Days, which being subtracted from the before mention'd *Period* 3500, the Remainder is the Year of the *Julian Period* 2679, or the Year after the Flood 317, *Anno Mundi* 1974, about which Time we may reckon, that this *Assis*, or *Hercules Egyptius*, was born. So that he was cotemporary with *Terah* the Father of *Abraham*, and if we allow him to live about so many Years as *Terah* liv'd, which was (k) 205 Years; his Age will be thus fix'd. Born *Anno Mundi* 1974. (l) Was made Governour or Ruler of lower *Egypt*, *Anno* 2131. *Ætatis sue* 157. Maintain'd a vigorous War in *Egypt* for nine and forty Years, from whence he drew off his Men, *Anno Mundi* 2180. *Ætatis sue* 206. and died soon after.

15. Another Form of Years in Use among the *Egyptians* was that, which consisted of four equal Months, or 120 Days. Thus *Plutarch*

(e) Compare Gen. v. 1. to the End. Gen. xi. 10. to the End. Matt. i. 1, 2, 3, 4, 5, 6. (f) Still- ingfleet's Origines Sacre, Book 1. Chap. 5. Sect. 1, and 2. Diodorus Siculus, Lib. 1. (g) Table 14. (h) Table 11. (i) Euterpe. (k) Gen. xi. 32. (l) Table 17.



faith, (m) *The Egyptians had a Year at first consisting of one Month, and after that of four.* Diodorus Siculus also (n) gives an Account of this Kind of Year among the *Egyptians*. And Solinus (o) seems to mention this as the only Year in Request among them. And St. Augustine faith, (p) that *the Egyptians are affirm'd to have had formerly such short Years, that they were ended in four Months; so that their fuller and truer Year, which is now common both to them and us, contains three of their antient Years.* This renders the *Egyptian* Account more uncertain than before, and only leaves us to guess with the greatest Probability of Reason, what Form of Year was meant by them in their several Computations.

16. As for Example. First, Diodorus Siculus (q) speaks very much in Favour of the old *Egyptian* Kings and Laws, and produceth this from the *Egyptian* Priests, as the best Evidence of the excellent Temper of their Government, that they had Kings of their own Nation for the Space of 4700 Years until the Time of *Cambyse's* Inroad into *Egypt*, which was in the third Year of the 63<sup>d</sup> Olympiad, and in the Year of the Julian Period 4188. Now these 4700 Years, taking them for 120 Days each, make 1544 Julian Years and 53 Days, which being subtracted from the Julian Period 4188. the Remainder is 2644. or the Year of the World 1948. which falls in with the Reign of *Thoth* or *Athothes*, the Son of *Mizraim* and Grandson of *Ham*, who was always look'd upon by the *Egyptians* with the greatest Esteem, as the Settler of their Government and Constitution, insomuch that the first Month of the Year was call'd by his Name.

17. Secondly, Vossius (r) tells us, that we are to reckon by these Years, what the *Egyptians* report of the long Lives of their antient Kings, when they attribute to each of them the Space of 300 Years. For these 300 Years, making 98 Julian Years and 215 Days, might well agree to the ordinary Age of Mens Lives in those Times, especially before *Moses*, when they generally lived longer than we do now.

18. And Thirdly, Diodorus Siculus also mentions from the Death of *Proteus* to his own Time 3400 Years, which was in the third Year of the 180<sup>th</sup> Olympiad, or the Year of the Julian Period 4569. Now these 3400 Years taking them for 120 Days each, make 1117 Julian Years, and 16 Days, which subtracted from the Year of the Julian Period 4569, the Remainder is 3542, for the Year of the Julian Period, which happens to be in the Year of the World 2839, when *Elon* judg'd *Israel*, about which Time *Proteus* may be suppos'd to live.

19. The last Form of Years in Use among the *Egyptians* is their Solar Year, which as it comes near the Truth in Respect of Time; so it will bring us nearer the Truth in Respect of History, and be of greater Use than either of the other to confirm the sacred Chronology of the Hebrew Text. Now (s) it is agreed by most, that when the *Egyptians* had found out the Form of the Year by the Course of the Sun, (which is attributed by (t) Diodorus to the *Heliopolitan* Priests) yet the Year in common Use was only of 360 Days, which in any great Period of Time must of Necessity cause a monstrous Confusion, because of the Change of the Months to the different Seasons; which Defect the *Egyptian* Priests at last observing, and that the Seasons had been twice thus alter'd, saw a Necessity of adding five Days to the End of the Year, which were therefore call'd ἐπαγόμενοι, or *superadded*, and implies, that they were not antiently in Use among them, being afterward inserted to make up the full Course of the Year. Of this the *Egyptians* give an Account (as (u) Plutarch tells us) under this Fable. Mercury (that is *Thoth* or *Athothes*, the Grandson of *Ham*) being once at *Dice with the Moon*, he got from her a seventy second Part of the Year. This he afterward added to the three hundred and sixty Days, which were antiently the Days of the Year, and they call'd them ἐπαγόμενοι, and therein they celebrated the Festivals of their Gods. This Year differs from the Julian Year but six Hours; so that it only adds another Year in 1460 Years, which is so small a Difference in so great a Run of Time, that it can make no great Alteration in the following Tables; and therefore we must at present have Recourse to this Sort of Year, as to that which will best serve to settle all Disputes.

20. As (x) *Moses* gives us an Account before the Flood of the Posterity of *Seth* unto *Noah*; and from thence to *Abraham*; so (y) *Sanchoniatho* (z) hath given us an Account of the Posterity of *Cain* until the Flood, and for three Generations after, which ends with Θωθ, or *Thoth* King of *Egypt*. And as the Design of *Moses* was to confirm the true Religion; so *Sanchoniatho*, being a Pagan, writes professedly in Defence of Idolatry. Accordingly he gives an Account, how Idolatry began and increased in the Family of *Cain*, and the Wickedness of those Generations, which is so far from Contradicting the Scriptures, that it very much confirms them. As *Moses* gives an Account of the Creation; so *Sanchoniatho* affirms, That the Principle of the Universe was a dark and windy Air, or a Wind made of dark Air, and a turbulent Evening Chaos, and that these Things were boundless, and for a long Time had no Shape nor Figure, and that from

(m) Stillingfleet's Origines Sacrae, Book 1. Chap. 5. Sect. 2. (n) Plutarch. in Numâ. (o) Diodorus Siculus, Lib. 1. (p) Solini Polyhistor, Cap. 3. Augustinus de civitate Dei, Lib. 12. Cap. 10. (q) Diodorus Siculus, Lib. 1. (r) Vossius de Idololatriâ, Lib. 1. Cap. 28. (s) Stillingfleet's Origines Sacrae, Book 1. Chap. 6. Sect. 1. (t) Diodorus Siculus, Lib. 1. Cap. 50. (u) Plutarch de Iside & Osiride. (x) Gen. v. (y) See Bishop Cumberland's Sanchoniatho, Table 12. hence



hence were all Things produced. As *Moses* gives an Account of *Adam* and *Eve*; so *Sanchoniatho* tells us, That the two first Mortals were *Protogonus* Πρωτόγονος, and *Æon*, Ἄϊων. And *Æon* found out the Way of taking Food from Trees. This agrees with the Account, which we have in the *Scriptures* concerning the Fall of our first Parents; and is (as he calls it) *The first Generation of Mortals*. And those, who were begotten of them, were called *Γέν* and *Γεζ*, or *Cainus* and *Caina*, and dwelt in *Phœnicia*. As *Moses* reckons up ten Generations from *Adam* to *Noah*, who was the Grandfather of *Mizraim* in the *Scriptures*; so *Sanchoniatho* reckons up ten Generations from Πρωτόγονος. *Protogonus* to Ὀυρανός, or *Uranus*, the Grandfather of Μισαῖς, or *Mizraim*, and Great Grandfather of *Thoth* and the Κάβιροι *Cabiri*, by whom these Records were first kept, and from whom they were handed to others; so that this Account instead of confuting the *Scriptures*, as it was intended, doth very much confirm them. It may be (a) objected, that we have not in *Sanchoniatho* one Word concerning the Deluge. And indeed this is no Wonder. The Deluge was a Judgment upon the idolatrous World, and swept it away. The Worshippers of the true GOD gloried in this, and reproach'd the Heathens with it; so that they were desirous to conceal such a Matter of Shame to themselves.

21. But as the History of *Sanchoniatho* confirms the *Scriptures*; so we have no sufficient Ground to disbelieve it. *Thoth* the Grandson of *Ham*, and those who liv'd with him, might very well be supposed to be told by *Noah*, or at least by *Ham* the Transactions, which happen'd before the Flood. When these Things were fresh in their Memory, *Thoth* took Care to have them recorded at *Berytus*, and deposited these Records to be kept by the *Cabiri*, who were appointed by him to set down these Antiquities, before he went into *Egypt* to be King there. Now *Sanchoniatho* had a peculiar Advantage in this, that not only his own Time was many Centuries before all Historians; that we have now extant; but he also search'd these Records at his own Town at *Berytus*, which must be 800 Years, or more elder than his Time, and he had also view'd and compar'd his History with the Original Records kept at *Diospolis* or *No Ammon* in the

*Upper Egypt*. And as it is uncertain, whether the Records at *Berytus* were continu'd down any longer than the Time of *Thoth*; so we find, that the History of *Sanchoniatho* ends with him.

22. To this Account of *Sanchoniatho* let us add (b) the (c) *Chronological Table* of *Eratosthenes*, who begins it with *Menes* or *Mizraim*, which was one Generation before the Time, when *Sanchoniatho* ended, and gives us an exact Account of eight and thirty Kings, and how long each of them reign'd, and will more fully confirm the sacred *Chronology* of the *Hebrew* Text. Any authentick Record of the *Egyptian* Kings, which will outweigh, or at least counterballance the Authority of their Priests, will do very good Service to any impartial Judge, if it shall be found to agree with *Moses* and *Sanchoniatho*, and also with the *Greek* and *Western* Historians. All these valuable Considerations may be met with in the Series of the *Egyptian* Kings of 1055 Years, who reign'd in *Thebes* or *Diospolis*, or *Thebais*, or *The Upper Egypt*, which was carefully gather'd and set in Order by *Eratosthenes* *Cyrenæus* at the Command of *Ptolomæus Euergetes*, illustrated with a *Greek* Interpretation of their *Egyptian* Names, which were commonly significant in the Nature of *Titles*. This *Eratosthenes* liv'd about 265 Years before the Vulgar Account of *CHRIST*'s Birth, his Credit was great and unblemish'd, his Education was not entangl'd with the Interests of the *Egyptian* Religion. He was justly reckon'd a Master of all Sorts of Learning, and was the Keeper of the famous *Alexandrian* Library, and could easily inform himself and satisfy others by what Authority of Books he compos'd the Catalogue of Kings, which he left us, and these Books were always open for the Perusal of others, who could easily have detected any Falshood. He search'd into those Records, with a Desire to find out the Truth, and compar'd his Notes with the Original Records kept at *Diospolis*; and this was done by the Command of the King of *Egypt*, who was dissatisfy'd with the Account of the *Egyptian* Antiquities given in to his Predecessor *Philadelphus*, and therefore he employ'd *Eratosthenes* to correct and amend it, which he did in such a Manner, that it hath since met with the Approbation of all the learned World.

(a) Cumberland's *Sanchoniatho*, *Pref. Page* 30.

(b) Cumberland's *Sanchoniatho*.

(c) *Page* 11.



TABLE the Twelfth.					
Scripture Chronology.			A Chronolog. Table of Sanchoniatho's Genealogies compar'd with Moses, and Tab 13. continu'd by Eratosthenes.		
Year of the World.	Julian Period.	Seth's Line in Moses.	Seth's Line in Sanchoniatho imperfect, with the Restitution of three Generations, which is afterward continu'd by Successions in Eratosthenes	Genealogy 1. Cain's Line in Sanchoniatho uncorrected.	Cain's Line in Moses.
1	706	1 Adam created		1 Πρωτόγονος, Αἰώ	1 Adam
131	836	1 Adamliv'd Years 930		2 Γεν, Γενά	2 Cain
236	941	2 Seth born 912		3 Φως, Πύρ, Φλόξ	3 Enoch
326	1031	3 Enosh 935		4 Κάσσιος, Αἰεανός	4 } omitted
396	1101	4 Cainan 912		5 Μηρμύς, Οὐσῶ	5 }
		5 Mahalaleel' 895			
461	1066	6 Jared 962		6 Ἀργεύς, Ἀλκυός	6 rad
623	1329	7 Enosh 965		7 Κρυός, ὁ ἑ' Ἡφαιστος	7 Methusael
648	1383	8 Methuselah 965		8 Τελύτης, Γέν	8 Methusael
875	1580	9 Lamech 777	Genealogy 2. 9 Ἐλίων, ὁ ἑ' Ἰψίς. Genealog. 3.	9 Ἀγρός, Ἀγρόης	9 Lamech
1057	1762	10 Noah 950	10 Ὀυρεός	10 Ἀμύν, Μάγ	10 Jabel, Jubal
1557	2262	11 Japhet	11 Συδύκ, 11 Κρόν, 11 Νηπίς	The Flood ends Cain's Line	
1559	2264	11 Shem 600	or Shem, or Ham, or Japhet		
		11 Ham	Πόρ	11 Συδύκ, Μισάπ	
1657	2362	The Flood	Ποσειδών	12 Κάβριος, Τιοθ	
1659	2364	12 Arphaxad 438	12 Κάβριος, Μισάπ	13 Φίλι Διοσκουρον	
1694	2399	13 Salah 433	13 Ἰοὶ Διοσκουρον		

23. To this Table of Eratosthenes, I have added (d) a Table from Josephus and Manetho, of the Phœnician Kings or Pastors, and Canaanites, who reign'd in Lower Egypt, until the Destruction of Pharaoh and his Army in the Red sea, or the Space of 593 Years. And as they have set down the Years and Months of each King's Reign, and it appears that Pharaoh was drown'd in the Red-sea on the 24<sup>th</sup> Day of April, in the Year of the World 2513. (of which in its proper Place) so I have computed the Years backward from thence, according to the Egyptian reckoning of 365 Days, that is 30 Months of 12 Days, and five additional Days at the End. So that if their Account be true, I cannot err above a Fortnight or a Month at most, which is a Matter of no Consequence in a Case of this Nature. The Method of calculating the Days in the Column of the aforesaid Table is this.

Prob. I. A certain Julian Year being given before the Æra of Nabonassar, and a Number of Years in the Egyptian Year being given, to find the Beginning of the Egyptian Year in the imaginary Julian Year corresponding thereto.

(d) Table 13.  
(f) Table 3.

(e) Beverigii Institutiones Chronologicæ, Lib. 1. Cap. 101. & Lib. 2. Cap. 16.

Prob.

Answer. First, Find the Day of the Beginning of the Egyptian Year or Æra of Nabonassar in the imaginary Julian Year requir'd, by finding the Number of the Bissextile Days, and adding them to the Number (e) 56, and the Total shews (f) the Number of Days from the Beginning of January, in which the Egyptian Year did begin in that Julian Year given; only a Day must be added in a Bissextile Year for the Months of January and February, if Occasion requires.

As for Example. To find the Day of the Beginning of the Year according to the Æra of Nabonassar, in the Year of the Julian Period 3218. when the Egyptians were drown'd in the Red-sea.

Answer. The Æra of Nabonassar began in the Year of the Julian Period 3967. when the Year began on the twenty sixth Day of February, or when 56 Days had been compleated since the Beginning of the Julian Year; from whence subtracting 3218, the Remainder is 749 Years, in which there are 187 Bissextile Days, which added to 56, the Total is 243 which in Table 3. and in a common Year answers to August 31. and shews, that the Egyptian Year, or their first Month Thoth did then begin on that Day:



Prob. II. *A Num'cr of Years and Months being given according to the Egyptian Year, or Æra of Nabonassar, to be reckon'd backward from a certain Day in a Julian Year given, to find the Day in the said Julian Year, when the said Month began.*

First, The Beginning of the Year being known by the former *Problem*, add the Number of *Bissextile* Days to the Day of the *Julian Year* given, which will reduce the same to be equally distant from the Beginning of the Year, according to the *Æra of Nabonassar*.

Secondly, From the Day thus found out subtract thirty Days for every Month, and the Remainder is the Day requir'd; only if the *Egyptian Year* happens to begin between the Day found out by the first Operation, and by this second, five Days more must be subtracted for the ἐπαγόμενοι.

As for Example, *Pharaoh Amenophis* was drown'd, on the tenth Day of *April* in the Year of the World 2513. after he had reign'd 19<sup>y</sup>. 66<sup>m</sup>. I would know when he began to reign.

Answer, To *April* 10. or Number 100. I add the *Bissextile* Days for twenty Years, or five Days and the Total is 105, from whence I subtract six Months, or 180 Days, by adding first 365 to 105, and then the Remainder is 290, which answers to the seventeenth Day of *October*. But the *Egyptian Year* beginning a little before, viz. on the fifth Day of *September* there is no Occasion for the ἐπαγόμενοι.

If there is a Necessity to add 365 Days before subtraction can be made; as in this Example, a Year must also be added to the Number of Years given, which subtracted from the Year first given, leaves also the Year requir'd, in which this Day happen'd.

24. As for the Confirming of the sacred *Scriptures* by this *Table of Eratosthenes* we must observe, that the first King of *Egypt*, who is *Menes*, is the same with *Mizraim* the Son of *Ham*. *Sanchoniatho* calls him *Misor*, the *Hebrew* Termination being left out, as is usual in altering of proper Names into other Languages, and that they both mean the same Person is evident, because *Eratosthenes* makes him the Predecessor of *Athothes*, and *Sanchoniatho* of *Thoth*. The (g) Letter A is arbitrarily prefix'd or omitted, and ES is only the *Greek* Termination. That (h) the Country of *Egypt* fell to the Lot of the Posterity of *Ham*, is evident, because it hath constantly carried the Name of *Ham* among the Gentiles. It was call'd so in *Plutarch's* Time. The *Egyptian Thebes* was call'd (i) *Hammon No*, which is the Name of the *Egyptian Jupiter*,

as the Heathen Authors *Herodotus* and *Plutarch* do both testify, and in *Greek Diospolis*, or *The City of Jupiter*; and hence they call their first Kings (of which *Menes* was the first of all) the Offspring of the Gods. Now it is visible, that all this was for no other Reason, but because *Egypt* had fallen to the Share of *Ham*, *Noah's* third Son, who settl'd there, and call'd it (k) *the Land of Ham*, and whose Posterity did afterward people *Africa*, and gave it their several Names, as *Moses* particularly observes.

25. Besides, It is as evident, that *Egypt* hath more especially born the Name of *Mizraim*, (which it retains still in respect to one of its Parts) because of *Mizraim* the Son of *Ham*, who was the first King there. It is call'd, *The Land of Mizraim* throughout the whole *Hebrew Bible*, and in all the *Oriental Translations*, and is call'd so by the *Turks* at this Time. And no one can imagine, that all these Characters, given by *Moses*; would have been allow'd of in all the Eastern Parts of the World, except he had good Grounds to describe their Original as he hath done it.

26. Secondly, As *Egypt* could not be peopled before the Dispersion of *Babylon*; so it is certain, that no History places the Reign of *Menes* before that Time. And as the *Scriptures* give no Account of the Age of any of the Posterity of *Ham*, when they were born and when they died; so we can only observe, that their Generations were coremporary with *Arphaxad*, *Salah*, and *Eber*, who all liv'd above four hundred Years. If therefore we suppose *Mizraim*, the Son of *Ham*, to be born about the same Year with *Arphaxad*, the Son of *Shem*, or two Years after the *Flood*, and to live about four hundred Years, according to this Reckoning he must live about 270 Years after the Dispersion from *Babylon*, as *Arphaxad* did; and consequently, that no Account, which puts his Death sooner (which I suppose they all do) can be allow'd therein to contradict the *Scriptures*. And it is no Wonder to observe, that Historians in fixing those Times do differ a little among themselves in such dark and early Ages; but the Wonder is rather, that the Difference is so small.

27. First, (l) *Dichearchus* (who was the Scholar of *Aristotle*, as *Athenæus* and *Suidas* affirm, and who must therefore be elder in Time, than either *Eratosthenes* or *Manetho* himself, and was a Historian so considerable, that his Book concerning the Government of the *Spartans* was read every Year publicly before the *Lacedæmonian* Youth, in the *Prætorium* of their *Ephori*, as *Suidas* informs us, and who hath (m) since been honour'd with this Character, *That he is to be esteem'd among the chief Fixers of the Greek Chronology*) tells us in a Passage preserv'd to us by (n) the Scho-

(g) Cumberland's *Sanchoniatho*, Preface, Page 30.

Holy *Scriptures*, Page 99.

(i) Ezek. xxx. 14, 15, 16. Jer. xvi. 25. Nahum iii. 8. (k) Psal. lxxviii. 51. Psal. cv. 23, 27. Psal. cvi. 22.

(l) Cumberland's *Sanchoniatho*, Page 433. (m) Sir John Marsham, Ille inter primos Chronologiæ Græcæ parentes habendus est.

(n) Lib. 4. Ver. 272.



liast upon *Apollonius's Argonauticks*, where he affirms, *That from the Reign of Nilus to the first Olympiad are 436 Years.* This first *Olympiad* was in the Year of the *Julian Period* 3938, from whence subtract 436 Years, and the Remainder will be the Year of the *Julian Period* 3502. And as *Nilus* is the last but one in this *Table* of *Eratosthenes*, who died *Anno Mundi* 3546. and *Menes* or *Mizraim* began to reign *Anno Mundi* 2554. so there are 992 Years for the Interval between, which subtracted from the Year of the *Julian Period* 3502, the Remainder is 2510, which was the Year of the *Julian Period*, when *Menes* began to reign; from which Time subtract the Year of the *Julian Period* for the Dispersion from *Babylon* 2493, and the Remainder is 17 Years for the Space of Time, in which he travailed with his Father *Ham* from *Babylon* to *Canaan*, and afterward went into *Egypt*, and settled the Government there, to which add 62 Years for the Reign of *Menes*, and then according to this Reckoning he died 79 Years after the Dispersion from *Babylon*.

28. Secondly, There are (o) some *Chronologers* of considerable Note, who suppose, that the Number, which *Dichæarchus* puts for the Distance between *Nilus* and the first *Olympiad* is intended by him for the Distance from the *Olympiads* to the Destruction of *Troy*, and that he affirm'd *Nilus's* End to be cotemporary with that *Epocha*. If this be admitted; then, since it is certain, that *Eratosthenes* thought, that there were but 407 Years from the Destruction of *Troy* to the *Olympiades*, and that others agree with him, who (p) place the first of these in the Year of the *Julian Period* 3531, then if 992 Years are subtracted (as before) from 3531, the Remainder is 2539, when *Menes* began to reign. From whence also subtract the Year of the *Julian Period* for the Dispersion from *Babylon* 2493, and the Remainder is 36 Years, in which Space of Time he travail'd into *Canaan*, and then into *Egypt*, and settl'd the Government, to which add 62 Years for the Reign of *Menes*, and then according to this Reckoning he died 98 Years after the Dispersion from *Babylon*.

29. Thirdly, (q) *Herodotus* tells us, that *Myris* had scarcely been dead 900 Years, when he was in *Egypt*. The Time of his Travailing thither is not certainly determin'd. His Birth is fix'd by (r) *Aulus Gellius*; so that it is agreed, that he was born in the Year of the *Julian Period* 4230. Now if we suppose, that *Herodotus* was about 30 Years of Age, when he travail'd into *Egypt*, his Travails must be in the Year of the *Julian Period* 4260. From hence subtract 900 Years from the Death of *Myris*, and the Remainder is 3360. From thence subtract 760, the Time between the Death of *Myris* and the Beginning of *Menes's* Reign as in these *Tables*, and the Remainder is 2600, which brings us to the 107<sup>th</sup> Year after the Dispersion from *Babylon*, to which add 62 Years for the Reign of *Menes*, and then according to this Reckoning he died 169 Years after the Dispersion from *Babylon*.

30. Fourthly, (s) *Pliny* speaking of *Menes* calls him *Meno*, and cites *Anticlidus*, as proving by antient Monuments that he liv'd fifteen Years before the eldest *Phoroneus*, who was Brother to *Ægialeus* the first *Sicyonian* King, who began to reign in the 2625<sup>th</sup> Year of the *Julian Period*. If therefore from thence we subtract 15, the Remainder is 2610, which brings us to the 56<sup>th</sup> Year of *Menes's* Reign in these *Tables*, and the 117<sup>th</sup> Year after the Dispersion from *Babylon*.

31. Fifthly, (t) *Eusebius* tells us, that *Ægialeus* began the Kingdom of the *Sicyonians* 1313 Years before the first *Olympiad* in the Island of *Peloponnesus*. If then from the Year of the *Julian Period* 3938, being the Year of the first *Olympiad* 1313 is subtracted, the Remainder is 2625, which brings us to the ninth Year of *Tboth* the second King of *Egypt*, and is 132 Years after the Dispersion from *Babylon*; and plainly shews, that the remoter Countries from *Babylon*, and those, which pretended to the greatest Antiquity, were peopl'd since *Egypt*, which lay nearer to it, and which was soon inhabited by *Ham* and his Posterity, and so serves to vindicate the Account, which *Moses* gives us of the Dispersion from *Babylon*.

(o) Sir John Marsham:  
in initio.

(r) Noctes Atticæ.

(p) Beverigii Institutiones Chronologicæ, Lib. 2. Cap. 13.  
(s) Lib. 2. Cap. 57.

(t) Lib. Chronic.

(q) Lib. 2.



TABLE the Thirteenth.

					Eratosthenes's Table with the Years of the World, determining a nearer Ap- proach to each King's Reign.			
Anno Mundi.	Julian Period.	After the Flood	Scripture Chronology.	Length of their Lives.	Anno Mundi.	Julian Period.	In Upper Egypt.	Lives.
1659	2364	2	1 <i>Arphaxad</i> born	438	1659	2364	<i>Menes</i> or <i>Mizraim</i> born	252
1694	2399	37	2 <i>Selah</i> born	433	1694	2399	<i>Thoth</i> or <i>Athothes</i> born	276
1724	2429	67	3 <i>Eber</i> born					Reign- ed Years.
1758	2463	101	4 <i>Peleg</i> born	239				
1788	2493	131	5 <i>Ren</i> born, and the Dis- perſion from <i>Baby-</i> <i>lon.</i>	239				
1820	2525	163	6 <i>Serug</i> born	230	1849	2554	<i>Menes</i> or <i>Mizraim</i>	62
18 0	2555	193	7 <i>Nahor</i> born	148				
1879	2584	222	8 <i>Terah</i> born	205	1911	2616	<i>Athothes</i> or <i>Thoth</i> 1	59
2009	2714	352	9 <i>Abraham</i> born	175	1970	2675	<i>Athothes</i> or <i>Thoth</i> 2	32
2083	2788	426	The Promise given		2002	2707	<i>Diabes</i>	19
2084	2789	427	<i>Abraham</i> goes from <i>Haran</i>		2021	2726	<i>Pemphos</i>	18
					2039	2744	<i>Toegar Amachus</i>	79
2109	2814	452	10 <i>Isaac</i> born	180	2118	2823	<i>Stoechus</i>	6
2169	2874	512	11 <i>Jacob</i> born	147	2124	2829	<i>Goformies</i>	30
					2154	2859	<i>Mares</i>	26
					2180	2885	<i>Anoypbes</i>	20
					2200	2905	<i>Sirius</i>	18
2260	2965	603	12 <i>Joſeph</i> born	110	2218	2923	<i>Gnubus Gneurus</i>	27
					2245	2950	<i>Rauoſis</i>	13
					2258	2963	<i>Biyris</i>	10
					2268	2973	<i>Saophis</i>	29
					2297	3002	<i>Senſaophis</i>	27
					2324	3029	<i>Moſcheris</i>	31
					2355	3060	<i>Muſthiſ</i>	33
					2387	3092	<i>Pappus Archondes</i>	35
					2423	3128	<i>Apappus Maximus.</i>	100
2433	3138	776	<i>Mofes</i> born	120				
2513	3218	856	The <i>Iſraelites</i> departure from <i>Egypt</i>					
2515	3220	858	The Life of Man ſhort- ned to eighty Years					
					2523	3228	<i>Eceſus Karas</i>	1
					2524	3229	<i>Nueris</i>	6
					2530	3235	<i>Myrraus</i>	22
					2552	3257	<i>Thyoſimares</i>	12
					2564	3269	<i>Thyrillus</i>	8
					2572	3277	<i>Semphucrates</i>	18
					2590	3295	<i>Chuter Taurus</i>	7
					2597	3302	<i>Meres Philoſophus</i>	12
					2609	3314	<i>Choma Ephra</i>	11
					2620	3325	<i>Anchunius Ochy</i>	60
					2680	3385	<i>Penteathyris</i>	16
					2696	3401	<i>Stamenemes</i>	23
					2719	3424	<i>Siſtoſichermes</i>	55
					2774	3479	<i>Maris</i>	43
					2817	3522	<i>Siphons Hermes</i>	5
					2822	3527	<i>Anonymus</i>	14
					2836	3541	<i>Prurron Nilus</i>	5
					2841	3546	<i>Amurthaus</i>	63
					2904	3609	<i>Amurthaus</i> dies	
					3233	3938	<i>Olympiads</i> begin	



TABLE the Thirteenth continu'd.

<i>A Table from Josephus and Manetho, of the Phœnician Kings or Pastors and Canaanites.</i>						
Anno Mundi.	Julian Period.	In Lower Egypt.	How long they reign'd.	When they began to reign.	Distance from Sa-latis.	Dist from Pharaoh's Death.
			Y. M.		Y. M.	Y. M.
1920	2625	Salatis	19 00	Nov. 6.		592 10
1939	2644	Beon	44 00	Nov. 1.	19 00	573 10
1982	2688	Apachnas	36 07	Oct. 20.	63 00	529 17
2020	2725	Pharaoh Apophis	61 00	Aug. 21.	99 07	493 03
2081	2786	Pharaoh Janias	50 01	April 29.	11 07	432 03
2131	2836	Pharaoh Assis	49 02	May 17.	210 03	382 02
2180	2885	Pharaoh Tethmosis begins the Theban Dynasty in Lower Egypt and reigns.	25 04	July 6.	259 10	333 00
2205	2910	Pharaoh Chebron	13 00	Oct. 24.	285 02	307 08
2208	2913	Ogygian Deluge in Greece				
2218	2923	Pharaoh Amenophis 1	20 07	Oct. 21.	298 02	294 08
2239	2944	Pharaoh Ameffis	21 09	May 19.	318 09	274 01
2261	2966	Pharaoh Mephres	12 09	Feb. 14.	340 06	252 04
2272	2977	Pharaoh Mephramuthosis	25 10	Nov. 12.	353 03	239 07
2299	3004	Pharaoh Thmosis	09 08	Sept. 2.	379 01	213 09
2309	3014	Pharaoh Amenophis 2	30 10	Oct. 5.	388 09	204 01
2340	3045	Pharaoh Orus	36 05	Jan. 25.	419 07	173 03
2376	3081	Pharaoh Acenchres	12 01	July 13.	456 00	136 10
2388	3093	Pharaoh Raihotis	09 00	Aug. 10.	468 01	124 09
2397	3102	Pharaoh Acenchres the second.	12 05	Aug. 22.	477 01	115 09
2410	3115	Pharaoh Acenchres the third	12 03	Jan. 7.	484 06	103 04
2422	3127	Pharaoh Armais	04 01	April 18.	501 09	091 01
2426	3131	Pharaoh Rameffes	01 04	May 3.	505 10	087 00
2427	3132	Pharaoh Rameffes Miaman	66 02	Aug. 31.	507 02	085 08
2493	3198	Pharaoh Amenophis 3	19 06	Oct. 18.	573 04	019 06
2513	3218	Pharaoh Amenophis is drown'd, and the Israelites pass thro' the Sea.		April 11.	592 10	



## 64 The SCRIPTURE CHRONOLOGY. Chap. VI.

32. Sixthly, *Varro* (u) the most learned *Roman* tells us, that the Kingdom of the *Argives* was begun in *Peloponnesus* by *Inachus* above 1100 Years before the Building of *Rome* by *Romulus*. And accordingly from the Beginning of *Inachus's* Reign he reckon'd 1102 Years, tho' others reckon 1108 Years distance between the Time of *Inachus* and the Feasts call'd *Pa'ilia*, begun at the Building of that City. And as this Kingdom of the *Argives* (x) was founded 1080 Years before the first *Olympiad*, which was 28 Years before the Building of *Rome*, *Anno Per. Jul.* 3966. as others affirm; so this brings it to the same Date; for by subtracting 1080 from the Year of the first *Olympiad*, *Anno Per. Jul.* 3938, or 1108 from the Building of *Rome*, *Anno Per. Jul.* 3966, the Remainder is 2858 for the Year, when *Inachus* founded this Kingdom, which in these *Tables* appears to be the Year before the Reign of *Mares* in *Upper Egypt*, which is 304 Years after the Beginning of the *Egyptian* Monarchy, and 365 Years after the Dispersion from *Babylon*, and so serves with the other Observation to confirm the *Mosaical* Account of the said Dispersion.

33. Seventhly, (v) It is evident, that the Invention of the Arts most necessary to human Life hath been attributed either to *Menes* the first King of *Egypt* or to his Successors. It was this *Menes*, or one of his Successors, who are said to have invented Laws, Letters, Musick, Wrestling, Physick, Hieroglyphicks, and Architecture, and to have improv'd Astronomy, and found out the Length of the Year. And *Myris*, or *Meres* (z) the 28<sup>th</sup> King from *Menes*, who is call'd the Philosopher, made the great Water-Curs between the *Nile*, and that stupendous Lake, which bears his Name, and is said to have invented the Elements of *Geometry*, which *Pythagoras* learn'd in *Egypt*, and carry'd back with him into *Greece*. All this plainly shews, that the *Egyptians* were Mistaken, if they had ascrib'd to the World so great an Antiquity, as some do think they did, by the vast Extent of Time, which was allotted to the *Dynasties* of their Gods and Heroes. The Overflowing of the *Nile* must have put them upon Thoughts of Geometry, that they might the better afterwards divide their Grounds, and settle their Habitations every Year, when the Waters were abated. But besides this, How could the World have continu'd so many thousand Years without those other Arts, which are so necessary for the Convenience of human Life? Or how could Men be so stupid during such a prodigious Succession

of Ages, as not to have found out those Arts, the Invention whereof the *Egyptians* do generally ascribe to their first King, or to a few of his Successors during so short an Interval of Time?

34. Eighthly, (a) The same Decay of Religion, which *Moses* speaks of, is very evident in the History of *Egypt*. The (b) Antients unanimously agree, that the *Egyptians* at first had neither Statues nor Images in their Temples, and *Moses* records nothing of that Nature concerning the antient Times after the *Flood*. But they tell us also, that the *Egyptians* afterward made some Statues, and consecrated in their Temples the Figures of great Numbers of Animals. It is very probable, that this came from the Opinion, which they afterward entertain'd of the Transmigration of Souls into other Creatures, and which they thought to be a necessary Consequence of the Immortality of the Soul.

35. Lastly, (c) It is also observable, that as *Moses* represents *Nimrod* one of *Ham's* Posterity, as the Founder of an Empire in *Assyria*, where he founded the Manners of the Inhabitants according to the Platform of the *Egyptian* Principles; so (d) the Antients have observ'd, that the famous *Assyrian Belus*, who is suppos'd to be *Ham* himself, came out of *Egypt*. And it is natural to conceive, that there he planted Idolatry, which began even before *Abraham's* Time, if the Account of the (e) *Arabick* Historian can be depended on. Besides, the *Jews* affirm, that the Tower of *Babel* was afterward a Temple, in which an Idol was consecrated for the Worship of *Belus*. And this Conjecture hath a greater Probability, if we consider the Idolatry of the *Babylonians* toward this *Bel*, or *Belus*, whom (f) they worshipp'd as a God, according to the Pagan, and especially the *Egyptian* Custom of Adoring the Founders of Kingdoms after their Decease. Hence by Mistake of Names and Persons, arose the Story, that this *Belus* was the second King of *Assyria*, and that he was the first Man, who was ever made a God, and that his Son *Ninus* set up the Image, and caus'd his People to worship it; however all this serves to confirm the *Mosaical* History and *Chronology*, as it is handed down to us in the *Hebrew* Text.

36. But for the more exact fixing the *Chronology*, as it is in the *Table*, we must make Use also of another Catalogue, which is that of *Manetho*, as mention'd by *Josephus*, who gives us an Account of the Names of the *Phœnician* Pastors and Kings in *Lower Egypt*, who reckons not only the Years, but also the Months,

(u) Ufferii Annales, Anno Mundi 2148. Varro in decimo septimo Rerum humanarum libro, ut ab Aulo Gellio, l. b. 1. Noctium Atticarum, Cap. 16. & a Macrobio, Lib. 1. citatur. Cumberland's Sanchoniatho, Page 445.

(v) Sic ex Castore in suo Chronico refert Eusebius. (y) Allix's Reflections upon the Books of Scripture, Page 100. (z) Cumberland's Sanchoniatho, Page 457. (a) Allix's Reflections on the Books of Scripture, Page 100.

(b) Herodotus, Lib. 2. Cap. 4. Lucian de Deâ Syriâ. (c) Allix's Reflections on the Books of Scripture, Page 101. (d) Panfuntius in Messen, Page 261. (e) Abu'l Pharagii Hystoria Dynastiarum, Page 20. (f) Isai. xlv. 1. Jer. l. 2. and Jer. li. 44. Baruk vi. 41. and The History of Bel and the Dragon.



which they reign'd. And it is also plain, that he reckon'd by *Solar* Years, because he sometimes mentions ten Months as a Part of a Year, whereas in the other Computations a whole Year consisted at most but of four Months. And here, if the Time of *Tethmosis* or *Amosis* (as some call him) can be fix'd to his Cotemporary in the other *Table*, the other Kings in both *Tables* will fall in of Course, and appear to be as they are settled from the Works of our learned Primate of *Armagh* and Bishop *Cumberland*. This latter tells us, (g) that *Ptolomæus Mendesius* a learned *Egyptian* Priest (whom *Vossius* affirms in his Book *de Historicis Græcis* to have liv'd in *Augustus* *Cæsar's* Time, and who is soon after cited by *Apion* in *Tiberius's* Time) doth affirm, that this *Amosis* took and ruin'd *Avaris* or *Abaris* the last Hold of the Pastors, and liv'd in *Inachus's* Time, when the Kingdom of the *Argives* was founded, which Testimony is also cited by *Clemens Alexandrinus*, *Tatianus* and *Justin Martyr*; so that it was valu'd as credible both by the heathen *Apion*, and the *Christian* Fathers. This Time mention'd is according to these *Tables* cotemporary with *Manes* King of *Upper Egypt*. And as the Design of this Author was to write a Book of the *Egyptian* Antiquities, which he call'd *Χρόνοι* or *Chronicles*; so he took good Care to express exactly the Time of this *Amothis* or *Tethmosis*, by affixing it to the *Argive* *Æra* begun in *Inachus*, and well known in *Greece*, in the Language of which Country he wrote for the *Greeks* Use.

37. As this Computation brings us near the Time; so it is also fix'd more exactly from the Time of the Departure of the Children of *Israel* out of *Egypt*. This must be in the latter End of a King's Reign, because he was drown'd in the *Red-sea*. This was (h) *Pharaoh Amenophis* the third, who is distinguish'd from others of that Name, as the Father of *Danaus* and *Rameesses* or *Sethosis*, the first King of the 19<sup>th</sup> *Dynasty*. This is prov'd by the two Heathen Witnesses *Manetho* and *Cheræmon*, who both affirm the *Jews* going out of *Egypt* from under *Amenophis*, as appears by the Words of both these Writers set down by *Josephus* against *Apion*, and their concordant Testimonies are the more Valuable concerning the Name of this *Egyptian* King, with this Distinction taken from his Son, because this was a thing, which they might certainly know from ancient *Egyptian* Records, and because it could no ways serve the Interest of their Religion, or their Hatred to the *Jews* to give us a false Name; and because the Time, when this Man liv'd is exactly agreeable to the *Scripture Chronology*, and connects the Departure from *Egypt* with the Time of *Danaus's* coming into *Greece*, which is well fix'd also in the *Greek Chronology*, and they (i) also describe this *Amenophis*, as a Man easily and

strongly deluded even to his own Destruction by their Superstitious Priests. Now it appears by this *Table*, that from the Beginning of the Reign of *Tethmosis* to the Death of *Amenophis* was 333 Years, and therefore as the latter was in the Year of the *Julian Period* 3213; so the former was in the Year of the same Period 3180, and it is so fix'd accordingly by that learned *Prelate*.

38. And now to fix the Date of the *Table* of *Eratoſthenes* by this of *Manetho*, (i) a Note or Observation annex'd to the ninth King thereof, whose Name is *Mares*, and interpreted *Heliodorus* in *Greek*, will very much help us, which is there inserted in these Words, That *there was then among the Egyptians* (that is, of the *Lower Egypt* distinguish'd from *Thebus*) *the sixteenth Dynasty*, in which the *Thebans* reign'd 160 Years according to the same Copies, but 190 Years according to others. That is, That in the Time of *Mares*, or at farthest in the End of his Reign the *Theban Dynasty* in the *Lower Egypt* began; by which he certainly means the first *Dynasty*, in which the *Thebans* govern'd the lower *Egypt* upon the Expulsion of the Pastors by *Tethmosis*, who were in the last *Dynasty*. For the clearing of this we must observe, (k) that the *Egyptians* have reckon'd up but fifteen *Dynasties* to *Jupiter* the last of the Heroes, that is to say, but fifteen Persons to *Jupiter*, who is *Ham* the third Son of *Noah*, as in the fourteenth *Table*.

TABLE the Fourteenth.		
Dynasty	1.	<i>Adam.</i>
Dynasty	2.	<i>Cain.</i>
Dynasty	3.	<i>Abel.</i>
Dynasty	4.	<i>Seth.</i>
Dynasty	5.	<i>Enosh.</i>
Dynasty	6.	<i>Cainan.</i>
Dynasty	7.	<i>Mabalaleel.</i>
Dynasty	8.	<i>Jared.</i>
Dynasty	9.	<i>Enoch.</i>
Dynasty	10.	<i>Methusalah.</i>
Dynasty	11.	<i>Lamech.</i>
Dynasty	12.	<i>Noah.</i>
Dynasty	13.	<i>Shem.</i>
Dynasty	14.	<i>Japhet.</i>
Dynasty	15.	<i>Ham.</i>
Dynasty	16.	<i>Tethmosis.</i>

This comes very near to *Moses's* Calculation, who reckons *Noah* as the tenth Man from *Adam*. For it is very likely, that those ignorant People after a long Process of Time did joyn *Cain* and *Abel* with *Seth*, and also joyn'd *Shem* and *Japhet* with *Jupiter* or *Ham*, who began the fifteenth *Dynasty*, and so made no Account of the Rest in *Lower Egypt*, until *Tethmosis* one of their own Country did settle there as a King, and so began the sixteenth *Dynasty*.

(g) *Cumberland's Sanchoniatho*, Page 392.  
Παρ' Αἰγυπτίους ἐπύρχανεν ἡ δυνάστης, καὶ ὁ βασιλεὺς αὐτῶν ὁνομαζομένην ἔχει, ἐν τῇ ᾧ ἀνιγνέσθους ῥῆ.  
on the Books of Scripture, Page 98.

(h) *Ibid*, Page 397.

(i) *Ibid*, Page 401.  
(k) *Allix's Reflections*



This will be farther evident, by observing that in (l) *Scaliger's Greek Eusebius* the *Thebans* are affirm'd to reign in the sixteenth *Dynasty* began by *Amosis* or *Tethmosis*. And as *Mares* reign'd 26 Years; so if we fix the Beginning of *Tethmosis's* Reign to any Year of *Mares*, there will be no Contradiction to the sacred Text; but if we fix it to the End of his Reign, or to the first Year of his Successor *Anoiphis*, as our learned *Primate* hath done, then all things will stand, as they are plac'd in the *Table*. And thus *Menes* or *Misraim* began to reign over *Egypt* in the 2554<sup>th</sup> Year of the *Julian Period*, or the 61st Year after the Dispersion from *Babylon*. To which add 62 Years for the Reign of *Menes*, and then he died in the 123<sup>d</sup> Year after the said Dispersion.

39. There is one thing more which cannot be omitted, and that is, that *Manetho* hath reckon'd up several other Kings and *Dynasties* deliver'd to us by *Africanus*, which runs backward not only beyond the Flood, but also beyond the *Creation*. But as (m) *Salatis* is reckon'd the first of these Kings by *Josephus* and others, who began his Reign in the ninth Year of *Thoth* the second King of *Upper Egypt*; so we may without much difficulty reject all the rest as fabulous.

40. For First, There is no Cause to believe, that the *Lower Egypt* was peopl'd sooner than the other, but rather the contrary, because the *Upper Egypt* was not so subject to Inconveniences by the overflowing of the *Nile*, it lying much higher, and yet lying so, as to receive great Benefit and less Trouble or Damage by its Inundations.

41. Secondly, The *Tables* of *Eratosthenes* and *Sanchoniatho*, tho' Heathens, contradict the Romantick Accounts of *Manetho*, by stating the Time of *Misraim* and of the *Creation* in such a Manner, as is agreeable to the *Mosaical* History.

42. Thirdly, The Credit of *Eratosthenes* in this Case must go beyond *Manetho*. *Eratosthenes* took his Accounts from the sacred Articles of *Diospolis* or *Thebes* it self, and from the Library of *Alexandria*, of which he was the Keeper. This the World knew, and therefore any one in that or the successive Ages could search the same Records, to see if he had dealt honestly by them; and so any Fraud might have been detected. But *Manetho* was an *Egyptian* Priest, and therefore partially inclin'd to advance the Honour and Antiquity of his Country and Religion, beyond the *Greeks*, *Phœnicians* and *Jews*, and had a strong Temptation to favour it by easily Believing himself, and Recommending to others such Traditions of the Priests, which were of this Nature; which Priests before him (as we find by *Herodotus*) did claim a most extravagant Antiquity; but

shew'd him no Authentick Records thereof, only a great number of old Statues, which could give no sufficient Proof of what they were alledg'd for. Besides *Josephus* (n) hath assur'd us, that *Manetho* sometimes follow'd good Records (and so he might from the Time of *Salutis's* Reign) and sometimes Fables. Add to this, that *Manetho* doth not pretend to have search'd the publick Records, but (o) only flies from a Covert to the secret Places of the *Egyptian* Temples, where he pretends, that the second *Thoth* or *Mercury* or *Agathodæmon* laid up Books translated after the Flood into the *Greek* Language, from certain Monuments of Stone characteriz'd in the holy Dialect in *Hieroglyphical* Letters by the first *Thoth* or *Mercury*. They who can believe this to be true may easily believe any thing else, which he affirms, tho' ever so false. They were translated into the *Greek* Language by *Thoth*, when neither he nor any in *Egypt* in *Thoth's* Days knew a Word of the *Greek* Language; for he liv'd before the *Trojan* War, and in a Time, when there appears not to have been the least Correspondence between *Egypt* and *Greece*. Neither could *Thoth* write the History, which *Manetho* pretends to have had from him, unless we can suppose, that he could prophesy of things to come for 900 Years after his Death, and write a History of the Men that were not yet born, calling them all by their Names, and foretelling both the Year and Month, when many of them should die.

43. Fourthly, The Kings in *Upper Egypt* seem to have been call'd *Pharaoh* from the Beginning, which Name in the *Egyptian* Language is said to signify a King; because as they had none to oppose them, so they reign'd as such in their own Country. But (p) this Title was not giv'n to the Kings of the *Lower Egypt* until the Time of *Apophis* or *Apiphanus*, who was the third from *Salatis*, and liv'd until about three Years before the Promise was given to *Abraham*. And the Reason seems to be, because at first they were but in a weak and low Condition, when they set up for themselves; but when they grew stronger they took the same Title with their neighbouring Kingdom, which before they could not pretend to.

44. Lastly, (q) According to this Computation we may account for the Longevity of some of the Kings in *Upper Egypt*, by comparing them with their Contemporaries in *Scripture*, and so confirming the History of both. In the first Century after the Flood *Moses* hath recorded three Generations or succeeding Descendents to be born in *Shem's* Line. The first is *Arphaxad* the Son of *Shem*, born in the Year of the World 1659, to which we may suppose, that *Menes* or *Misraim* the Son of *Ham* was contemporary.

(l) Page 18, Line 42 and 44.  
Sanchoniatho. Page 419.

(m) Lib. 1, contra Apion.  
(p) Abul Pharagii Historia Dynastiarum, Arab. pag. 19.

(n) Ibid.

(o) Cumberland's

(q) Cumber-

land's Sanchoniatho, Page 307, and 449.



The Second is *Selah* the Son of *Arphaxad* born *Anno Mundi* 1694, to which we may suppose, that *Athothes* the second King of *Egypt*, and Son of *Mizraim* was cotemporary.

The third is *Heber* the Son of *Selah* born *Anno Mundi* 1724, to which we may suppose, that *Athothes* the third King of *Egypt* and Son of the other *Athothes* might be cotemporary.

As to the first, *Arphaxad* the Son of *Shem* liv'd 438 Years. If *Mizraim* the Son of *Ham* was born at the same Time with him, then since according to these Tables he liv'd to the Year 1911, his Age at his Death will be 252 Years, which is a fair Time for a Man, whom the *Egyptians* lament, as cut off in the Flower of his Age. For (r) they sung a Song like the *Greeks*, which they call'd *Linus*, or in the *Egyptian* Language *Maneros*, which was compos'd for this Purpose. And according to these Tables the Beginning of his Reign will not be till he was 191 Years of Age, which agrees well with those Times, wherein Men's Lives were so long. And there is no Reason to suppose him to begin to reign, when he was elder.

As to the second, *Selah* the Grandson of *Shem* liv'd 433 Years, If *Athothes* the Grandson of *Ham* was born at the same Time with him; then he came to the Throne, when he was about 217 Years old, and died when he was 276 Years of Age, which is a good Approach to the Longevity of those Times, tho' not so long as *Salah's* Life, which many Accidents might hinder. *Salatis* the first King of the *Phenician* Pastors did attack him very briskly; and *Manetho* in *Josephus* against *Apion* declares him to be such a formidable Warrior, as might probably shorten *Thoth's* Days. *Plutarch* calls him *Orus* the Son of *Osiris* (which is another Name for *Misraim*) and saith, that in the *Egyptian* Mysteries he was represented as torn to Pieces; which is so horrid a Thing, that he confesses, he left it out in his Narrative, as a Calamity which the Roman Ears could not endure to be said concerning a God. It is most probable, that he was taken in a bloody Battle, and that his Enemies in Revenge, and for a Terror to others, did inflict such a Death upon him. Thus the *Egyptians* did own, that their *Athothes*, or *Orus* was cut off by a violent Death, and consequently that he did not live so long, as according to the Course of Nature he might have liv'd in those Times.

As to the third, *Heber* the great Grandson of *Shem* liv'd 439 Years. If *Athothes* the second and great Grandson of *Ham* was born at the same Time, then he came to the Throne,

when he was 246 Years old, and died when he was 278 Years of Age. And tho' he came not up to the Age of *Eber*; yet he outliv'd *Peleg* the Son of *Eber*, and all those, who are recorded in the *Scriptures* to have been born since that Time; and therefore he could not be put later.

We find but one more, whose Reign was very long, who was *Apappus Maximus*, and he reign'd an hundred Years. And as he liv'd in the Time of *Moses* and *Aaron*, who died at 120, and 123 Years of Age, and was born within a Century after the Death of *Jacob*, who liv'd 147 Years, so it is not improbable, but that he might come to the Throne at such an Age as to reign so long. And thus the *Scripture Chronology* of the Cotemporary Patriarchs, and that of these *Egyptian* Kings do by a wonderful Harmony support each other.

45. Thus have I labour'd to wash the Black-moor white, or reconcile the *Egyptian* History to Truth, especially to the *Hebrew* Text, as far as I can. It is now high Time to take our Leave of them, and travel into a farther Country. And I shall go but into one more, which is *China*. Here (s) we have several Accounts of an amazing Antiquity in this Country. Some make the Duration of the World to be no less than 3267000 Years to the Time of *Confucius*, who liv'd about five hundred Years before our SAVIOUR's Incarnation. And others make the World to have lasted near forty thousand Years. But all this will need no Confutation, when we only consider that the *Chinese* themselves, according to (t) *Martinii's* Account, do suspect all the Histories, and *Chronological* Accounts of their Empire before the first King *Fohi*, looking upon them as false and ridiculous, and affirm, that the People of that Country before him liv'd without any Settlement, Laws or Arts. That he caus'd Men to be distinguish'd from Women by the Difference of their Garments. And that Marriages were fix'd and regulated by him, whereas before his Time Men and Women liv'd like brute Beasts in a promiscuous Manner.

46. There is another Account given us by (u) *Navaret*, and which he would fain have to be the most authentick, which makes the Reign of *Fohi* several Centuries later than the former, and he tells us, That their best Records assure us, that the Time of their first King's Reign began (according to the *European* Computation) about an hundred and thirty one Years after the Flood, which was the Year of the grand Dispersion from *Babylon*. But since he doth not tell us, whether he doth reckon

(r) Herodoti Euterpe, pag. 52. 111, and 119.

(s) Allix's Reflections on the Books of Scripture, Pag. 106, 109, 111, and 119.

(t) Martinii Sinicâ Historiâ lib. 1. 8vo. p. 12. (u) Navaret's History of China in 4 Volumes in Folio. For the more full Account of China, see Martinii Historiâ Sinicâ. Father Le Compt's History of China. Navaret's History of China. Couplet's Confucius's Genealogies and Chronology of China. Martinii Atlas Sinicus. Loubere's History of Siam. Allix's Reflections on the Books of the Holy Scriptures, page 106, and Whiston's Chronology of the Old Testament, page 60, and his Theory of the Earth, page 137 and 411.



according to the *Hebrew* or *Greek* Computation, neither doth he tell us, from what Records he took the *Chinese* Account, we cannot look on his single Testimony to be of sufficient Weight in this Case; but only wish, that he had given fuller Proof of what he affirms, which Assertion would at once have determin'd the whole Controversy.

47. There is another History and Chronology mentioned both by *Blarinius* and *Couplet*, which makes *Fohi* to be their first King, who according to this Account reign'd an hundred and fifteen Years, and began his reign in the 2952<sup>d</sup> Year before the Nativity of our SAVIOUR, and since which Time the *Chinese* say, that they have been very exact in the History of their Kings and of their Nation.

48. To make this History more exact, they give us an Account of the Kings which reign'd in all that Time, the Year when they began to reign, and also how long they reign'd, and what remarkable Passages happen'd in the several Years of the respective Kings. They tell us that their Years were solar, and frequently began in the Spring; and that for their greater Exactness in this Matter, *Hoamti* their third King or the next but one after *Fohi* ordered a Cycle of sixty Years to begin from the Beginning of his Reign; so that for the Time to come, every remarkable Passage might be recorded both as to the Year it self, and the particular Year of each Cycle in which it happen'd, that if any mistake might happen in one Computation, it might be corrected and amended by the other. That their Accounts may be the less suspected, the Office of an Historian is (x) among them a publick Office. The History of a King is written after his Death by order of his Successor, who sometimes has been his Enemy; and not any History is publish'd, till the Race of the Kings, whereof it treats, is extinct, or at least driv'n from the Throne. It is not lawful for any Historian to call in question the History already written, nor for any particular Person to write History; but every one is at liberty to make Abridgments of the Histories already publish'd for his own private Use. There is therefore but one single general History and no particular Memoirs; and there is not the least Appearance, that they have corrupted the most important of the Events; and the *Roman* History cannot perhaps have been more faithful in what they have writ to the Honour of their Country, and the Shame of their Enemies. And as in their History the Beginning of the Reign of *Fohi* is plac'd some Hundreds of Years before the Flood; so others have thought it to be an undeniable Argument to lay aside the *Hebrew Chronology* of the old Testament, and establish the *Septuagint*.

49. It may be farther observ'd, That the *Chinese* retain some Notion of the Flood, and

place it about three thousand and five hundred Years before the Birth of CHRIST, which is about five hundred and fifty Years before the Beginning of the Reign of *Fohi* their first King, and above eleven hundred Years more than the Account in the *Hebrew* Text, and differs not three hundred Years from the Account of the *Septuagint*.

50. And now, if the *Chinese* Historians had confin'd themselves to the Account of things done in their own Country, it is probable that their Errors had never been detected; but the Providence of GOD would not suffer it so to be; but ordered that the Stars in their Courses should detect the Falsity: For as the *Chinese* were from the Beginning addicted to the Study of Astronomy; so they have mention'd two very remarkable Positions in the Reign of their fifth and seventh Monarchs, which tho' not sufficient to fix them right, yet make them about five hundred Years later, than what is fix'd in their *Chronology*, so that these Errors being detected, we need not be at so great a Loss in the Rectifying of other Mistakes.

51. First, The *Chinese* Historians relate a (y) remarkable Conjunction of five Planets joyn'd together in the same Day, on which there also happen'd a Conjunction of the Sun and Moon and in the Sign *Xe*, in the Reign of their fifth Monarch *Chuenbio*, who began his Reign according to their Annals in the 2513<sup>th</sup> Year before the Birth of CHRIST. Now this *Astronomical* Character hath (z) been accurately examin'd by the famous *Cassini*, and been found to have happen'd in the 2012<sup>th</sup> Year before the Birth of CHRIST, which was about 500 Years later than the present Series of their Years do suppose, a particular Account whereof is as followeth.

52. As the Years and Constellations of the *Chinese* are different from the Rest of the World; so it is necessary first to give a particular Account of them.

53. For the right understanding hereof we must first observe, that the Years of the *Chinese* are lunisolar, some of which are common of twelve Lunar Months, and others are Embolimean of thirteen. The first Day of the Month is ordinarily the first Day after the Conjunction of the Moon with the Sun; so that the Eclipses of the Moon do ordinarily happen on the last Day of the Month, as may be seen in the *Chinese Chronology*. If the Beginnings of the Months do move from this *Epocha* of the Conjunctions, it is easy to restore them after an Observation of an Eclipse of the Sun. The Order of the Common and Embolimean Years is regulated by the Cycle of sixty Years, in which 22 are Embolimean, and the rest are common. The Year begins when the Moon's Conjunction with the Sun is nearest to the fifteenth Degree of *Aquarius*, or the Point of the *Zodiack*, which is at equal

(x) Loubere's History of Siam, page 251.

(y) Loubere, page 254.

(z) Loubere, page 257.



Distances between the Winter Solstice, and the Vernal Equinox, tho' this Beginning hath varied according to the Will of several Emperors, and they have been oblig'd to correct the Year from the Errors, which were crept into it. There may also be more Errors in the *Epocha* of the Years, than in the *Epocha* of the Months, because the Points of the *Zodiack*, which determine the first Month of the Year, are not immediately visible, as the Eclipses of the Sun are, which determine the Months. And as after a Period of sixty lunisolar Years, the Conjunctions of the Moon with the Sun return not to the same Point of the *Zodiack*, but they anticipate about three Degrees, which the Sun runs through only in three Days, and which in ten Periods of sixty Years amount to thirty Days; therefore to prevent the Beginning of the Year from removing above a Sign from the fiftieth Degree of *Aquarius*, it hath been a Custom among the *Chinese* at the End of every Period of six hundred Years to add a Month extraordinary more than the two and twenty Months, which are added to every Period of sixty Years.

54. And Secondly, The Manner of their reckoning their Constellations is also as remarkable. The *Europeans* divide the Heavens into twelve Signs or equal Parts by so many Semicircles from the Poles of the Ecliptick passing through the *Ecliptick Line* at right Angles beginning at the *Vernal Equinox*, and these we call the twelve Signs of the *Zodiack*. But the *Chinese* divide the Heavens into eight and twenty unequal Parts by so many Semicircles from the Poles of the Equinoctial, passing through the Equinoctial Line at right Angles, and each of them passing through the Center of some remarkable fix'd Star, which make these Constellations larger or smaller, according as the Distance of the Right Ascension of these fix'd

Stars is more or less from each other; and they begin their first Constellation or *Kio* from the remarkable Star of the first Magnitude call'd *The Virgin Spike*, which is now in twenty Degrees of *Libra*, so that the *Longitude* and *Latitude*, by which the *Chinese* describe the Heavens, is the same with the Longitude and Latitude, by which we describe the Earth. Now when the *Jesuits* in the last Century went into *China* to introduce a Religion contrary to theirs, they concluded, that for this Purpose they must have something extraordinary to recommend them, and accordingly proposed the Improvement of the liberal Arts and Sciences, especially Astronomy, according to the *European* Method, which proving more exact than any thing which they knew, caused that People to joyn with these *Europeans* for the Correction of their *Calendar*, and for this Reason the *Emperor* did heap continual Honours on the Fathers *Licci*, *Shall*, *Verbieft* and *Grimaldi*, who in the Time of his Absence in *Italy* was elected by the *Emperor* of *China* to be the Professor of *Astronomy*. Accordingly they corrected the Table of the Constellations in Use among the *Chinese*, and fix'd it to the Year of our LORD 1628, according to the Observations of *Tycho Brahe*, with whom they agreed not only in Degree, but almost in the same Minute. For there is no Probability, that unless they were taken from thence, they should be so conformable to them. Our *Astronomers* in this Age find Difficulty to agree in the same Minute in the Place of the fixed Stars, and it is known, that between the Catalogues of *Tycho* and that of the *Landgrave* of *Hesse* made at the same Time by excellent *Astronomers* there is a Difference of several Minutes. However the Constellations thus settled among the *Chinese* by the *Jesuits* at that Time are as followeth.



TABLE the Fifteenth.						
A Table of the Chinese Constellations taken out of Martinus's History, or out of his Atlas Sinicus for the Year 1628, with some Amendments.						
Names of the Con- stellations.	Fix'd Stars at the Beginning of them.	Longitude.	Latitude.	Right Af- cenſion.	Declination.	Longitude from the firſt Star of Aries.
Kio Kang Ti Fang Sing	The Virgin's Spike	♌ 18 39	1 59 A	196 37	8 44 A	5 19 55
	The Southermoſt Hem of the Virgins Veſture	♌ 29 14	2 57 B	208 13	8 28 A	6 0 28
	The South Balance	♍ 9 54	0 26 B	217 38	14 25 A	6 11 08
	The higheſt Star in the Scorpion's Forehead	♏ 27 49	1 5 B	235 49	18 39 A	6 29 03
	The firſt ſhining Star in the Scorpion's Body	♏ 2 34	3 55 A	239 39	24 33 A	7 03 48
Ti Ki Ten Nien Nen	Right Shoulder of Ophiuchus	♐ 20 8	28 11 B	261 18	05 01 B	7 21 22
	The Spear of Sagittary	♐ 25 43	15 20 B	265 48	08 06 A	7 26 57
	The firſt in the Dart of Sagittary	♐ 5 3	3 50 A	275 40	27 13 A	8 06 17
	The Southern Horn of the Goat	♑ 28 54	4 41 B	300 03	15 49 A	9 0 08
	The firſt in the Hand of Aquarius	♑ 6 35	8 10 B	307 00	10 44 A	9 7 44
Hin Guei Xe Pi Qui	In the left Shoulder of Aquarius	♑ 18 34	8 42 B	318 19	07 37 A	9 19 48
	In the right Shoulder of Aquarius	♑ 28 12	16 30 B	324 44	03 22 B	9 29 26
	The firſt of the Wing of Pegalus	♒ 18 20	19 26 B	341 16	12 47 B	10 19 34
	The laſt of the Wing of Pegalus	♒ 4 1	12 35 B	358 45	13 07 B	11 5 15
	In the left Arm of Andromeda	♒ 15 32	23 03 B	004 31	27 12 B	11 16 46
Len Cuei Mio Pie Sang	The firſt Star of Aries	♈ 28 46	7 8 B	24 04	17 43 B	0 0 0
	In the thigh of Aries	♈ 11 46	1 12 B	38 56	15 53 B	0 13 00
	The Weſtern Star of the Pleiades	♈ 23 37	4 11 B	50 06	22 45 B	0 24 51
	The Bull's Eye	♉ 3 16	5 31 A	62 27	14 33 B	1 4 30
	Firſt Star in Orion's Belt	♉ 17 14	23 38 A	78 19	00 40 A	1 18 28
Cu Sing Guei Lien Sing	The End of the South Horn of the Bull	♊ 19 35	2 14 A	78 52	20 51 B	1 20 49
	The following Foot of the firſt Twin	♊ 0 7	0 53 A	90 07	22 36 B	2 1 21
	The North Star in the Side of the Crab	♊ 0 33	1 31 B	123 06	21 31 B	3 1 47
	The Northern Star in the Crab's Mouth	♊ 5 30	7 14 B	129 51	25 56 B	3 6 44
	Hydra's Heart	♊ 22 9	22 24 A	137 21	07 02 A	3 23 23
Chang X Chin	In the Middle of the Body of the Virgin	♍ 0 37	10 17 B	156 34	20 51 B	4 01 51
	The Bottom of the Pitcher	♍ 18 36	22 41 A	160 28	16 19 A	4 19 50
	The Second in the left Wing of Virgo	♍ 4 59	2 50 B	185 40	00 37 B	5 5 13

55. Accordingly the famous Monsieur *Caf-ſini* having reduc'd thoſe Stars, which Terminate the Conſtellation *Xe* among the *Chi-neſe*, viz. The firſt of the Wing of *Pega-ſus* and the laſt of the Wing of *Pegasus* to the *Equinoctial* in the twenty fourth and twenty fifth Centuries before the Birth of JESUS CHRIST, he could not find that between the Circles of the Declinations, which paſs'd through thoſe Stars, five Planets could be joyn'd together either in theſe Ages or in the two others either before or after, whiſt the Sun was in the Sign *Aquarius*, as the *Chi-neſe* History imports.

56. On the other Hand he found by Calculation, that *Saturn*, *Jupiter*, *Venus*, *Mercury* and the *Moon* met in that *Chi-neſe* Conſtellation determin'd by this Method, the *Sun* being in the twentieth Degree of *Aquarius* in the 2012<sup>th</sup> Year before the *Epocha* of JESUS CHRIST, on the twenty ſixth Day of *February* according to the *Julian*, or on the Ninth according to the *Gregorian* Account, and that the Day following at ſix of the Clock in the Morning at *China* happen'd the Conjunction of the *Moon* with the *Sun*, which muſt be that which was taken as the *Epocha* of theſe *Chi-neſe* Years.

For then in the Morning *Crepuſculum* at *China* according to the Catalogue of *Tycho*, and the Motion, which he gives to the fix'd Stars, the firſt of the Wing of *Pegasus*, which began the Conſtellation *Xe*, was at 26 Degrees and 50 Minutes of *Capricorn*, and the Circle of the Declination cut the *Ecliptick* at 24 Degrees of the ſame Sign; and the laſt of the Wing of *Pegasus* was at 12 Degrees and an half of *Aquarius*, and its Circle of Declination cut the *Ecliptick*, and carry'd it back to the eleventh Degree of the ſame Sign.

The Beginning of the Conſtellation }  
*Xe* was

<i>Saturn</i>	vs 24
<i>Jupiter</i>	vs 24
<i>Mercury</i>	vs 26
<i>Venus</i>	vs 27
	≈ 4

The *Moon* ≈ 8

The End of the Conſtellation *Xe* ≈ 11

And in four and twenty Hours or thereabout happen'd the Conjunction of the *Moon* with the *Sun*.

Thus the *Chi-neſe Chronology* places the Conjunction of the Planets in the Time of their fifth Monarch *Chuenhio*, which was between the 2513 and 2435 Years before the Birth of JESUS CHRIST; ſo there is found a Difference of

five



## Chap. VI. *The* SCRIPTURE CHRONOLOGY. 71

five Ages between the Time mention'd in this *Chronology* and the true Time, and this *Chinese Epocha* will be five Centuries later than their own Historians do suppose it. But of this more in the seventy first Paragraph.

57. Secondly, The *Chinese* Historians (a) tell us, that in the twentieth Year of *Tao* the seventh Emperor of the *Chinese*, and which among them is reported to have been in 2341st Year before the Birth of CHRIST, the Winter Solstice was observ'd to be about the first Degree of the Constellation *Hiu*, which at present begins about the eighteenth Degree of *Aquarius*, so that since this Time the Solstice is remov'd above 48 Degrees from its first Place.

But to be more particular from the Calculations of *Cassini*. It appears (b) by the *Table* that this Constellation *Hiu* began with the Star, which is in the left Shoulder of *Aquarius*, which in the Year 1628 was at 18 Degrees and 13 Minutes of *Aquarius*; but in the twentieth Year of *Tao* it was in 29 Degrees of *Sagittarius* and some odd Minutes, when the Winter Solstice (which was always with us at the Beginning of *Capricorn*) was at the first Star of the Constellation *Hiu*. The Distance between these two Places of the *Zodiack* is 49 Degrees, 13 Minutes, which the fix'd Stars, according to *Tycho's* Table do make in 3475 Years, by their constant Motion of about 51 Seconds every Year, (tho' others will not allow so much) from whence having deducted 1628 Years at most, which were elapsed from the *Epocha* of the Birth of CHRIST to the Time when their Constellations were settled by the *Jesuits* and others in *China*, the twentieth of *Tao* would be the 1847<sup>th</sup> Year before the Birth of CHRIST, whereas their Annals place it in the 2347<sup>th</sup> Year, and so they make it more ancient by about five hundred Years. Thus there are about five Centuries distant between this *Epocha* as taken from the *Chinese* History, and the same as taken from the Motion of the fix'd Stars in the same Interval of Time, and is about the same Space, which was discovered in the other Observation. But of this also in the Paragraph beforementioned.

58. Hence it appears, that a too ready Belief must not be giv'n to the *Chinese* Annals, tho' they seem to be so specious and exact. Their *History* and *Chronology* is neither contradicted nor confirm'd by their Neighbours; so that it stands and falls by its own Strength, and no Argument can be drawn from their Silence. And therefore all that we have to do is to believe it to be true in the Gross, especially for some Centuries before the Birth of our SAVIOUR; but to reject it, whenever it contradicts our own Histories, especially the sacred Text, which is much better confirm'd, than any thing, which we can receive from those remote Countries.

59. To this I shall add another Observation from (c) *Martinus's* History of *China*, who saith that in the Time of *Tao* the same Emperor the Sun did not set for ten Days, and the Inhabitants were afraid that the World should have been set on Fire. And that on this Occasion there were very great Burnings, and probably of the same Nature, which happen'd at the River *Eridanus* when *Phaethon* was King. I take this to be an Account of the Sun's standing still in the Time of *Joshua*, especially because we are told in the sacred Text, (d) that *was no day like that, either before it or after it, that the LORD hearkned to the voice of a Man, for the LORD fought for Israel*. And tho' it is mention'd, that the Sun did not set for ten Days; yet it is no Wonder to find Historians enlarging beyond the Truth in those early Ages. They could not have fram'd such a Story without some Ground for it, and they could have no Ground for it but this. Now the Sun's standing still in the Time of *Joshua* happen'd in the Year before CHRIST 1454, which subtracted from the aforesaid Year, the Remainder is the Difference between the *Scripture* and the *Chinese Chronology* at that Time, and is at least 300 Years more than what was discover'd in the other Observations. But of this also in another Part of this Chapter.

60. Another Reason to prove the *Chinese Chronology* to be false, is because the Duration of the Reigns and Lives of the first Monarchs of *China* do by no Means agree to the Standard of human Life in those Ages, to which the present Series of their Years do affix them; which will appear from the Table of the Reigns and Lives of the first Kings of *China* at that Time, when compar'd with the Standard of Human Life as mention'd in *Scripture*. For *Shem*, *Arphaxad* and *Eber* alone liv'd as long as three of the Lives of the immediate Successors of *Fohi*, who according to the present Series of the *Chinese* History must have lived before these *Patriarchs*, and consequently must have liv'd longer like the *Antediluvian Patriarchs*.

62. As therefore the *Chinese* Annals and their Genealogies do not agree together; so their Disagreement doth weaken the Authority of the whole, in such Places where it contradicts our Sacred Writings. But yet all this doth not solve the Difficulty. Tho' these three Families are allow'd to be so near to their common Parent *Hoamté* as can be imagin'd; yet this will make no Alteration in the Account of their seven first Emperors, in whose Time the abovemention'd *Astronomical Observations* were made. These Observations will serve effectually to confute the *Chinese Annals*; but then they will be of no Use to confirm the sacred Text. For let us suppose, that the five Planets were in Conjunction in the first Year of the Reign of their fifth Monarch *Chuenbio*; yet

(a) Martinii Historia Sinica. pag. 38. (b) Loubere's History of Siam. pag. 258. (c) Martinii Historia Sinica. pag. 37. (d) Josh. 10. 14.



# 72 The SCRIPTURE CHRONOLOGY. Chap. VI.

this Account will bring the Beginning of the Reign of *Fohi* to be several Years before the Flood thus :

The Flood was <i>Anno ante Christum</i>	} 2351
The Constellation was seen <i>Anno ante Christum</i>	} 2012
which was after the Flood	339
<i>Fohi</i> reigned -----	115
<i>Xinnun</i> -----	140
<i>Hoamti</i> -----	100
<i>Xaohao</i> -----	84
Total	439
Subtract	339
And according to this <i>Fohi</i> began to reign Years before the Flood	} 100
Thus also	
The Flood was <i>Anno ante Christum</i>	} 2351
The Winter Solstice was observ'd <i>Anno ante Christum</i>	} 1847
which was after the Flood	507
<i>Fohi</i> reign'd -----	115
<i>Xinnun</i> -----	140
<i>Hoamti</i> -----	100
<i>Xaohao</i> -----	84
<i>Chuenkio</i> -----	78
<i>Co</i> -----	70
The Observation was made in the Year of <i>Tao</i>	} 20
Total is	607
Subtract	504
And according to this <i>Fohi</i> began to reign Years before the Flood	} 103

63. For the clearing up of all these Difficulties, and for the Fixing of the *Chinese* History so as to agree with the *Hebrew* Text of the *Old Testament*, I shall endeavour to prove these Particulars. First, That *China* was inhabited soon after the Flood. Secondly, That in the *Pagan* World *Noah* went under the Name of *Saturn*, and *Jupiter* under the Name of *Ham*. Thirdly, That when *Ham* drove *Noah* from his Habitation he retir'd to *China*. Fourthly, That *Fohi*, who was the first King of *China* is the same with *Noah*. Fifthly, That the *Chinese* might have from him their Notions, which are agreeable to the *Scriptures*. Sixthly, That the whole *Chinese Chronology* ought to be regulated from the Time in which the Sun stood still in the Time of *Joshua*, and in the Reign of their seventh Emperor *Tao*. And Lastly, That according to this Regulation the Ages of their Kings are agreeable to the Lives of the Cotemporary Patriarchs after the Flood.

64. The first thing propos'd is, that *China* was inhabited soon after the Flood. For the Proof of this we must take the *Scripture History* for our Guide, with such proper Inferences, as may be made from it. Accordingly when the Waters of the Flood abated, (k) the ark rested upon that Part of the mountains of *Arrarat*, which was since known by the Name of *Taurus* and *Caucasus* or Part of the *Gordian* Mountains, between the *East Indies* and *Scythia*, and which lay Eastward from *Babylon*; since (l) the new Inhabitants came thither from that Quarter. *Noah* being old, and consequently the less fit to travel long Journeys, resolv'd to fix himself near the Place, where he landed, and leave the rest of the World to be peopl'd by his Children, according as they should increase.

To supply himself and his Family with all Conveniences, he (m) betakes himself to Husbandry, and plants a vineyard, and indulging his Appetite too much in his Prosperity, he drank so liberally of the Wine, that he made himself drunk, and lay shamelessly expos'd in his Tent. *Ham* and his Son *Canaan* see it, and accordingly they do their utmost to make him ridiculous. For this End, *Ham* tells this Story to his two Brethren without the Tent; *Shem* was principally concern'd at this Misfortune, and soon prevails with his Brother *Japhet* to cover their Father in the most decent Manner, which they did by taking a Garment upon their Shoulders and going backward, until they came to him. So when *Noah* awakes out of his Sleep, and knew what his Sons and his Grandson *Canaan* had done, he in a prophetick Manner foretells, what should happen unto them in future Ages. Accordingly he cursed *Canaan* and *Ham*, and foretold that the Posterity of *Canaan* should be conquer'd by the Posterity of *Shem* or the *Israelites*, and they who remain'd, should be in a servile Condition, *Hewers of wood, and drawers of water*. And also that (n) the rest of the Posterity of *Ham*, who liv'd in *Africa*, and being generally Blacks, should be Slaves to other People, as many of them are at this Day to the *Europeans* in *Europe*, and a much greater Number in *America*. Then he blessed *Shem*, that the blessed LORD should be the GOD of *Shem*. The true Religion should continue in his Family, as it did among the *Israelites*, when Idolatry had prevail'd among other Nations. And last of all he blesteth *Japhet*, that GOD should make his Posterity, which inhabit all *Europe*, and also some large Kingdoms in *Asia* very populous, and that the true Religion should be propagated among them, and that (o) in due Time, (which I suppose will be at the Conversion of the *Jews* to Christianity) the Land of *Canaan* shall be conquer'd by the *Europeans* assisting the *Jews*, and that Branch of *Ham's* Family shall afterward be

(k) Gen. 8. 4. (l) Martinii Historia Sinica. pag. 21. Sir Walter Raleigh's History of the World. Book 1. Chap. 1. Sect. 10. (m) Gen. 9. 20, to 28. (n) Gen. 9. 25, 26, 27. (o) Gen. 9. 27.



kept in subjection. After this when the Posterity of *Noah* was very numerous at the Birth of *Peleg*, and when his Blessing of some and Cursing of others had probably made such Feuds and Animosities among them, that they could not dwell peaceably together, *Noah* in the hundred and first Year after the Flood, divides the Earth among his three Sons; and first he orders his Son *Shem* to live near him in *Asia*, knowing that the true Worship of GOD would be continu'd in his Family: And he also allots *Europe* to *Japhet*, and *Africa* to *Ham*, and accordingly he sends them westward to take Possession of the Countries assign'd to them. In pursuance whercof *Ham* and *Japhet* with their Posterity come to *Shenaar*, build the City of *Babylon*, and set about the building of a Tower, when their Languages were confounded, and so they were oblig'd in the 131st Year after the Flood to travel farther to their respective Habitations. In the mean Time the Children of *Shem* encreasing were oblig'd also to seek for new Colonies. Thus *Elam* peopl'd *Persia*. And (p) as *Ham* and *Japhet* went westward; so others of the Posterity of *Shem* went eastward. Now the *Chinese* Histories affirm, that their Inhabitants first settled in the Province of *Xensi*, which contains five great and 192 small Cities, and is the most northwest Province of *China*, and the nearest to Mount *Caucasus*, upon which the Ark rested, and from which the Family of *Shem* might travel eastward to go to *China*. And (q) the Scituation of that antient and large Town of *Taiquen*, the capital City of the Province, which is in the West of *China*, doth demonstrate, that the Inhabitants came thither from the western Parts of the World, and consequently that they were of *Shem's* Posterity, according to the account of *Moses* in the tenth Chapter of *Genesis*. And as *Nimrod* the Grandson of *Ham* had laid an early Foundation for the Monarchy of *Babylon*, which was very near to the Posterity of *Shem*, from whence they might make frequent IncurSIONS to annoy their Neighbours, which their Revenge might naturally prompt them to; so we may suppose that the Sons of *Shem* being thus pent up on the west Side, might willingly remove to a considerable Distance from those ill Neighbours to such Places, where they might live in Peace and safety. And as the main Ocean hinder'd their going southward, and the Deserts of *Asia* and those Mountainous Countries hinder'd them from going northward; so they were oblig'd to go the farther eastward, and this Scituation of the World obliges them to go the sooner into *China*; and therefore we may well suppose it to be inhabited about the Time of the Dispersion from thence. And it is admirable to find, that *Navaret* happens to place it in this very Year, according

(as he tells us) to the Account of their most authentick Historians.

Or if we will not allow *China* to be inhabited so early as this; yet we may conclude it to be peopled by the Posterity of *Shem* by Travailing through a plain Country, as soon as the Posterity of *Japhet* could inhabit *Germany* by crossing the *Hellepont*. And there are Reasons to think, that the Inhabitants were settled there by *Tuisco* their first King, about sixty Years after the Dispersion from *Babylon*, which occasion'd some to believe him to have been one of the Sons of *Noah* born after the Flood.

65. From hence it is very probable, that whatever Remains can be met with of the *Antediluvian* Language and Writing, must only be met with among the *Chinese*. Their Ancestors came not to *Babylon*, when the Tower was built; and therefore their Speech could be no way affected by the Confusion, which happen'd there. They seem to have been always a distinct and unmixt People, and in a great Measure bounded by the Sea, and on other Parts by many Rivers running from the Lake of *Kia*, by high Mountains, and after that by a very large Wall; so that their Language seems to be less liable to be corrupted. All our Languages consist of Words and Syllables, which are made by a few Letters; but this is wholly different from the Way of Expressing intire Sounds and of Varying the Sense by Tones and Accents as among the *Chinese*. So that the Original of their Language is of such a Nature, as is no way consistent with any that are known among us, but it must be deriv'd from another Quarter.

66. And as to their way of Writing, *Clemens Alexandrinus* (r) tell us, That there are three Ways whereby the Antients did express their Thoughts by the Help of Pen, Ink and Paper. The first is by *Hieroglyphicks*. But this was only in use among the *Egyptians*. And as we find it there; so there we must leave it. The second is by Letters. This by many is attributed to *Moses*; and it is certain, that the Books, which he hath left us, are by far the most antient of any in the World. But others more justly attribute it to *Thoth* or the *Egyptian Mercury*, or their second King, who died near six hundred Years before *Moses* was born. In this Method the Records were probably written at *Berytus*, before he came from thence to be King of *Egypt*. And thus without Dispute the Wisdom of the *Egyptians* was transmitted to Posterity, in which *Moses* being learn'd was the better qualify'd to write his History from the Creation of the World. The Third Method is by *Symbols*, where each Character stands for a Word, or rather for a Thing; and consequently there are as many Characters, as there are Words or Things to be

(p) Gen. xi. 1, 2. (r) Whiston's Short View of the Chronology of the Old Testament, page 61. Martinius *ut supra*. Couplet's Chronology in Fohi-ture, page 112.

(q) Allix's Reflections on the Books of Scrip-  
(r) Stromaton, lib. 5.



express'd. These Characters when rightly understood may equally be read in any other Language, as in the Language of the Writer. And thus the Inhabitants of *Japan* and the neighbouring Islands maintain a Correspondence with the *Chinese* by Writing, tho' they do not understand each others Language; and the Pen expresses what the Tongue cannot discover. As this is not so perfect a Method; so without Dispute it is the most ancient. This is therefore suppos'd to be the Character, in which *is*; *Enoch* the seventh from *Adam* recorded his Prophecy, and in which all the *Antediluvian* Monuments, whatever they were, were writ'n, which were afterward us'd by *Noah* and his Sons, and is the peculiar Character, which the *Chinese* and the neighbouring Nations use at this Time.

67. But to return from this Digression, The second thing propos'd is to shew, that in the *Pagan* World *Noah* went under the Name of *Saturn*, and *Ham* under the Name of *Jupiter*. It is certain that (t) a very learned Prelate endeavours to prove, that *Chronus* or *Saturn* is *Ham*, and consequently that *Jupiter* is *Alizzarum*. It may be so in the Tables of *Sanchoniatho*, on which he comments. And the the Heathens might by Mistake adapt some Stories to two particular Persons, and sometimes call the Father and the Son by the same Name. And it is still more probable, that the *Egyptians*, who were desirous to be thought the most ancient People in the World, might call *Ham* by the Name of *Chronus* Χρόνος or Time, thereby to imply, that there was no Time existent before him, who was the Founder of their Nation, and by this Means obliterate the Disgrace, which lay upon him for the Expulsion of his aged Father, and which other Nations did so much object against him. And thus in *Egypt* *Ham* went under the Name of *Chronus* or *Saturn*. But it is as certain, that the Generality of the World, and particularly the *Greeks*, who were the Offspring of *Japhet*, and who might have good and authentick Accounts from him of all these Matters, and lay under no Obligation to conceal the Miscarriages of *Ham*, had other Notions, and that they call'd *Noah* by the Name of *Chronus*, and *Ham* by the Name of *Jupiter*. This is (u) abundantly prov'd by learned Men, and their Arguments are these. 1. *Saturn* is stil'd πατριάρχης, The common Parent of Mankind; so was *Noah*. 2. *Saturn* was a just King, *Noah* was not only righteous himself; but he also is call'd (x) a preacher of righteousness. 3. The Golden Age was under *Saturn*, when all things were common and undivided; and so it was under *Noah* before the Dispersion of Nations. 4. All Men enjoy'd the highest

Peace both under *Saturn* and under *Noah*. 5. In *Saturn's* Time all Mankind us'd but one Speech, which the Heathens extend under *Saturn* both to Men and Beasts; and under *Noah* there was a Time, when all the Earth was of one Language. 6. *Saturn's* Wife was call'd *Rhea* or Earth, because *Noah* was call'd (y) אִישׁ אֶרֶץ *A man of the Earth*, or *The Husband of the Earth*, that is, according to the *Hebrew* Idiom, a *Husband man*, which the *Mythologists* took in the plain and literal Sense, and so call'd him Ὁ ἀνὴρ τῆς γῆς. 7. The Plantation of Vines is attributed to *Saturn* by the Heathens; and to *Noah* in the *Scriptures*. 8. *Saturn* is stil'd the President of Drunkenness from *Noah's* being drunk. 9. Hence came also the *Saturnalia* or Revels consecrated to the Memory of *Saturn*. 10. *Saturn* is mention'd by the Poets to be the Author of that Law, that none should see the Nakedness of the Gods without Punishment, which was but the Tradition of the Curse on *Ham* for Beholding his Father's Nakedness. 11. *Saturn* and *Rhea*, and those with them are said to be born of *Thetis* or the Ocean, which plainly alludes to *Noah* and his Company escaping from the Flood. 12. Hence a Ship is said to be the Symbol of *Saturn*, and *Saturn* is said even by *Sanchoniatho* to sail about the World. 13. *Saturn* is also said to foretel *Deucalion's* Flood, and to make use of a Dove, with several other Particulars answerable to those of *Noah*. 14. *Saturn* is also said to have devour'd all his Children except three, namely *Jupiter* *Hammon*, who is the same with *Ham*; *Neptune*, who is the same with *Japhet*; and *Pluto*, who is the same with *Shem*; and this seems to be nothing else but the Destruction of the old World except the three Sons of *Noah*. Lastly, *Saturn* by the Poets is call'd Χρόνος or Time. Time is a Space measur'd by the Motion of the Heavens, and hence *Saturn* was call'd the Son of Ὀυρανός or Heaven; and so was *Noah* reckon'd, because the Computation of Time in the new World began from him.

68. That *Ham* went under the Name of *Jupiter* in the Heathen World is much more easy to prove. He is call'd (\*) in *Greek* Ζεύς; and tho' it is a *Greek* Word, yet the Original is *Hebrew*, answering to *Ham* the Son of *Noah*. For Ζεύς is deriv'd from Ζῆς Heat, and that from Ζῆς to be hot; which answers exactly to the *Hebrew* Word חם hot, from the Radix חם to be hot. Besides (z) *Herodotus* tells us, that the *Egyptians* worship'd *Jupiter* *Hammon*. Others (a) say, that *Jupiter* *Hammon* succeeded *Saturn*. And (b) that the *Africans* worship'd *Ham* under the Name of *Hammon*, and worship'd *Noah* un-

(t) Jude verse 14, 15. (u) Cumberland's *Sanchoniathic*. page 111. remark. 2. (v) Gale's Court of the Gentiles, part 1. book 2. chap. 2. sect. 6. Bocharti Phaleg. lib. 1. cap. 1. sect. 1. Vossius de Idolatriâ, lib. 1. cap. 18. O'er's Theology, lib. 1. cap. 8. page 89. Stillingfleet's Origines Sacre, book 3. chap. 5. sect. 8. Teller's Delphin Phœniczantes, Diatribe de Noachi Nominibus. (x) 2 Pet. 2. 5. (y) Gen. 9. 20. (z) Gale's Court of the Gentiles, book 2. chap. 1. sect. 7. Vossius de idolatriâ. lib. 1. cap. 18. Bocharti Phaleg. lib. 1. cap. 2. and Sir Walter Raleigh's History of the World. part 1. book 1. chap. 6. sect. 6. (a) Vossius de Idolatriâ. lib. 1. cap. 27. (b) Bochartus.



der the Name of *Saturn*, whence *Africa* was call'd *Hammonia*, or the Country of *Hammon*. And this was so well known, that (c) the *Latin* Poet *Lucan* mentions *Jupiter Ammon* as worshipp'd also by the *Ethiopians*, *Arabi-ans* and *Indians*. Many other Testimonies might be alledg'd, but these are sufficient to prove, That the Name *Hammon* was given to *Jupiter*, and could have its Original from no other but *Ham*, to which *Zed* alludes.

69. Thirdly, When *Ham* drove out *Noah* from his Habitation, he retired to *China*. That *Jupiter* drove out *Saturn* from his Dominions, is a Story so well known in the *Classick* Authors, and the History of the Heathen Gods, that it is needless to insist upon it. And that it was true in Fact also concerning *Ham* and *Noah* seems probable from concurring Circumstances. When *Egypt* was settled as the Lot and Land of *Ham*, we find no Account of his Government there; but that his Son *Mizraim* was the first King of that Country. On the other Hand we find *Nimrod* the Son of *Cush* and Grandson of *Ham* very busie in establishing the *Assyrian* Monarchy at *Babylon*, and daily hunting after new Conquests. It is very probable, that *Ham* was with him at that Time, because we cannot find him in *Egypt*. When this Monarchy was settled, *Ham*, remembering the Curse, which *Noah* had pronounc'd against him, and finding that his Posterity were doom'd to the hot and barren Climate of *Africa*, whilst the Posterity of his two Brethren were allotted to live in a more fruitful and temperate Zone, might naturally resolve to revenge it, and easily take Forces from *Babylon*, set upon his Father by surprize, and drive him from his Country. And this I take to be the Reason that (d) his Image was set up in the Tower of *Babylon* with a Sword in his Hand as a Warrior, and call'd by the Name of *Bel*, or by the *Lord*. The *Chaldeans* (whose Testimony in this Case is most to be regarded of all profane Authors) say, that (e) *Xisuthrus* (for so *Noah* was call'd among them) coming out of the Ark with his Wife and Daughter and the Pilot of the Ship, or *Shem* and his Wife offer'd Sacrifice to *GOD*, and then that he and they disappear'd, and were never seen again. And as the *Scriptures* speak not a Word of *Noah*, the great Father of Mankind, after the cursing of *Ham*, excepting only the Years that he liv'd; so it seems to be a plain Intimation, that he had no farther Share in the Actions related in the sacred *Scriptures*; but that he was accordingly plac'd in a Region out of the Compass of that History. The *Latins* tell us, that when *Jupiter* drove out his Fa-

ther *Saturn*, he forc'd him to flee into a Country call'd *Latium* from the *Latin* Word *lateo* to lie hid, because no one knew where he was; he was driven into a Country unknown to them, and beyond the Bounds of their Empire, History or Knowledge, as *China* always was. And as he was driven out of his Country by the Forces which came from the West; so he must flee the contrary Way, and this brings him toward *China*, from the *Gordian* Mountains, especially if we can find any Footsteps of him in those Countries.

70. Fourthly. The *Chinese* History gives an Account of their first King *Fohi*, that he reign'd an hundred and fifteen Years among them, and describes him in such a Manner, that we may conclude him to be *Noah*, and consequently we may by the Date of *Noah's* Death fix the true Antiquity of this their Empire. This depends upon the following Observations, First, The (f) *Chinese* Historians say, that *Fohi* had no Father, which agrees very well with *Noah*, because the Memory of his Father might be lost in the Deluge. However, he had no Father in the New World, tho' he had in the Old; and this might give Occasion to that Fable, that he had no Father at all. Secondly, Hence (g) he is call'd the Son of *Ozeus* or *Heaven*, because they say that he had a Mother and no Father, and that his Mother conceiv'd him by the Banks of a Lake near the Town of *Lanthien*, where as she was walking she saw the Footsteps of a Man upon the Sand, and was upon a sudden surrounded with a Rainbow. Thus even in *Sancheniatho*, *Cronus* is the Son of *Ouranus*. However, all this seems to be but an imperfect Tradition of the first Appearance of the (\*) Rainbow to *Noah* after the Flood. Thirdly, The (h) Character and Appellation of *Fohi* among the *Chinese* agrees exactly with that the *Scriptures* affirm of *Noah*. Father *Le Compte* saith, that *Fohi* the first Emperor of *China* carefully bred up seven Sorts of Creatures, which he us'd to sacrifice to the supreme Spirit of Heaven and Earth. And that for this Reason some call him *Paopbi*, that is *Ollation*. Thus (i) *Noah* took into the Ark of every clean beast by sevens, of fowls also of the air by sevens the male and the female, to keep seed alive upon the face of all the earth. And after the Flood (k) *Noah* builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. It hath also been credibly reported to me by one, who was for some Time in those Parts, That the *Chinese* speak very much of the long Life of their first King. Thus *Noah* was above six hundred

(c) *Æthiopum populis, Arabumque beatis*

*Lucan.* (d) *Targum Hierosolymitanum & Jonathanis in Gen. 11. 4.*

(f) *Whiston's short View of the Chronology of the old Testament, page 60.* *Martinii Historia Sinica, page 21.*

(g) *Allix's Reflections upon the Books of the Holy Scriptures, page 112.* *Whiston and Martinus as before.*

(i) *Gen. 9. 12. to 17.*

*Confucius. Pien. pag. 38. & 76.*

(i) *Gen. 7. 2, 3, 9.*

(h) *Memoirs of China, page 310. Edit. 3. Couplet's*

(k) *Gen. 8. 20.*



Years older than any one besides him in those Countries, for his Sons were settled in other Parts of the World. And as there are none born since the Flood, who are recorded in *Scripture* to have liv'd four hundred and fifty Years; so it is probable, that he might exceed the Age of any one in the Country by above five hundred Years, since he died when he was nine hundred and fifty Years old. And Lastly, (1) the *Chinese* Histories affirm, that *Fohi* settled in the Province of *Xenshi*, which is the nearest Part of the Country to Mount *Caucasus*, upon which the Ark rested, and consequently the most likely Place for *Noah* to settle in.

71. Fifthly, From hence it is evident, that the *Chinese* might have from *Noah* such Notions which they retain'd, as were agreeable to the *Scriptures*. *Martinius* (m) observes, That the common Opinion of the *Chinese* is, that the World had a Beginning, and that there was never any among them, who held the Eternity of the World, except such who liv'd since the Incarnation of CHRIST, and the Introduction of Idolatry into those Kingdoms. Secondly, He tells us, that they commonly acknowledge a GOD, whom they call *Xangti*, which is not the Name but the Epithet of GOD, and signifies the supream Governor both of Heaven and Earth. Thirdly, He saith, That they acknowledge a first Man brought forth out of the *Chaos* in one Night in the Spring, which Opinion some among them have made intricate by the Addition of their own Fables. Fourthly, He shews, that Sacrifices have been in Use among them. Fifthly, That they believe a Certainty of Rewards for Virtue, and Punishments for Vice after this Life. Sixthly, That they believe the Existence of good and bad Angels. Seventhly, That they do assign to some of them the Protection of Cities and Provinces, and pay them a great Veneration at the Instalment of their Magistrates. Eighthly, That they acknowledge them to be incorporeal Beings, and that it is but of late that they have crected and consecrated Statues to them. And Lastly, That they have a very great Knowledge of the Flood, which in their Account happen'd to be about three thousand and five hundred Years before the Birth of CHRIST. Such things as these their Ancestors might learn from *Noah* their first King. And as they kept an Account of his Actions in Writing; so they might also of his Instructions. All this makes (n) the Observation of Father *Le Compte* to seem very just. *China, happier in its Foundation than any other Nation under the Sun, drew in the chief of the holy Maxims of their ancient Religion from the Fountain Head. The Children of Noah, who were scatter'd all over the eastern Parts of Asia (or rather Noah himself) who in all Probability founded this Em-*

*pire, being themselves in the Time of the Deluge Witnesses of the Omnipotence of their Creator, transfitted the Knowledge of him, and instill'd the Fear of him into all their Descendants.* And (as he adds) *The Footsteps, which we find in their Histories, will not let us doubt of the Truth of this.*

72. From what hath been said we may fix the History and Chronology of the *Chinese* Empire in this Manner. *Noah* or *Fohi* their first King died in the Year before CHRIST 2001, as appears from the Account in the *Scripture*. As he reign'd 115 Years, so he began to reign, and the Empire was founded in the Year before CHRIST 2116.

Secondly, The standing still of the Sun in the Time of *Joshua* happen'd to be in the 663<sup>d</sup> Year of the *Chinese* Empire, as appears from this Computation.

To the Death of <i>Noah</i>	115 Years.
To the Birth of <i>Abraham</i>	602
To the Year of the Promise	075
To the Departure out of <i>Egypt</i>	430
To the Entrance into <i>Canaan</i>	040
To the standing still of the Sun	001
Total	663

Now this according to the *Chinese Chronology* happen'd in the Reign of their seventh Emperor *Tao*, who reign'd 90 Years, and it really happen'd in the 76<sup>th</sup> Year of his Reign, as appears also from this Computation.

<i>Fohi</i> or <i>Noah</i> reign'd	115 Years.
<i>Xinnum</i>	140
<i>Hoamti</i>	100
<i>Xaohao</i>	84
<i>Chuenbio</i>	78
<i>Co</i>	70
In the Year of <i>Tao</i>	76
Total is	663

These two *Epochas* being therefore thus fix'd it appears from them, that the Conjunction of the five Planets, which their Annals report to have been in the Time of their fifth Monarch *Chuenbio* or in the Year before CHRIST 2012, did not happen in his Time; but in the hundred and fourth Year of the Reign of *Fohi* or *Noah*, and eleven Years before his Death.

From hence it also appears, that the Observation of the Winter Solstice about the eighteenth Degree of *Aquarius*, which their Annals report to have been made in the Reign of their seventh Monarch *Tao*, and happen'd to be about the Year before CHRIST 1847 was not made in his Reign, but about the 14<sup>th</sup> Year of the Reign of the third Monarch *Hoamti*, as appears also from this Computation.

(1) Whiston's Short View of the Chronology of the old Testament, page 61. *Martinius* as before, and Comlet's Annals in Foni. (m) Allix's Reflections upon the Books of the Holy Scriptures, page 108. (n) Memoirs of China. page 310.



The Death of <i>Fohi</i> or <i>Noah</i> } before CHRIST	2001 Years.
The Observation was made in the	1847 Year.
Difference of Time	154
Reign of <i>Xinnum</i> subtract	140
Remains the Years of <i>Hoamti</i>	14

73. For a farther Confirmation of this Account it may be observ'd, that the Ages of the Kings of *China* according to this Computation are agreeable to the Lives of the Cotemporary Patriarchs after the Flood. This Observation was of Use to settle the Time of the *Egyptian* Kings, and may in this Case be of as great Use to settle the *Scripture Chronology* and that of the *Chinese* by comparing them together. And indeed the Wisdom and Providence of GOD cannot be sufficiently admir'd in ordaining the Lives of Men to be so long in antient Times, and afterwards gradually to decrease, and also in setting down a particular Account of them; that we might have a Standard in the sacred *Scriptures*, whereby we may try all such, as shall pretend to as great or a greater Antiquity. And as this is a remarkable and a principal Character, which we have, whereby to distinguish what pretended Antiquities are really genuine, and what are false; so if the *Chinese* Annals are understood and adjusted, as is beforemention'd, the Length of the Reigns and Lives of the first Monarchs will very exactly agree with the Duration of the Lives of Men in the same Ages, as they are recorded in the holy *Scriptures*, until such Time as the Lives and Reigns are generally of the same Length as they are at this Day; and so they are ever after in the *Chinese* Histories, when compar'd together, as will appear in Part by the following *Table*.

74. Thus for example, The *Chinese* are credibly reported to boast very much of the long Life of *Fohi* their first King. And it is

certain, that *Noah* liv'd 950 Years, and there is no one recorded in *Scripture* born after his Decease, or among all the Kings of *China*, who liv'd two hundred Years. Secondly, After the Flood *Shem*, *Arphaxad*, *Salah* and *Eber* liv'd above four hundred Years, and if the immediate Successors of *Fohi* had been cotemporary with them, they would no doubt have liv'd to the same Age. Thirdly, according as they are plac'd in the *Table*, *Xinnum* the immediate Successor of *Fohi* liv'd in *Abraham's* Time. *Abraham* died at 175 Years of Age, and *Xinnum* reign'd 140 Years. *Hoamti* his Successor was cotemporary with *Isaac*. *Isaac* liv'd 180 Years, and *Hoamti* reign'd 100 Years; so that it is probable, that he might live more than 111 Years, as they are mention'd in the *Table*, especially since he was of such an Authority as to be able to drive out the other Family and reign in their Stead. *Xaohao* the immediate Successor of *Hoamti* was cotemporary with *Jacob*. *Jacob* liv'd 147 Years, and *Xaohao* reign'd 84 Years; so that it is probable that he liv'd more than the 100 Years, as they are mention'd in the *Table*. *Chuenbio* the immediate Successor of *Xaohao* was cotemporary with *Joseph*. *Joseph* liv'd 110 Years, and *Chuenbio* reign'd 78; so that it is probable that he might have liv'd more than the 91 Years assign'd to him in the *Table*, and consequently came up nearer to the Age of *Joseph*. *Tico* the immediate Successor of *Chuenbio* was cotemporary with *Kobath*; *Kobath* liv'd 133 Years, and *Tico* liv'd 105. *Tao*, who after a few Years succeeded *Tico*, was cotemporary with *Moses*. *Moses* liv'd 120 Years, and *Tao* liv'd 118 Years. *Xun* the Successor of *Tao* was cotemporary with *Joshua*; and each of these liv'd 110 Years. *Tu* the Successor of *Xun* liv'd 100 Years, and after his Decease the Lives of the Emperors of *China*, as they appear in the Catalogue, were much the same with their Cotemporaries, and as they are also at this very Time.

TABLE the Sixteenth.								
Year of the World.	Before CHRIST.	Julian Period.	Cotemporaries of the Patriarchs with the Chinese Emperors.	Age of the Patriarchs at that Time.	How long the Patriarchs liv'd.	Cotemporaries of the Chinese Emperors.	How long these Emperors reign'd.	How long these Emperors liv'd.
1657 1892 2007 2147 2247	2351 2116 2001 1861 1761	2362 2597 2712 2852 2952	The Flood. <i>Noah</i> reigns in <i>China</i> Before <i>Abraham's</i> Birth <i>Isaac</i> <i>Jacob</i>	835 002 038 078	950 175 180 147	<i>Fohi</i> reigns in <i>China</i> <i>Xinnum</i> <i>Hoamti</i> <i>Zaohao</i>	115 140 100 84	not recorded uncertain 111 100
2331 2409 2479 2487 2587	1677 1599 1529 1521 1421	3036 3114 3184 3192 3292	<i>Joseph</i> <i>Kobath</i> about <i>Amram</i> about <i>Moses</i> <i>Joshua</i>	071 121 121 054 107	110 133 137 120 110	<i>Chuenbio</i> <i>Tico</i> <i>Chi</i> depos'd <i>Tao</i> <i>Xun</i>	078 070 008 100 050	091 105 uncertain 118 110
2637	1371	3342				<i>Tu</i>	010	100



75. Thus have we found the Time when the Empire of *China* first began, and also the Time when several of their Successors liv'd. There still remains another Difficulty which is the Disagreement of the Time, according to the *Chinese* and the *Hebrew Chronology*. According to the *Chinese Chronology*, *Fohi* died in the Year before CHRIST 2837, and *Noah*, which is the same with *Fohi*, died in the Year 2001; so that here are 836 Years Difference between these two Accounts. Now it had been impossible to reconcile these together unless Father *Couplet* had given us not only the Annals of the Kingdom, but also the Genealogies of their Kings. By comparing these Genealogies it is easy to observe, That the Years of some of the Families of their ancient Kings were not successive to each other, but collateral or cotemporary with them or such who serv'd as Deputies to some of their ancient Emperors. The Annexing these *Tables* together on some unknown Occasion made others transcribe them in such a Manner, that they, who govern'd together at the same Time in several Provinces are mention'd in some *Tables* as succeeding each other in the whole Empire. This made some Pieces of the *Egyptian Chronology* so vast and extravagant. According to such a Way of Reckoning the one and thirty Kings in *Canaan* with their Successors, or the Princes over the Hundred and seven and twenty Provinces in *Persia* might have extended their Series of Years to a Prodigious Number. This is allow'd by (p) *Martinius* himself in the *Chinese History* of *Fohi* to have been the Occasion of the excessive and unreasonable Largeness of their most ancient Accounts. So that it is very likely that this so common and easy an Error hath been the Cause of the too great Length of their Computation since *Fohi*, as well as before him. But to come to Particulars. It hath been observ'd, that the Number of Generations, who are nam'd from the same common Stock to the third Family, is but two more than those, who are nam'd to the second, altho' (q) in the present Series of their *Chronology* there are no less than 644 Years distance between them. It is also remarkable that after the first Time of the *Chinese* Emperors, the Dominion came into the Hands of three famous Families, the Head of every one of which was descended from *Hoamti* the third Emperor. The Head of the first Family *Tu* began not to reign according to their Annals 'till three hundred and ninety Years after the Death of *Hoamti*, and the Monarchy is supposed to continue in this Family for seventeen Reigns and 441 Years. And yet in the Genealogy he is but the fifth by the Name of *Hoamti*; so that here we may suppose eleven Kings plac'd successively, who ought to have been collateral. The Head of the second Family *Chimtam* is suppos'd in the

Annals to begin to reign at the End of these 441 Years, that is, 831 Years after *Hoamti*. This Monarchy is suppos'd to continue in this Family for 28 Reigns and 644 Years, and yet in the Genealogy he is but the seventeenth Person by Descent from *Hoamti*; so that here also we may suppose eleven Kings to be plac'd successively, which should have been collateral. But then the Head of the third Family *Vuvum* began not to reign by these Annals 'till a Succession of the before-mention'd 28 Kings and 644 Years were ended, that is 1475 Years after *Hoamti*; and yet he is still in the Genealogy but the Nineteenth Person by name from him; so that there are but two Genealogies allow'd for 644 Years, and all the rest are plac'd successively, who should have been collateral. It hath been therefore thought reasonable by some to suppose, that *Tu* the Founder of the first Family, and *Chimtam* the Founder of the second, and *Vuvum* the Founder of the third were nearer to their common Progenitor than they are there plac'd, and at such Distances as shall naturally correspond to six, seventeen and nineteen Generations respectively. And if to seventeen Generations they allow'd six hundred and forty four Years, then instead of 1475 Years for nineteen Generations, we ought to allow about 719 Years, which being subtracted from 1475 Years leaves about 756 Years for the Difference in which the *Chinese History* exceeds the Truth, in the Account these three Families, and which being subtracted from 836 the real Difference leaves an Error but of 80 Years in such a Rude Calculation, and if it is added to the Rest, (which will be but little more than four Years in each Genealogy) will then make the *Scripture* and the *Chinese Chronology* exactly to agree in all the successive Years, as in (r) the following Table.

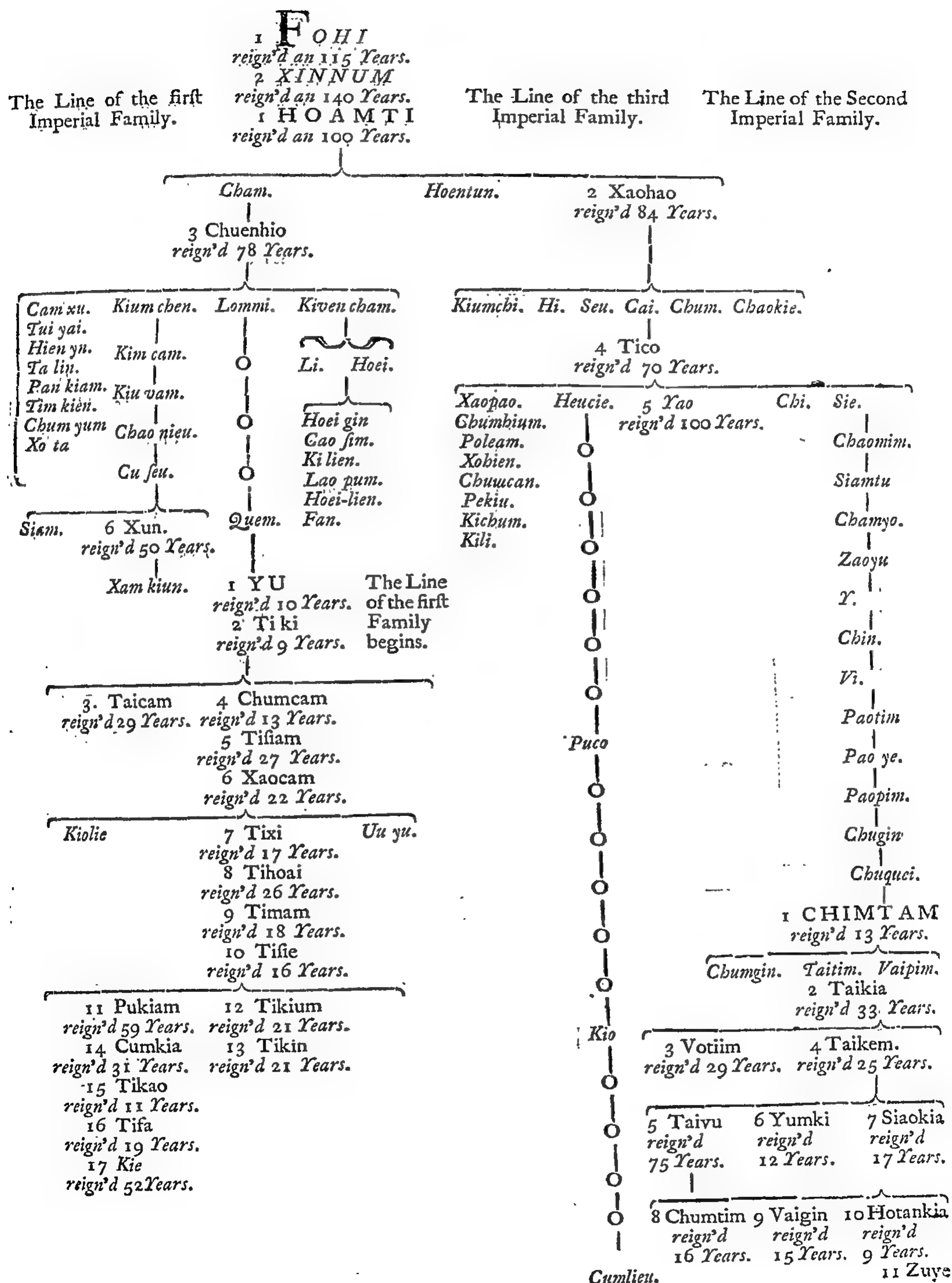
76. There are some who (s) pretend, that those are only nam'd in the *Genealogies*, who were somewhat remarkable, tho' there were in Reality more Generations. But this looks like a meer Evasion of the *Chinese* Historians. For it doth not appear, that one half of those, which are nam'd, were any Way remarkable; nor is it likely, that if they had known the Names of any more, they would have conceal'd them from us. *Genealogical Tables* do not regard the Merits of Persons, but only their bare Names. And since we have but five Descents before the first Family, but sixteen before the second and but eighteen before the third in these *Genealogical Tables*, we may well suppose, that there were so many, and that there were no more. And it is as reasonable to conclude, that there are some Names left out in the Catalogue of the *British Kings* since *William* the Conqueror, as that there are any Names omitted in the *Chinese Genealogies*, since the Reign of *Hoamti*, from whence they begin.

(p) *Lib. 1. page 17.*(q) *Couplet. Tabula Genealogica post Historiam Sinicam.*(r) *Table 18.*(s) *Couplet's Genealogy, part 7. A.*



The GENEALOGICAL TABLE.

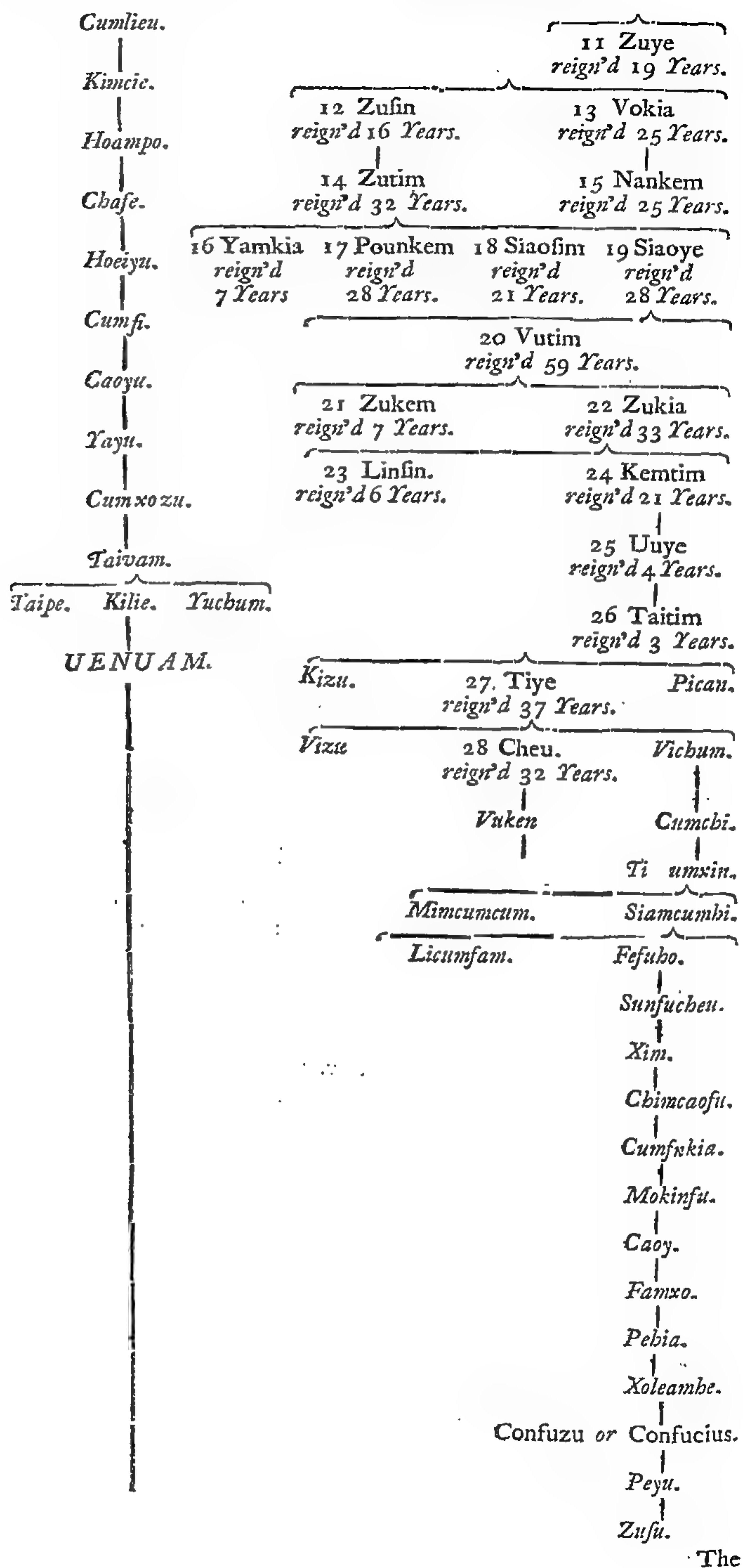
## The Line of the Second Imperial Family.





The Line of the third  
Imperial Family.

The Line of the second  
Imperial Family.

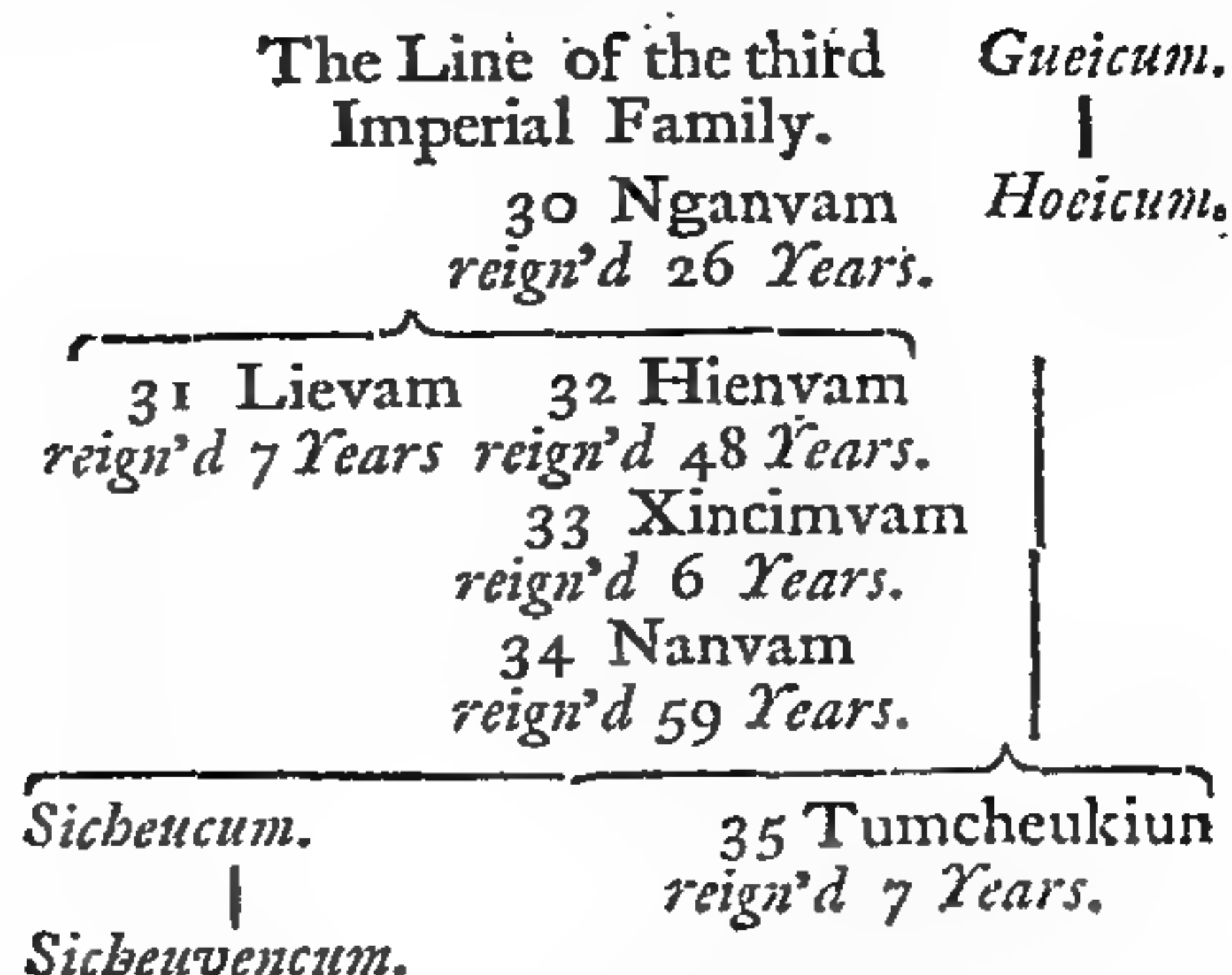




The Line of the third  
Imperial Family.

1 UUVAM reign'd 7 Years.	Pegecao. Hosien. Xovu.	Zaovochin. Xochu. Xochin.	Piecumcao. Chaocumne. Xotu.	Camxo. Chencum. Pekin.
2 Chimvami reign'd 37 Years.				
Xo yu	3 Camvam reign'd 36 Years.			
	4 Chaovam reign'd 51 Years.			
	5 Movam reign'd 35 Years.			
	6 Cumvam reign'd 12 Years.			
7 Yevam reign'd 25 Years.	8 Hiovam reign'd 15 Years.			
	9 Yvam reign'd 16 Years.			
	10 Livam reign'd 51 Years.			
Chim.	11 Siuenvam reign'd 46 Years.			
	12 Yeuvam reign'd 11 Years.			
Pefo:	13 Pinvam reign'd 51 Years.			
	Siefu.			
	14 Huonvam reign'd 23 Years.			
Ke.	15 Chuamvam reign'd 15 Years.			
Zutui.	16 Livam reign'd 5 Years.			
	17 Hoeivam reign'd 25 Years.			
Xotai.	18 Siamvam reign'd 33 Years.			
	19 Kimvam reign'd 6 Years.			
20 Quamvam reign'd 6 Years.	21 Timvam reign'd 21 Years.			
	22 Kienvam reign'd 14 Years.			
	23 Limvam reign'd 27 Years.			
	24 Kimvam reign'd 25 Years.			
Zuxim. Mem.	25 Kimvam. reign'd 44 Years.	Zuchao.		
	26 Yuenvam reign'd 7 Years.			
	27 Chintimvam reign'd 28 Years.			
Ngaivam.	28 Coavam reign'd 15 Years.	Suvam.		
29 Gueilievam reign'd 24 Years.		Huoncum.		
30 Nganvam reign'd 26 Years.		Gueicum.		





77. In the midst of these Difficulties it might reasonably have been expected, that the particular Account of the Eclipses of the Sun, which is given us in their Annals, might have been of especial Use to have fix'd their *Chronology*; but by taking a more exact View of them, we may observe, that Errors have crept into those Accounts which must have been occasion'd by the Negligence or Carelessness of Transcribers. And since it hath thus happen'd in such Particulars, where they can have no Design in View; we have the greater Reason to suspect them in all other Parts; especially since they might be apt to enlarge their Computations like the Rest of the World, that so their Nation might seem more ancient than it really was. I shall only instance in the two first Eclipses of the Sun, which were recorded to have happened during the Reign of the third Family, even that of *Vuvam*. The first was in the Reign of *Teuvam* the twelfth King of that Family, in the second Year of the thirty third Cycle. The first Year of this Cycle was the Year before CHRIST 777, and consequently the second Year was the Year before CHRIST 776, or if according to the Method before propos'd (t) a *Bissextile* Year is inserted in the Year before CHRIST 00, it will happen in the Year 775. Now it is recorded by *Martinus* that *Chuenhio* the fifth Emperor (u) settled the first Day and Month of the Year, to begin after the Change of the Moon, which happen'd nearest the fifteenth Degree of *Aquarius*, which was in the middle Space between the Sun's being on the Winter Tropick, and the vernal Equinox. And gave this Reason, because about that Time of the Year, the Water began to be free from Ice, the Silk-worms began to appear, the Earth was now adorn'd with Flowers, and the Spring came on. And accordingly, this Method was ever since observ'd by the *Chinese*, tho' they often differ'd concerning the Time of the Day or Night, in which the Year was to begin. Now it appears by Calculation that in the abovemention'd Year, in the Province of *Xenfi* (which I take to be about the Latitude of 35 Degrees, and about the Longitude of 130 Degrees eastward from the Meridian of *London*) the Sun came to the fifteenth Degree of *Aqua-*

*rius* about the fifteenth Day of *February*, and that the New Moon, from whose Appearance or *φάσις* the Year began, was on the tenth Day of *February*, and consequently the End of the tenth Month, when this Eclipse was to happen, was on the third Day of *December*, when the Position of the Heavens was as follows:

Sun and Moon in  $\gamma$  8<sup>d</sup>. 4<sup>m</sup>.  
The Dragon's Head in  $\epsilon$  20<sup>d</sup>. 3<sup>m</sup>.  
The Argument of Latitude 3<sup>s</sup>. 14<sup>m</sup>.  
And the Moon's North Latitude 5<sup>d</sup>. 8<sup>m</sup>.

So that there could be no Eclipse at all about that Time.

78. The second Eclipse, which is mention'd, is a total Eclipse of the Sun, in the Reign of *Huonvam* the fourteenth King of the same Family, and in the ninth Year of the thirty fourth Cycle. The first Year of this Cycle was the Year before CHRIST 717, and consequently the ninth Year was the Year before CHRIST 709, or if (x) a *Bissextile* Year is inserted for the Year of CHRIST 00, it will happen in the Year 708, when the Sun also came to the fifteenth Degree of *Aquarius* about the fifteenth Day of *February*, as before, and the new Moon, from whose Appearance or *φάσις* the Year began, was on the twenty first Day of *February*, and consequently the End of the seventh Month, when this Eclipse is reported to have happen'd, was on the fourteenth Day of *September*, when the Position of the Heavens was as follows:

Sun and Moon in  $\eta$ . 15<sup>d</sup>. 04<sup>m</sup>.  
The Dragon's Tail in  $\zeta$  14. 22.  
The Argument of Latitude 8<sup>s</sup>. 0<sup>d</sup>.  
The South Latitude of the Moon 4<sup>d</sup>. 19<sup>m</sup>.

So that there could be no Eclipse at all about that Time.

79. But if it was possible to rectify this Total Eclipse, so as to find out the Truth thereof; yet after all the Distance between these two is such, that it is impossible to reconcile them. The Difference between these two Eclipses, or between *Dec. 3. Anno ante CHRISTUM* 775, and *September 14, Anno ante CHRI-*

(t) Chap. 1. sect. 3.

(u) *Historia Sinica*. page 33, &c.

(x) Chap. 1. sect. 3.



Chap. VI. *The* SCRIPTURE CHRONOLOGY. 83

STUM 708, is sixty six Years, and 285 Days, in which Time the Motion of the Dragon's Head is as followeth :

	s.	d.	m.	se.
Years 60	00	26	50	15.
Years 6	03	26	01	29.
Days 285	00	15	05	32.
<hr/>				
Motion of ♄	05	07	57	16.
Distance of ♄ from ☿	00	22	02	44.

Difference of Latitude for the same Distance 1<sup>d</sup>. 52<sup>m</sup>. 16<sup>se</sup>. which is so great, that it is impossible, that there can be two *Eclipses* at such a Distance; and even the Addition of an *Embolimæan* Month, in which the Motion of either Node is only 1<sup>d</sup>. 38<sup>m</sup>. 30<sup>se</sup>. is not sufficient to alter the Moon's Latitude so much as to cause a Possibility of an *Eclipse* at both these Distances; but two such *Eclipses* might have happen'd, if we allow the Distance of another Year for a Mistake in the Transcriber; so that the total *Eclipse* being found out, the other might be rectify'd accordingly.

80. The Way therefore to regulate the *Chinese Chronology* must be thus:

First, Make a (y) *Chronology* according to the *Scripture* Account from the Reign of *Fohi* or *Noah* to the End of the first Family or that of *Tu*, which is about 932 Years. Then (z) make a *Chronology* backward from the Birth of our SAVIOUR, to the Beginning of the Reign of the third Family or that of *Vuvam*, which is about 1121 Years; and by these it will appear, that *Vuvam* the Founder of the third Family began to Reign but 17 Years after the first Family, or that of *Tu* was extinct; and consequently that the second and the third Families were generally cotemporaries, and therefore must reign together in different Provinces of *China*. So that *Chimtam*, who was of the third or youngest Branch of *Ho-anti* having put an End to the Government of the elder Family, and having reign'd thirteen Years, *Vuvam* in the fourteenth Year of *Taikia* the Successor of *Chimtam* raises a Rebellion against him, as being of the elder Family; and tho' he was not able to expel him from the Kingdom; yet he took a considerable Part thereof for himself, and so the Families reign'd together until the second Family was extinct, and then the third Family and their Successors reign'd as sole Monarchs.

81. From hence we may guess at the Method by which these Errors at first crept into

the *Chinese Chronology*, and how to rectify them. At first the Records of the three Families were kept distinct, and the Genealogies from *Ho-anti* were regularly plac'd, and each Branch enter'd according to their Names. And after this some Transcriber plac'd them all successively, tho' several should have been collateral. Another regulates the Cycles according to the Order, in which they were then plac'd; and another endeavours to lengthen the Genealogies by putting in three Blanks or Cyphers for so many Genealogies before the Family of *Tu*, and fifteen before the Family of *Vuvam*, that so the Generations might appear to bear some Proportion with their Annals, and thus one Error naturally begat another.

82. The way therefore to regulate them must be to settle the *Tables*, as it is above-mention'd, and to leave out all the Blanks and Cyphers in the Genealogies. The respective Names might well be unknown, because there were no such Men ever living in the World, and the leaving them out will fix the Genealogies and the Annals at once. Thus from *Chuenbio* to *Tu*, the Head of the first Family, there will remain three Generations, and he was the second that reign'd after him at the Distance of 148 Years, which may well be allow'd for so many Generations in those early Times. Secondly, From *Sie* who was cotemporary with *Tao* to *Chimtam* the Head of the second Family there are thirteen Generations. In the Space of Time between the Beginning of each of their Reigns there are 521 Years; so that the Distance of each Generation one with another was forty Years. Thirdly, From *Heucie*, who was cotemporary with *Tao*, to *Vuvam* the Head of the third Family there are fifteen Generations. In the same Space of Time between the Beginning of each of their Reigns, when thus rectify'd, there are 538 Years; so that the Distance of each Generation one with another was six and thirty Years. And he that will compare these Distances, with those immediately after the Flood, as they are recorded in (a) the holy *Scriptures*, will find a very great Affinity between them; where if we reckon from *Arphaxad* the Son of *Shem* to *Abraham's* eldest Brother, there are eight Generations and 290 Years, or 36 Years to each Generation one with another: Or if we reckon from *Arphaxad* to *Abraham* himself, there are likewise eight Generations or 350 Years, which is 44 Years also for the Mean Proportion of each Generation.

(y) Table 19. (z) *Ibid.* (a) Gen. 11, 12, to 12. 4. Gen. 21. 5. and Gen. 25. 26.



TABLE the Eighteenth.

*A Specimen of the Chinese Annals as they are begun in the Reign of Hoamti their third Emperor, and continued down for 10 Cycles or six hundred Years, taken out of Couplet's Confucius or History of China.*  
NB. That in the same Manner these Annals are continued down by him for 4380 Years, or until the Year of CHRIST 1683.

Cycle the first. Year before CHRIST 2697.	HOAMTI call'd also <i>Hiven yven</i> reign'd an hundred Years.	HOAMTI, that is the yellow Emperor, was born of his Mother <i>Fupao</i> , and the Founder of the Monarchy, began to reign, being chosen by the petty Kings. He had his Palace call'd <i>Chochen</i> in the Province of <i>Pekin</i> . He dedicated the Temple of Peace to <i>Xangti</i> , that is, to the supream Emperor or GOD, altho' after that it was a Custom to sacrifice in the open Air. He conquer'd the Rebel <i>Chyen</i> of the Stock of <i>Xinnun</i> in the third Battle. The Majesty of the Empire began under him. A Diadem and yellow Cloaths were now permitted to be worn only by the Emperors. By the Assistance of <i>Tanao</i> he perfected the Cycle of sixty Years. He invented a Table of Astronomy and Arithmetick, and also Mulick and Musical Instruments, also Weapons, the Bow, Nets, Chariots, Boats, the Carpenter's and the Potter's Art, and Measures and Weights. He cast twelve Bells of Brass, representing the twelve Months of the Year. He appointed <i>Ciucum</i> and <i>Zamtie</i> to keep an exact Series of Time, who also invented several Characters. He institutes six <i>Colci</i> or chief Ministers of State. He conquers twelve rebellious Princes. His Queen <i>Luisu</i> teaches to nourish Silk-Worms, to weave Silk, and to dye various colours.
Cycle the second. Year before CHRIST 2637.	2. XAOHAO call'd also <i>Kintien</i> reign'd eighty four Years.	HOAMTI wrote several Books concerning the Art of Physick hitherto in Use by observing the Pulse, and his Assistants herein were <i>Kipe</i> , <i>Soven</i> , and <i>Luicum</i> . The Bird of the Sun is seen in the Top of the Palace, and an Unicorn in the Woods, both which were accounted as Omens of great Felicity. He had five-and twenty Sons, and from them a long Generation of Grandchildren : And also 85 Emperors of three distinct Imperial Families for 2457 Years took their Rise from HOAMTI like Boughs from a Tree. In the fortieth Year of the second Cycle HOAMTI dies being 111 Years old, and was bury'd in the Province of <i>Xantum</i> . In the 41st Year of this Cycle XAOHAO Son of the deceas'd by <i>Luisu</i> his Queen succeeds him. His Birth, Palace, and Grave was in <i>Kio-fen</i> a City in the Province of <i>Xantum</i> .
Cycle the third. Year before CHRIST 2577.		When XAOHAO was Emperor, the Bird of the Sun was seen again, which he appointed to be the Banner of the Empire. Under him there was a long Peace. He appointed Cities, and encompasses them with Walls. He was the Author of a new Musick. He caused the Oxen to draw the Chariots. He



A Continuation of TABLE the Eighteenth.

He distinguishes the nine Degrees of the civil Magistrates by several Kinds of Birds, and the six Orders of Military Captains by the Representation of Beasts, which Custom continues to this Time.

He had four Sons, who were Magistrates under the following Emperor.

*Kienli* or nine Potentates disturb the Method of their Sacrifices, and make the People mad with Ghosts and Apparitions. Here was the Beginning of more Superstitions, which brought the Empire into Danger.

**XAOHAO** dies in the fourth Year of this Cycle being an hundred Years old, and **CHUENHIO** the Grandson of **HOAMTI** by his Mother *Kiukive* succeeds him in the fifth Year of this Cycle.

His Palace was in the Town of *Hoa* in the Province of *Pekin*.

He was a pious and a Religious Prince, he conquers nine petty Kings, he reduces the Rites of Sacrifices to their old Customs, and takes away the late Abuses of them.

He appoints, that the Emperor alone should sacrifice to the supream Emperor of Heaven in a very solemn Manner.

He was the Author and Inventor of a Calendar, which is solemnly distributed every Year through the Empire from the Palace alone until this Day.

He appointed the Year to begin from the Beginning of the new Moon, which was nearest to the Spring, and which in *China* answer'd to the fifteenth Degree of *Aquarius*; which Order of Time was frequently chang'd, and sometimes anticipated by a Month or more; but at last it was regulated under the fifth Family, that of *Han*, *Hiaovu* being the fifth Emperor, and settled in the same Manner, as it is now observ'd.

A Conjunction of five Planets was then observ'd by him upon the same Day, in which there was also a Conjunction of the Sun and Moon.

**CHUENHIO** dies in the twenty second Year of this Cycle, being ninety one Years of Age, and was buried in the Town of *Hoa* in the Province of *Pekin*. His Epitaph is extant at this Time. *Tico* his Grandson by his Father *Chaokie* succeeded him in the twenty third Year of this Cycle.

His Palace was in the City of *Tensu* in the Province of *Honan*.

He was a Prince obedient to the Heavens, a great worshipper of Spirits, grave and liberal, with a kingly Aspect.

He us'd the same Habit and Worship with their wife Men.

Under him there was a long Peace. He makes his Brethren and their Children Governors in the Province of *Suchuen*.

He had four Queens by a new Example. The first having made a Vow to **GOD**, had a Son call'd *Cie*, who was a great Improver of Husbandry. The Second call'd *Kim* had a Son call'd *Tao* in the Fourteenth Month after her Conception. The third having offer'd a Sacrifice to **GOD** had a Son call'd *Sie*. And the fourth had a Son call'd *Chi*.

Cycle the fourth.  
Year before CHRIST  
2517.

3.  
**CHUENHIO**  
call'd also  
*Cao yam*  
reign'd seventy eight Years.

Cycle the fifth.  
Year before CHRIST  
2457.

4.  
**TICO**  
call'd also  
*Caosin*,  
reign'd seventy Years.



## A Continuation of TABLE the Eighteenth.

<p>Cycle the sixth. Year before CHRIST 2397.</p>	<p>C H I reigns eight Years. 5. Y A O call'd also <i>Tam</i> and <i>Tao</i> reign'd an hundred Years.</p>	<p>T I C O appoints publick Teachers for the Instruction of the People. He appoints vocal Musick to stir up the People to mutual Love and the Study of Virtue. T I C O dies in the thirty second Year of this Cycle in the hundred and fifth Year of his Age, and was bury'd in <i>Pekim</i>. In the thirty third Year of this Cycle <i>Chi</i> his Son by the fourth Queen succeeds him, but because he was of another Stock, and not according to the Law, he is depriv'd of the Empire by the Princes in the fortieth Year of this Cycle, and therefore was not reckon'd among the Number of the Emperors. In the forty first Year of this Cycle Y A O the Son of T I C O is made Emperor. He reign'd alone seventy two Years, and reign'd also twenty eight Years with his Copartner X U N. His Palace was in the City of <i>Taiyven</i> in the Province of <i>Xanfi</i>. He was both an Emperor and a Law-maker, as also X U N his Successor was, and they both were Rules and Examples to all their Posterity; he was kind to the Poor, and respectful to the Aged, and it is believ'd, that it is owing to him, that a certain Number of Poor is at this Time maintain'd in every City by the Royal Magnificence.</p>
<p>Cycle the seventh. Year before CHRIST 2337.</p>		<p>When Y A O abounded in Wealth he contented himself with plain Food, Cloaths, House and Household Goods. He ascribes the Faults of his Subjects and the publick Calamities to himself alone. By the Assistance of Astronomers <i>Ho</i> and <i>Hi</i> he appoints twelve Lunar Months, six of thirty Days, and as many of nine and twenty, and the intercalary Months, which happen seven Times in nineteen Years. He appoints six Courts of Justice, which continue to this Time, and also five Degrees of Titular Noblemen. He reign'd so affectionately for fifty Years, that it seem'd to be as if he had not reign'd at all. In the fortieth Year of this Cycle there was a great Winter Flood. <i>Quen</i> was appointed to take Care for the Letting out of the Waters; but he was put to Death for his Negligence herein. His Son <i>Tu</i> is put in his Place, who spent thirteen Years successively in draining the Waters into the Sea and other Places, and it was suppos'd by some, that he would gain the Empire by this signal Service. In the fiftieth Year of this Cycle X U N is brought out of the Country to a very great Dignity by Y A O, who had heard a great Report of his Dutifulness; and he gives him two of his Daughters in Marriage. In the fifty third Year of this Cycle X U N is prefer'd to be a Copartner in the Empire for eight and twenty Years. He as often as he view'd the Empire, did first offer a Sacrifice to <i>Xamti</i> or the supream G O D. He conquers four Rebels of the Race of <i>Hoamti</i>. He appointed five Kinds of Punishments, and in the Execution of them recommended Mercy. See <i>Xukim</i>.</p>
<p>Cycle the eighth. Year before CHRIST 2277.</p>	<p>6. X U N call'd also <i>Tu</i> reign'd alone fifty Years.</p>	<p>X U N makes a Sphere of the seven Planets of precious Stones. He divides the Empire into twelve Countries. In the twentieth Year of this Cycle Y A O dies, in the hundred and eighteenth Year of his Age, leaving behind him nine Sons. He was buried in <i>Kiofeu</i> in the</p>



A Continuation of TABLE the Eighteenth.

		<p>the Province of <i>Xantum</i>. The People lamented him for three Years like a Father or a Mother.</p> <p>In the twenty first Year of this Cycle <i>XUN</i> is made Emperor, being design'd for it by his Predecessor. His Palace was in <i>Puchen</i> in the Province of <i>Xenfi</i>. He appointed three Examinations, for the Inquiring into the good and bad Deeds of every Ruler.</p> <p>In the thirty sixth Year of this Cycle new Stars were seen, one of them being like a half Moon, and several Clouds were seen spotted with several unusual Colours.</p> <p>He appointed a new Musick, and was himself skilful both in instrumental and vocal.</p> <p>In these Times it was customary to put the dead Bodies into a Faggot of Wood, or apply such restaceous Powders as were of an eating Nature. The following Emperor commanded these to be made of Wood only, which Custom continues to this Time.</p> <p>In the fifty fourth Year of this Cycle <i>YU</i> is chosen to be a Copartner in the Empire for seventeen Years.</p> <p>He gave leave for any Man that had been injured by him to declare his Grievance on a publick Table. There were eight of his privy Counsel of the Race of <i>CHUENHIO</i>, and as many of the Race of <i>TICO</i>. The famous Admonitions of Nobles <i>Caotuo</i>, <i>Peye</i> and <i>Cie</i> are now extant in the Book of <i>Xukim</i>.</p>
Cycle the ninth. Year before CHRIST 2217.	1. <i>YU</i> reigns alone ten Years.	<p>In the tenth Year of this Cycle <i>XUN</i> dies being an hundred and ten Years old, and was bury'd in the Province of <i>Xenfi</i>. In the eleventh Year of this Cycle <i>YU</i> or <i>TAYU</i> that is <i>YU</i> the great succeeds him, being of the fifth Generation by descent from <i>CHUENHIO</i>, and chosen by <i>XUN</i> before his own Children. He first founded the Imperial Family of <i>Hia</i>, which continu'd for 458 Years under 17 Emperors.</p> <p>His Palace was in the Town of <i>Nganye</i> in the Province of <i>Xenfi</i>.</p> <p>He was a pious and mild Prince. He divides the Empire into nine Provinces, and marks to what Government each of the twenty eight Constellations may answer. See in the Book of <i>Xukim</i>, what he hath written concerning the Division of Grounds and Husbandry.</p> <p>He casts nine great Vessels, to be as it were the Monuments of nine Provinces. He institutes Musick in praise of the two Legislators <i>YAO</i> and <i>XUN</i>. He forbids Wine, and chastises <i>Uti</i>, who was the Inventor of it. He plac'd a Drum and a Bell at the Gates of the Palace; at the Sound of which he went out to hear the Complaints of his Subjects; which Custom is also in Use at this Time.</p>
	2. <i>TIKI</i> reigns nine Years.	<p>In the twentieth Year of this Cycle <i>YU</i> dies being an hundred Years old. In the twenty first Year of this Cycle <i>TIKI</i> succeeds him being chosen by the Princes for the Merits of his Father, having rejected <i>YE</i>, whom <i>YU</i> the Predecessor had solemnly propos'd for a Successor. From him there was an hereditary Succession of Sons and Grandchildren. He appointed nine Orders of Musick and Dancing.</p>



A Continuation of TABLE the Eighteenth.

	<p>3. TAICAM reigns nine and twenty Years.</p> <p>4. CHUMCAM reigns eight Years.</p>	<p>In the nine and twentieth Year of this Cycle TIKI dies, and in the thirtieth Year of the same his Son TAICAM succeeds him.</p> <p>In the thirty first Year of this Cycle he prefers his five Brethren to five Principalities: but he himself being given to Luxury and Hunting neglects the Concerns of the Empire.</p> <p>In the forty seventh Year of this Cycle, when he had hunted an hundred Days beyond the River <i>Lo</i>, his Retreat to the Court was intercepted by <i>T</i> one of the Princes, and his younger Brother CHUMCAM is declar'd Emperor, who notwithstanding refus'd to act, as long as his elder Brother liv'd.</p> <p>In the fifty eighth Year of this Cycle TAICAM dies, and CHUMCAM a prudent and a modest Prince takes the Government upon him.</p>
<p>Cycle the tenth. Year before CHRIST 2157.</p>	<p>5. TISIAM reigns seven and twenty Years. <i>Hanzo</i> an Intruder reign'd forty Years.</p>	<p>In the second Year of this Cycle, or as others say, in the sixth Year, there was an Eclipse of the Sun, which because the Presidents of Astronomy <i>Hi</i> and <i>Ho</i> being given to Wine did not discover, they were punish'd with Death.</p> <p>In the thirteenth Year of this Cycle CHUMCAM dies, and in the fourteenth Year TISIAM his Son succeeds him.</p> <p>He degenerates from the Institutions of his Father, and hath his Palace in XAMKIEU.</p> <p>He rashly commits the Government of the Empire to <i>T</i> a Prince, by whom he is soon after sent out of the World.</p> <p>In the eighth third Year of this Cycle TISIAM is kill'd by <i>Hanzo</i>, who usurps and keeps Possession of the Empire for forty Years. The Queen being great with Child flies to her Father, who was Prince of the Kingdom of <i>Gem</i>. She is delivered of XAOGAM, who after an Intermission of forty Years takes the Government upon him.</p>
<p>Cycle the sixteenth. Year before CHRIST 1797.</p>	<p>Second Family. 1. CHIMTAM reigns thirteen Years.</p>	<p><i>In this Manner are these Annals carried on by Father Couplet until the Year of CHRIST 1683. Here follows an Abstract of a few Particulars, which when compar'd with the Genealogies may serve to explain what hath been already mention'd.</i></p> <p>In the thirty second Year of this Cycle CHIMTAM is the seventeenth in order of the Race of HOAMTI. He comes to the Empire in the eighty seventh Year of his Age, and is the Founder of the Family of <i>Xam</i>, who held the Government 644 Years under eight and twenty Emperors. His Palace was in the City of <i>Queite</i>, in the Province of <i>Honan</i>.</p>
<p>Cycle the twenty seventh. Year before CHRIST 1137.</p>	<p>Third Family. 1. VUVAM reigns seven Years.</p>	<p>In the third Year of this Cycle there was an Earthquake for five Days, in which Year <i>Veuvm</i> dies in the fifth Year of his Principality and the ninety seventh Year of his Age, having left twelve Sons and among them VUVAM, who with seven hundred thousand Men destroys the Tyrant CHEU.</p>




A Continuation of TABLE the Eighteenth.		
		<p>In the sixteenth Year of this Cycle CHE U destroys himself voluntarily by Fire, and with him the second Family of <i>Xam</i> is extinct. In the same Year VUVAM founds the third Family of <i>Chen</i>, which held the Government for 873 Years, under 35 Emperors.</p>
Cycle the thirty third. Year before CHRIST 777.		<p>In the second Year of this Cycle and the tenth Month there was an Eclipse of the Sun.</p> <p>NB. <i>That from this Time they began in their Annals to insert the Eclipses of the Sun and Moon, which if they had done sooner the Years of the other Emperors might have been more exactly determin'd.</i></p>
Cycle the forty first. Year before CHRIST 297.	Fourth Family. I. CHUAMSI-AMVAM reign'd three Years.	<p>In the forty third Year of this Cycle CHEUKIUN <i>Coavam</i>, the great Grandchild of the thirty first Emperor by the Brother's side, being Master but of a small Territory, abdicates himself, when his Affairs were desperate, and afterward leads a private Life without any Honour. With him the Family of <i>Chen</i> is extinct.</p> <p>In the forty ninth Year of this Cycle CHUAM SIAMVAM the Son of <i>Hiaovenvam</i>, (who only reign'd three Days) founds the Family call'd <i>Sin</i>, which held the Government for three and forty Years under four Emperors.</p> <p>In the fiftieth Year of this Cycle there was an Eclipse of the Sun.</p>



TABLE the Nineteenth.

A TABLE of the Chinese Emperors reduced to the Year of the World and the Year before CHRIST according to the Scripture Standard.

The Chincle Emperors.	
Year of the World.	Year before CHRIST.
1892	2116
2007	2001
2147	1861
2247	1761
2331	1677
Noah or Fohi reigns in China.	
Noah or Fohi dies and Xinnum succeeds.	
Xinnum dies and Hoamti succeeds, the Head of three	
Hoamti dies and Xaobao succeeds. [future Families.	
Xaobao dies and Chuenbio succeeds.	
The first Imperial Family.	
2409	1599
2479	1529
2487	1521
2587	1421
2637	1371
Chuenbio dies and Tico succeeds.	
Tico dies and Chi succeeds.	
Chi is depos'd and Tao succeeds.	
Tao dies and Xun succeeds.	
Xun dies.	
2427	1581
2437	1571
2446	1562
2475	1553
2490	1548
Tu the Founder of the first Family reigns.	
Tu dies and Tiki succeeds.	
Tiki dies and Taicam succeeds.	
Taicam dies and Chumcam succeeds.	
Chumcam dies and Tifiam succeeds.	
2517	1491
2557	1451
2579	1429
2596	1412
2622	1386
2640	1368
2656	1352
2715	1293
2736	1272
2757	1251
2788	1220
2799	1209
2818	1190
2870	1138
Tifiam is kill'd and Hanzo usurps.	
Hanzo is kill'd and Xaocam succeeds.	
Xaocam dies and Tixu succeeds.	
Tixu dies and Tiboay succeeds.	
Tiboay dies and Timam succeeds.	
Timam dies and Tife succeeds.	
Tife dies and Tipukiam succeeds.	
Tipukiam dies and Tikium succeeds.	
Tikium dies and Tikin succeeds.	
Tikin dies and Cumkia succeeds.	
Cumkia dies and Ticao succeeds.	
Ticao dies and Tifa succeeds.	
Tifa dies and Kie succeeds.	
Kie dies and an end is put to the Government in this Family.	



The Second Imperial Family.	
Year of the World.	Year before CHRIST.
2870	1138
2883	1125
2916	1092
2945	1063
2970	1038
2987	1021
Chimtam begins the second Imperial Family from Hoamti.	
Chimtam dies and Taikia succeeds him.	
Taikia dies and Votim succeeds him.	
Votim dies and Taikem succeeds him.	
Taikem dies and Siaokia succeeds him.	
Siaokia dies and Tumki succeeds him.	
Tumki	

The Third Imperial Family.	
Year of the World.	Year before CHRIST.
2887	1121
2893	1115
2930	1078
Vuvam begins the third Imperial Family from Hoamti.	
Vuvam dies and Chimvam succeeds him.	
Chimvam dies and Camvam succeeds him.	
Camvam	



# A Continuation of T A B L E the Nineteenth.

Year of the World. Year before CHRIST.

## The Second Imperial Family.

2999	1009	<i>Tumki</i> dies and <i>Taiyu</i> succeeds him.
3074	934	<i>Taiyu</i> dies and <i>Chuntim</i> succeeds him.
3087	921	<i>Chuntim</i> dies and <i>Vaigin</i> succeeds him.
3102	906	<i>Vaigin</i> dies and <i>Hotankia</i> succeeds him.
3111	897	<i>Hotankia</i> dies and <i>Zuye</i> succeeds him.
3130	878	<i>Zuye</i> dies and <i>Zufin</i> succeeds him.
3146	862	<i>Zufin</i> dies and <i>Vokia</i> succeeds him.
3171	837	<i>Vokia</i> dies and <i>Zutim</i> succeeds him.
3203	805	<i>Zutim</i> dies and <i>Nankem</i> succeeds him.
3228	780	<i>Nankem</i> dies and <i>Tamkia</i> succeeds him.
3235	773	<i>Tamkia</i> dies and <i>Puonkem</i> succeeds him.
3260	748	<i>Puonkem</i> dies and <i>Siaofin</i> succeeds him.
3281	727	<i>Siaofin</i> dies and <i>Siaove</i> succeeds him.
3309	699	<i>Siaove</i> dies and <i>Vutim</i> succeeds him.
3368	640	<i>Vutim</i> dies and <i>Zukem</i> succeeds him.
3375	633	<i>Zukem</i> dies and <i>Zukia</i> succeeds him.
3409	599	<i>Zukia</i> dies and <i>Linsin</i> succeeds him.
3415	593	<i>Linsin</i> dies and <i>Kentim</i> succeeds him.
3436	572	<i>Kentim</i> dies and <i>Vuve</i> succeeds him.
3440	568	<i>Vuve</i> dies and <i>Taitia</i> succeeds him.
3443	565	<i>Taitia</i> dies and <i>Tiye</i> succeeds him.
3480	528	<i>Tiye</i> dies and <i>Chen</i> succeeds him.
3523	485	<i>Chen</i> dies, and an End is put to the Government in this Family.

Year of the World

Year before CHRIST.

## The Third Imperial Family.

2956	1052	<i>Camvam</i> dies and <i>Chaovam</i> succeeds him.
3008	1000	<i>Chaovam</i> dies and <i>Movam</i> succeeds him.
3062	946	<i>Movam</i> dies and <i>Cumvam</i> succeeds him.
3074	934	<i>Cumvam</i> dies and <i>Tevam</i> succeeds him.
3099	909	<i>Tevam</i> dies and <i>Hiovam</i> succeeds him.
3104	894	<i>Hiovam</i> dies and <i>Tvam</i> succeeds him.
3130	878	<i>Tvam</i> dies and <i>Livam</i> succeeds him.
3181	827	<i>Livam</i> dies and <i>Sinenvam</i> succeeds him.
3227	781	<i>Sinenvam</i> dies and <i>Tevvam</i> succeeds him.
3238	770	<i>Tevvam</i> dies and <i>Pimvam</i> succeeds him.
3289	719	<i>Pimvam</i> dies and <i>Huonvam</i> succeeds him.
3312	696	<i>Huonvam</i> dies and <i>Chuamvam</i> succeeds him.
3327	681	<i>Chuamvam</i> dies and <i>Livam</i> succeeds him.
3332	676	<i>Livam</i> dies and <i>Hoeivam</i> succeeds him.
3357	651	<i>Hoeivam</i> dies and <i>Siamvam</i> succeeds him.
3390	618	<i>Siamvam</i> dies and <i>Cimvam</i> succeeds him.
3396	612	<i>Cimvam</i> dies and <i>Quamvam</i> succeeds him.
3402	606	<i>Quamvam</i> dies and <i>Timvam</i> succeeds him.
3423	585	<i>Timvam</i> dies and <i>Kienvam</i> succeeds him.
3437	571	<i>Kienvam</i> dies and <i>Limvam</i> succeeds him.
3464	544	<i>Limvam</i> dies and <i>Kimvam</i> succeeds him.
3489	519	<i>Kimvam</i> dies and another <i>Kimvam</i> succeeds him.
3533	475	This <i>Kimvam</i> dies and <i>Tuenvam</i> succeeds him.
3540	468	<i>Tuenvam</i> dies and <i>Chintimvam</i> succeeds him.
3563	440	<i>Chintimvam</i> dies and <i>Caovam</i> succeeds him.
3583	425	<i>Caovam</i> dies and <i>Guilievam</i> succeeds him.
3607	401	<i>Guilievam</i> dies and <i>Nganvam</i> succeeds him.
3633	375	<i>Lievam</i> succeeds him.
3640	368	<i>Lievam</i> dies and <i>Hienvam</i> succeeds him.
3688	320	<i>Hienvam</i> dies and <i>Xincinvam</i> succeeds him.
3694	314	<i>Xincinvam</i> dies and <i>Nanvam</i> succeeds him.
3753	255	<i>Nanvam</i> dies and <i>Chuekiun</i> succeeds him.
3760	248	<i>Chuekiun</i> is abdicated, the third Family is extinct. <i>Chuamfiamvam</i> succeeds him and begins a fourth Family.
3763	245	<i>Chuamfiamvam</i> dies and <i>Xihoanti</i> succeeds him.
3800	208	<i>Xihoanti</i> dies and <i>Ulxi</i> succeeds him.
3803	205	<i>Ulxi</i> dies and <i>Imvam</i> succeeds, who reigns 45 Days and is kill'd, and so the Family is extinct.
3815	193	The fifth Family is begun by <i>Caozu</i> .
3822	186	<i>Caozu</i> dies and <i>Hociti</i> succeeds him.
3830	178	<i>Hociti</i> dies and <i>Linben</i> succeeds him.
3852	156	<i>Linben</i> dies and <i>Venti</i> succeeds him.
3868	140	<i>Venti</i> dies and <i>Kinti</i> succeeds him.
3922	86	<i>Kinti</i> dies and <i>Vuti</i> succeeds him.
3935	73	<i>Vuti</i> dies and <i>Chaoti</i> succeeds him.
3960	48	<i>Chaoti</i> dies and <i>Sivenri</i> succeeds him.
3976	32	<i>Sivenri</i> dies and <i>Tuanti</i> succeeds him.
4002	6	<i>Tuanti</i> dies and <i>Chinti</i> succeeds him.
4008	0	<i>Chinti</i> dies and <i>Hocugaiti</i> succeeds him.
		<i>Hocugaiti</i> dies and <i>Hiopinti</i> succeeds him.



## CHAP. VII.

*The History of Sanchoniatho before the Flood compar'd with the Holy Scriptures.*

**I**N the twelfth *Table* of the preceding Chapter, I have plac'd the Genealogies of *Seth* and *Cain* together, as they are mention'd in the sacred *Scriptures*, and in *Sanchoniatho* as he is translated (a) out of *Eusebius* with proper Observations thereon by (b) the learned Bishop *Cumberland*. I shall now give a short Account of the History of the Posterity of *Cain*, as it is convey'd down to us by these Authors, and compare the same with the small Remains thereof, which we find in the holy Writings; that so we may also endeavour to fix the Times, as near as possible, even of such short and obscure Stories. And here it must be observ'd, that this *Sanchoniatho* was a profess'd Heathen, and accounted a most ancient and famous Historian, very much admir'd and made use of by the Philosopher *Porphyrius*, who was the shrewdest Adversary that ever *Christianity* met with. For he being of too great Learning to be satisfy'd with the vain Pretences of the *Greeks*, made it his Business to search after the most ancient Records to find out somewhat in them to confront the Antiquity of the *Scriptures*; but upon his most exact Inquiry he could find none of greater Antiquity than the *Phœnician* History, nor any Author, who could hand it down to us like this *Sanchoniatho*. This Author had a peculiar Advantage in this, that not only his own Time was many Centuries before all Historians, that we have extant; but also that he search'd at his own Town *Berytus* the Records, which were there deposited and kept by the *Cabiri*, appointed by *Thoth* to set down these Antiquities, before he went into *Egypt* to be King there. The Author therefore and Compiler of these Records, being confess'd by this Historian to be *Thoth* the Grandson of *Ham*, who liv'd near an hundred Years before the Flood, it is very probable, that he had this Account from his Grandfather, and possibly might have some Part thereof from *Noah*, since it is probable that he might be born about the same Time with *Salah* the Grandson of *Shem*, which was within forty Years after the Flood. And as he was not (c) only a Philosopher of the greatest Size, which those early Times afforded without the Pale of the true Church; so it is to be believ'd, that he took Care, that his Account should be such as best favour'd that Re-

ligion which he order'd to be exercis'd in that Kingdom. And accordingly it is very remarkable, that as *Moses* gives us an Account, how the Worship of GOD was kept up from the Creation of the World to his Time, that by this Method he might establish the true Religion among the *Jews*; so *Thoth* gives us an Account, how Idolatry began and increas'd from the Creation of the World to his Time, that is, first to the Flood in the Posterity of *Cain*, and afterwards in *Canaan* among the Posterity of *Ham*, that so he might the better establish it among the *Egyptians*. But here we may (f) see the wonderful Providence of GOD, that out of this eater came forth meat, and out of the Lion Honey, and the most considerable Testimones produc'd by *Porphyrius* to confute the *Scriptures* may serve to establish them; and consequently, that the Methods us'd to confirm his Pagan Religion may serve more effectually to confute it. *Moses* gives us an Account of the Creation of the World and of Man, and how GOD reveal'd his Will to our first Parents, employ'd them in daily Work, instituted the Sabbath, promis'd CHRIST to them, and taught them the Use of Sacrifices. And that after the Murder of *Abel*, *Cain* was separated from the Church of GOD, and his wicked Race mixing with the Posterity of *Shem* introduc'd all Manner of Impiety, which brought on the Flood, as a just Judgment for the same; so that here the true Worship of GOD continu'd from the Beginning, and its Antiquity is the plain Argument of its Truth. The Ancient Records of *Berytus* confute nothing of this, as indeed they could not, the History being too well known at that Time to be contradicted; but only gives us an Account of the Rise and Progress of Idolatry. And as it is natural for (g) evil men and seducers to wax worse and worse, deceiving and being deceived; so the late Original and continual Additions to it, as only mention'd by this Author might have convinc'd an unprejudic'd Reader, that the Religion was false, which he thus endeavour'd to establish.

2. *Anno Mundi* 1. *Sanchoniatho* the Heathen supposes or rather affirms (b) that the Principle of the Universe was a dark and a windy Air, or a Wind made of dark Air, and a turbulent Evening Chaos, and that these things were boundless, and had no Form nor

(a) De præparatione Evangelicâ, lib. 1. cap. 10.

(b) His *Sanchoniatho's* Phœnician History.(c) Stillingleet's *Origines Sacræ*, book 1. chap. 2. sect. 2.(d) *Cumberland*, page 42.(e) *Ibid.*(f) *Judg.* 14. 14.(g) 2 *Tim.* 3. 13.

(b) Page 1.



## Chap. VII. The SCRIPTURE CHRONOLOGY. 93

Figure. Thus in the Scriptures, (i) In the beginning GOD created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the evening and the morning were the first day.

3. Sanchoniatho. (k) But when this Wind fell in Love with its own Principles, and a Mixture was made, that Mixture was called Desire or Cupid, *Πῆγά*. This Mixture completed was the Beginning of the Making of all things, *Κτίσις*. Of this Mixture with that Wind was begotten Môt, which some call Mud, others the Putrefaction of watery Mixture, and of this came all this Building, and the Generation of the Universe. Concerning this Môt the learned Bishop Cumberland rightly judges, that it comes from the Arabick Word, which may be found in Dr. Castle's Lexicon under the Root *موت*, where the thirty third and thirty fourth Words in the Arabick are *مات* and *موت*. The Verb signifies to stomp or macerate in Water, and the Noun denotes such a Dissolution, as is made thereby. In Scripture (l) The Spirit of GOD moved upon the face of the waters.

4. Sanchoniatho. (m) Thus shone out Môt, the Sun and the Moon, the greater and the smaller Stars. In Scripture. (n) And GOD said, Let there be light, and there was light. And GOD saw the light that it was good, and GOD divided the light from the darkness. And GOD called the light day, and the darkness he called night. And the evening and the morning were the first Day. And GOD said, Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs and for seasons, and for days and for years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And GOD made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And GOD set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness. And GOD saw that it was good.

5. Sanchoniatho. (o) But there were certain Animals which had no sense, out of which were begotten intelligent Animals, and were called Zophesemin, *זופי שמי*, that is, the Spies or Overseers of Heaven, and were form'd alike in the shape of an Egg. And the Air shining thoroughly with Light, by its fiery Influence on the Sea and Earth, Winds were begotten and Clouds, and great Defluxions of the heavenly Waters. And when all those things first were parted, and were separated from their proper Places by

the Heat of the Sun, they all then met in the Air, and dash'd against one another, and so were broken to pieces, whence Thunders and Lightnings were made, and at the Stroke of these Thunders the before-mentioned intelligent Animals were awaken'd and frighten'd with the Sound, and Male and Female stir'd in the Earth and in the Sea. This is their Generation of Animals. In Scripture (p) The voice of the LORD is upon the waters; the GOD of glory thundereth. (q) And GOD said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And GOD created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every fowl after his kind: and GOD saw that it was good. And GOD blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And GOD said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And GOD made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth on the earth after his kind. And GOD saw that it was good.

6. Eusebius. (r) After these things our Author (Sanchoniatho) goes on, saying, These things are written in the Cosmogony of Taautus (that is of Thoth) and in his Memoirs, and out of the Conjectures, and surer natural signs, which his Mind saw, and found out, and wherewith he hath enlighten'd us. Afterwards declaring the Names of the Winds, as North and South, and the Rest, he makes this Epiloguc. But these first Men consecrated the Plants shooting out of the Earth, and judg'd them to be Gods, and worshipp'd them, upon whom they themselves liv'd, and all their Posterity, and all that were before them: To these they made their meat and their drink Offerings. And then he concludes. These were the Devices of Worship agreeing with the Weakness and Want of Boldness in their Minds. Here it is observable, (s) that this Author reports the first Introducers of false Worship to begin their Religion with a devotional Respect to Plants, their Food which grew out of the Ground, as to their most immediate Benefactors in the support of their Lives. It is also observable, That by The first Men cannot strictly be meant the first Pair, because the Author immediately adds, that those who were before them, liv'd on Plants. Now none can be before the first Pair strictly taken; so that he must mean more largely several Men, who liv'd in these eldest Times,

(i) Gen. 1. 1, 2. and 14 to 19.  
21, 22, 23, 24, 25.

(k) Page 2 and 4.  
(o) Page 2 and 3.

(l) Gen. 1. 2.

(p) Psal. 29. 3, 4, 5, 6, 7, 8, 9.

(m) Page 2.

(n) Gen. 1. 4, 5,

(q) Gen. 1. 20,

(r) Ut prius; and Cumberland.

(s) Cumberland, page 5 and 6.



## 94 The SCRIPTURE CHRONOLOGY. Chap. VII.

and probably whilst this very first Pair were living, tho' they themselves were guilty of no such Facts.

7. But *Sanchoniatho* not once mentioning the Providence of GOD as concern'd in the Creation of the World, or as appearing to manifest it self in the first Ages, he therefore represents the Worship paid at first to Pagan Deities, as such Devices, which only agreed with the Weakness and Want of Boldness in Men's Minds, that is, until such Time as Paganism was improv'd to a greater Perfection. But we who know, that GOD created the World and all the things therein, and that he reveal'd himself and his Will to *Adam* and *Eve*, and was also known both to *Cain* and *Abel*, can give another Account of the Rise and Progress of Idolatry, viz. not from any Want of knowledge, but from the Abuse of that Knowledge, which they had. They could have no Notions, how the World was made, and how intelligent Animals were produc'd, but either by immediate Revelation from that GOD who made them, or as it was handed down to them from such, to whom it was immediately reveal'd; so that at first they had the same Means of Knowledge in common with others. But (t) because when they knew GOD they glorify'd him not as GOD, neither were thankful, but became vain in their imaginations, and changed the glory of the incorruptible GOD into an image made like unto corruptible man, and to birds and four footed beasts, and creeping things, because they changed the truth of GOD into a lie, and worshipped and served the creature more than the creator, who is GOD blessed for ever; and because they did not like to retain GOD in their knowledge, therefore their foolish hearts were darkned, and therefore GOD gave them over to a reprobate mind, to do these things, which were not convenient. Hence we may suspect, that at the Beginning they did not pay any such devotional Respect to Plants, and that *Sanchoniatho* only inserted this Clause out of his own Head, thereby to justify that sordid and foolish Superstition of the *Egyptians*. It seems to be agreed upon by all, that *Paganism* began at first with the Worship of the Sun, as the most glorious Being which they daily beheld, of whose light and heat they did constantly partake, and by whose Influence it is evident, that all things were made to grow for their Use; and therefore when they were resolv'd to worship visible Objects, there were none so likely to attract their Devotions. After this they worshipped the Moon and the Stars, as being shining Lights in the Firmament of Heaven; and whom next to the Sun tho' they falsely worship'd, yet it was with a greater Shew of Reason, than the Worshipers of Images can pretend to. An Image is known

to be but Wood and Stone; but these being at a greater Distance from us, they could not tell what they were, and therefore might think them to be intelligent Beings, and that consequently they might be (u) the Gods which govern the World. And therefore their Devotion to Plants seems to be only (x) a consecrating them to the Sun, Moon and Stars, and other Parts of the Universe (to be protected by them from all Injuries of the Weather or Insects) and that the Sun, Moon, and Stars were the only Gods, that were then most known, and most publicly worshipped. The learned Dr. *Hyde* in his *Religio veterum Persarum* hath fully prov'd, that the ancient *Persians* were not Idolaters. And as they were the Offspring of *Elam* the Son of *Shem*; so it is most probable, that when they fell off from the true Religion of their common Parent, they fell into that false Way of Worship, which was in Use in the most early Times.

8. *Sanchoniatho*. (y) Of the Wind Colpias, and his Wife Baau (in Hebrew (z) בָּהוּ *Bobu void*) were begotten two mortals Protogonus Πρωτόγονος and Æon Αἰών (in Hebrew חַוָּה *Eve*, the Gutturals being taken away and the Termination added to make it declin'd as a Greek Word) And Æon found out the Way of taking Food from Trees. This is the first Generation of Mortals. In Scripture thus. (a) And the LORD GOD formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And (b) when the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat.

9. *Sanchoniatho*. Genealogy 2. (c) Those, which were begotten of these were call'd Genus and Genea. (Γένος and Γενεά *Cain* and his Wife, or *Cainus* and *Caina*. And thus in the civil Law *Caius* and *Caia* stand for a Man and his Wife) and they dwelt in Phœnicia. But when great Droughts came, they stretch'd their Hands up to Heaven toward the Sun; for him (he saith) they thought to be the only Lord of Heaven, calling him Beel Samin בְּעַל שָׁמַיִם, which in the Phœnician Language is The Lord of Heaven. Here seems to be the Beginning of Idolatry, of which a Worship paid to the Sun (as afterward in use among the *Persians*) was certainly the eldest Sort. And this Posture of religious Worship joyn'd with such Thoughts can import no less than a Deprecation of those violent Heats from the Sun, which was the natural Cause of such Droughts, and so occasion'd such Devotions. In the Scripture GOD curs'd *Cain* for the Murder of his Bro-

(t) Rom. 1. 21, 22, 23, 25 and 28. page 23.

(z) Gen. 1. 2.

(u) Wisdome 13. 2: (v) Gen. 2. 7.

(x) Cumberland, page 6.

(b) Gen. 3. 6.

(y) Ibid ther (c) Cumberland, page 23.



ther *Abel*, saying, (d) *When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be upon the earth. And Cain said unto the LORD, My punishment is greater than I can bear, Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid.* Accordingly, the Scorching of the Earth with violent Heats, and a Barrenness consequent thereupon seem to be but the natural Effect of this Curse. And therefore *Cain*, judging himself to be forsak'n of GOD, applies himself to the Sun, which was the immediate Cause of these Misfortunes, and dedicates the Plants of the Earth to it, as a Way to keep them secure from such Calamities for the Time to come. This seems to be about the 235<sup>th</sup> Year of the Creation, for in the Year following (e) *unto Seth there was born a Son, and he call'd his Name Enoch* (which signifies *sorrowful*) for then began men *לקרו' בשם יהוה* to call others even Creatures by the name of the LORD. It was a Cause of Mourning, that Profaneness came on so fast, and that they (f) *ascribed even to insensible Creatures the incommunicable name.*

10. Sanchoniatho, Genealogy 3. (g) *Afterward from Genus the Son of Protogonus and Æon other mortal issues were begott'n, whose Names were Light, Fire and Flame.* (Φῶς, Πῦρ and Φλόξ) *These found out the Way of Generating Fire by the Rubbing of Pieces of Wood against each other, and taught Men the Use thereof.* As *Cain* is suppos'd to be born soon after the Creation, and it was very usual to have Children in that Age of the World at about an hundred and thirty Years of Age; so, I suppose, that he might have Children much about the same Time with *Seth* the Son of *Adam*, Anno Mundi 131. But *Enoch* the Son of *Cain* could not be born so soon; because at his Birth the Family of *Cain* was so numerous, that (h) *he built a city and called it after the name of this his son Enoch*; so that we may suppose the Birth of *Enoch* the Grandson of *Adam* by *Cain* to be cotemporary with *Enosh* the Grandson of *Adam* by *Seth*, Anno Mundi 236: And that the other Sons, viz. *Light, Fire and Flame* might be born about the same Time. In this third and fourth Generation this Author gives us no Account of the Progress of Idolatry. It is plain that now it began; but he placeth it under the second Generation to make it more venerable upon the Account of its Antiquity, and it began with the Worshipping of the celestial Bodies, as mention'd before, but it went no farther. And as for this Reason the Son of *Seth* was

call'd *Enosh*, or *Sorrowful*; so the Names of the Sons of *Cain* are as remarkable, especially since it was usual in that Age to give Names to Men from something remarkable either done or invented by them, or at that Time. Thus in *Scripture* the Names of *Cain's* Son or City, which he built, was call'd *Enoch*, or a *Dedication*, as if about that Time the Plants of the Earth were dedicated to the Sun to save them from Misfortunes, and the Names of *Light, Fire and Flame* did as plainly shew the Deities, which they then began to worship. And thus the Names of (i) *Ur*, (k) *Uri*, (l) *Beor*, and (m) *Lebabim* signify *Fire and Flames*, and are mention'd in *Scripture* as Names in after Times.

11. Sanchoniatho, Genealogy 4. (n) *These begat Sons of vast Bulk and Height, whose Names were given to the Mountains, on which they first seiz'd; so from them were nam'd Mount Cassius, Libanus, and Antilibanus, and Brathys.* These Sons are call'd Κασσιος and Λιβανος. *Cassius and Libanus.* Here two Generations are suppos'd to be omitted in the *Scriptures* in the Race of *Cain*, and the (o) *Scripture* Expression, being of a different Style from the Rest of the Genealogies, seems to favour this Notion. *Cain begat Enoch, And Irad begat Mehujael and Mehujael begat Methusael, and Methusael begat Lamech.* So that these were the immediate Sons. But it is said, that (p) *unto Enoch was born Irad*, which might be equally true of a third or fourth distant Generation. The first of these, which are omitted, might be cotemporary with *Cainan*, being the fourth Genealogy from *Adam* in the Race of *Seth*, and so he might be born about the Year of the World 326. As the Mountains were call'd by their Names; so (q) *Seir*, which was a Name of *Esau* at his Birth, was given (r) to the Mountain, which he possess'd. Of this Genealogy the *Scriptures* give us this Account, (s) *There were giants in the earth in those days, and also after that, when the sons of GOD came in unto the daughters of men, and they bare children unto them; the same became mighty men, which were of old, men of renown.* The Wickedness of these Men in so early an Age of the World might occasion a Resolution taken by GOD to destroy the whole Race of Mankind; if it had not been deferr'd by the exemplary Piety which was now kept up in the Race of *Seth*. And as *Cainan* was born in that Time and in that Family, which signifies *Mourning and Lamentation*; so it seems to point out unto us, that they then mourn'd for the Iniquity of that Age, as practis'd in the other Family, and that by their Prayers and Tears this Judgment was deferr'd. And tho'

(d) Gen. 4. 12, 13, 14. (e) Gen. 14. 26. (f) Wisd. 14. 21. (g) Cumberland, page 24.  
 (h) Gen. 4. 17. (i) Gen. 11. 28. 1 Chron. 11. 35. (k) Exod. 31. 2. (l) Gen. 26. 32.  
 Num. 22. 1. (m) Gen. 10. 13. (n) Cumberland, page 24. (o) Gen. 4. 17, 18. (p) Gen. 4. 18.  
 (q) שער Gen. 25. 25. (r) Gen. 36. 8. Deut. 2. 5. (s) Gen. 6. 4.



(t) the wickedness of man was very great in the earth; yet (u) all flesh had not as yet corrupted his way.

12. Sanchoniatho, Genealogy 5. (x) On these were begotten Memramus and Hypsuramus; but they were so nam'd by their Mothers the Women of those Times, who without shame lay with any Man, whom they could light upon. Then Hypsuramus inhabited Tyre (not the Town, which was long since built in the Island; but more probably some Place, which was built near it on the Continent) and he invented the Making of Hutts with Reeds and Rushes, and with the Paper Reeds. And he fell into Enmity with his Brother Ufous, who first invented covering for his Body, made of the Skins of wild Beasts, which he could catch. And when violent Tempests of Winds and Rains came, the Boughs in Tyre being rubb'd against each other took fire, and burnt the Wood there. And Ufous having taken a Tree and broken off its Boughs, was the first who was so bold, as to venture to put it into the Sea. And he consecrated two Στήλαι ruder Stones, translated Pillars to Fire and Wind, (probably to those violent Storms, which had burnt the Wood) and he bow'd down to, or worshipp'd them, and pour'd out to them the Blood of such Wild Beasts, as had been caught in hunting. But when these (Hypsuramus and Ufous) were dead, those that remain'd, consecrated to them Πύλαι, Stumps of Wood, and Στήλαι, Monuments of Stone, and kept anniversary Feasts to them.

As the former Generation was suppos'd to be cotemporary to Cainan in Seth's Line, who was born Anno Mundi 326; so these may be suppos'd to be cotemporary with Mahalaleel, who was born Anno Mundi 396, and whose Name signifying *A Praiser of the LORD*, shews, that Religion was still kept up in the Family of Seth, notwithstanding the Degeneracy in the Family of Cain. According to this Supposition the Persons now born might, like the Ages of their Cotemporaries, live until about the Year of the World 1350, which was within a Century before Noah began to build the Ark. And after the Death of these Men their Canonizing of Saints began. Tho' the Names of these and their Cotemporaries are not mention'd in the Scriptures; yet in this Generation there are several Things remarkable. First, Their Immorality in the ordinary Prostitution of their Bodies, as a Thing common among the Women of this Line. The Consequence whereof is in (y) the Scripture said to be the Debauching of The Sons of GOD, that is, the Posterity of Seth, which was the better Line, and this brought in all Impiety and Immorality among them; so that there sprung up a wicked and strong Issue, which fill'd all the Earth with Corruption and

Violence. And it came to pass, when Men began to multiply upon the face of the earth, and daughters were born unto them; that the sons of GOD (the Children of Seth) saw the daughters of men (the Children of Cain) that they were fair, and they took them wives, of all which they chose. There were giants in the earth in those days, and also after that, when the Sons of GOD came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old men of renown. And GOD saw, that the wickedness of Men was great upon the face of the earth, and that every imagination of the thoughts of his heart were only evil continually. Secondly, Hypsuramus fell into Enmity with his Brother Ufous. Thus (z) the earth was also corrupt before GOD, and the earth was filled with violence. Thirdly, Memramus invented the making of Hutts of Reeds and Rushes and of the Paper Reeds. This shews, that the Art of Architecture was very mean in those Days, and consequently that it could not be many Ages before, when Cain built (a) the first City, and called it after the Name of his Son Enoch. Fourthly, What is recorded of Ufous, not only to have invented Cloaths taken from the Skins of wild Beasts, and to have been the first Man, that ventur'd upon the Sea in a Tree, that was blown down, and that Hypsuramus first invented the Making of Hutts of Reeds and Rushes, together with other Inventions in succeeding Generations, do all shew, that the World was then but newly inhabited according to the *Mosaical* History. Fifthly, The Progress of Idolatry is here also describ'd. The Worshipping of the Sun was begun before, and dedicating of Herbs and Plants to it, thereby putting them under its Protection; but now they proceed further. Ufous consecrated two Pillars to the Wind and to the Fire, referring to that Wind and Fire, by which the Wood there mention'd was burnt, and which was afterward attended with violent Rains. I cannot but add here the Words in the *Apocrypha*, which the Reader may compare, with what went before concerning the Rise and Progress of Idolatry, (b) Surely vain are all men by nature, who are ignorant of GOD, and could not out of good things that are seen, know him that is, neither by considering the works did they acknowledge the workmaker. But deemed either fire or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods, which govern the world. However, Ufous (c) ador'd these Monuments, and pour'd out unto them the Blood of wild Beasts, which he had took in Hunting. This seems to be the first Offering of Blood to inferior Deities. And because it is affirm'd to be the Blood

(t) Gen. 6. 1, 2, 3, 4, 5, 6, 7.  
6. 1, 2, 3, 4, 5.

(u) Gen. 6. 11, 12, 13.  
(z) Gen. 6. 11.

(x) Cumberland, page 24.  
(a) Gen. 4. 17.

(y) Gen.  
(b) Wisdom 13. 1, 2.  
(c) Cum-



of hunted wild Beasts, who were kill'd upon the Spot, and so could not be preserv'd alive to be slain at these Monuments, and of whose Blood there could hardly be gott'n any Quantity to be pour'd out of Bowls or Basons; therefore we may infer, that he offer'd some Part of their Flesh with their Blood, yet partly contain'd in their Arteries and Veins, and so dropping out of their Limbs. And since there is no Reason to doubt, but as he offer'd a Part; so he also eat a Part of what he had thus taken in Hunting; so this is the first Example of eating Flesh before the Flood; after which GOD granted Leave to *Noah* to use such Food. But we must observe, that it was granted with a Restriction, *(d)* *Flesh with the blood thereof, which is the life thereof, shall ye not eat.* Which antient Law seems to intimate, that the wild Antediluvian Sons of *Cain* had fall'n into the Barbarity of *ἀμωφύλας* the eating of raw and bloody Flesh, forbidden therefore to *Noah* and his Posterity both in the Case of Sacrifices and of ordinary Diet to prevent all Correspondence with their savage Practices. And as *Moses* gives us *(e)* an Example of an earlier Sacrifice made to the true GOD by *Abel* of the Firstlings of his Flock; and there is no Doubt but that *Adam* had sacrific'd long before, thereby representing *(f)* *the lamb of GOD, who was slain from the Foundation of the world,* and that he was at first cloath'd with the Skins of Beasts thus slain; so these *Pagans* offer'd the same Methods of Devotion to these false Gods, which they had formerly heard to have been paid to the true one.

13. Sanchoniatho, Genealogy 6. *(g)* *After many Years from the Generation of Hypsuranius (which is the fifth) came Agreus and Halius the Inventors of the Arts of Hunting and Fishery, from whom Huntsmen and Fishermen are nam'd.* Here we may observe, that the Connexion *(h)* of this Generation with that which goes before it is more ambiguously express'd than any other in the whole Pedigree by these Words *χρόνους ὑπερὸν πολλοῖς* after much Time. But as all the Antediluvians, *Noah* excepted, mention'd in the Scripture had their Children mention'd before they were two hundred Years old; and yet *Noah* was five hundred Years old before the Birth either of *Shem*, *Ham* or *Japhet*; so if we allow such a Space as about five hundred Years for the long Time mention'd by Sanchoniatho, then as the former Generation might be born about the Year 396; so this Generation might be born about the Year 900, 896 or rather 875, and so they might be cotemporary with *Lamech* the Father of *Noah*. In the Scripture we have no more of this Generation than the Name *(i)* *Irak.* As Hunting was begun in the former Generation; so it was improv'd

and grown more common in this, and their Method at that Time was only with Nets. The Greek names us'd in this and other Generations are only a Translation of Eastern Names of the like Signification, and it is possible, that they were of the same Signification with *Sidon* in after Times given to one of *Canaan's* Sons, who built the City of *Sidon* near to *Tyre*. For the Word *ῥῖς* in Hebrew signifies both Hunting and Fishing, and the Word *(k)* *Bethsaida* a Town near *Jordan*, is no other in Sense than *The Place of Fishing.*

14. Sanchoniatho, Genealogy 7. *(l)* *Of these were begotten two Brothers, the Inventors of Iron and the forging thereof. One of these call'd Chrysor (whom he affirms to be Hephaestus or Vulcan) exercis'd himself in Words and Charms and Divinations, and he found out the Hook, Bait and fishing Line, and Boats slightly made; and he also was the first of all Men that sail'd. Wherefore he also was worshipp'd after his Death for a God, and they call'd him Diamychius; and some say, that his Brothers invented the Way of making Walls of Brick.* If we allow the same Distance between this sixth and seventh Generation in the Line of *Cain*, as is between the sixth and seventh Generation in the Line of *Seth*, which is between *Jared* and *Enoch*, or 162 Years, then we may conclude these to have been born about the Year 1037, or about twenty Years before the Birth of *Noah*. But of this more will be said afterward. In Scripture we have no more of this Generation than the Name *Mekujael.*

15. Sanchoniatho, Genealogy 8. *(m)* *Afterward from this Generation came two Brothers, one of which was call'd Technites, that is, The Artist; the other, Geinus or Autochthon, The Home born Man of the Earth. These found out the Way to mingle Stubble or small Things with the bricky Earth, and to dry them with the Sun, and so made Tiling.* If here we also allow the same Distance between the seventh and eighth Generation in the Line of *Cain*, as between the seventh and eighth Generation in the Line of *Seth*, which is between *Enoch* and *Methuselah*, or 65 Years, then we may conclude these to have been born about the Year 1102, or about five and forty Years after the Birth of *Noah*. In Scripture we have no more of this Generation than the Name of *Methusael.*

16. Sanchoniatho, Genealogy 9. *(n)* *By these were begott'n others, one of which was call'd Agrus a Field, and the other Agrouerus or Agrotus an Husbandman, who had a Statue, which was very much worshipp'd, and a Temple carry'd about by one or more Yoke of Oxen in Phoenicia. And among the People of Byblus he is eminently call'd Hypsistus, or the greatest of the Gods. These found out*

*(d)* Gen. 9. 4. so in Exod. 12. 9. and Levit. 1. 7. 13, 14.  
*(g)* Cumberland, page 26. *(h)* Cumberland page 242.  
compar'd with Matth. 4. 18, 19, 20, and Mark 1. 16, 17, 18.  
berland, page 27. *(n)* Cumberland, page 27.

*(e)* Gen. 4. 4. *(f)* Revel. 13. 8.  
*(i)* Gen. 4. 18. *(k)* John 1. 44,  
*(l)* Cumberland, page 26. *(m)* Cum-



## 98 The SCRIPTURE CHRONOLOGY. Chap. VII.

how to make Courts about Men's Houses, and Fences, and Caves or Cellars. Husbandmen and such as use Dogs in hunting derive from these. And they are also call'd Aletæ or Titans, and a little after, (o) Hyppistius dying in Fight with wild Beasts was consecrated, and his Children offer'd Sacrifices and Libations to him. If we allow here also the same Distance between this eighth and ninth Generation in the Line of Cain as between the eighth and ninth Generation in the Line of Seth, which is between Methuselah and Lamech, or 187 Years, then we may conclude these to have been born about the Year 1289, or 232 Years after the Birth of Noah. In Scripture we have this Account of Lamech the Son of Methusael, that, (p) he first brought Polygamy into the World, of which he repented, when he saw the cursed Effects, which follow'd his Example.

17. Sanchoniatho, Genealogy 10. (q) From these were begotten Amynus and Magus, who shew'd Men to constitute Villages and Flocks. And (r) about this Time was first invented the Building of a compleat Ship, or Πλοῖον. If we allow the same Distance between this ninth and tenth Generation in the Line of Seth, which is between Lamech and Noah, or 182 Years, then we may conclude these to have been born about the Year 1471 or 414 Years after the Birth of Noah. These might therefore be contemporary with the Children of Lamech of the Race of Cain, of which the Scripture gives us this Account, (s) And Lamech took unto him two wives, the name of the one was Adah, and the name of the other was Zillah. And Adah bare Jubal, he was the father of such as dwell in tents, and of such as have cattle. He is not said to be the Father of all, because Amynus and Magus had such Flocks as were brought home to the Villages; but he was the first, who had Tents for the Conveniency of Herdsmen and Shepherds, who before liv'd in Huts made of Reeds and Rushes, and of the Paper Reeds. And his brother's name was Jubal; he was the father of all such as handled the harp and organ. Now as Nature sets the Pattern for Art to imitate; so the Original of vocal Musick must be suppos'd to be as ancient as the other; and according to the Opinion of the Eastern Nations it came from the same Family. This is the Reason (as a learned Arabian hath long since observ'd, that (t) a Song in the Syriack Language is call'd (u) Cinta, and a Girl, who is a Singer, is in the Arabick call'd (x) Cainat. And it is farther observable, that each of the three Letters in the Hebrew Word קַיִן or Cain are preserv'd intire in both these Languages, that so we might more certainly know, from whence these Words were deriv'd, and from whence vocal Musick

was deriv'd also. And Zillah, she also bare Tubal-cain, not the Inventor of any Art, but the Improver of it, and the Bringer of it to Perfection; and thus he might be the Instructor, or as it is in the Hebrew, the Whetter on of every artificer in brass and iron. And the sister of Tubal-cain was Naamah. I shall only add the Words of (y) a very learned Prelate, who speaking of Ham saith on this Occasion. Give me leave also to suggest that Plutarch tells us, that some call'd his Wife Nemaus; which I cannot read, but the Word Naamah comes to my Mind, and I cannot chose but ask, Was not this the famous Woman, of whose Birth alone in all Cain's Line Moses takes notice of, and saith, that she was the Sister of Tubal-cain, and the last Person mention'd in that Line? If she was the Wife of Ham, we may give a very probable Reason for his falling into Idolatry, notwithstanding his Father was so free from it. This Wife taken out of the Idolatrous Line of Cain before the Flood might seduce him afterward, as the idolatrous Wives of Solomon withdrew that wise Man from following the Steps of his Father David. There are Reasons to believe, that this Generation, in which Naamah was, liv'd in the Time of the Flood, when Ham was married. And it is not probable, that Moses would have noted this Woman rather than any other of Cain's Line, if she had not been a Person of great Fame in the World. According to the above Computation Ham might be born, when Lamech the Father of Naamah was about three hundred Years old, and therefore Naamah might be born at an agreeable Age to be the Wife of Ham. Neither can the early Deaths in the seventh and ninth Genealogy be any Objection; because Hyppistius died a violent Death in the ninth Generation. And as for Chrysur in the seventh, he might be cut off by GOD in the Midst of his Age, for particular Reasons. And tho' some may live to a great Age; yet nothing is more common, than for their contemporaries to die young.

18. As (z) Jabel is recorded by Moses, to be the father of such as dwelt in tents, and of such as had cattle: so it is probable, that the Rechabites took up the Custom from them, of which the Prophet Jeremiah (a) gives us the only Account, viz. That Jonadab the son of Rechab their father commanded them, saying, Ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house nor sow seed, nor plant vineyards, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land, where ye be strangers. Accordingly they obey'd the voice of Jonadab the son of Rechab their father in all that he

(o) Cumberland, page 29.  
berland, page 26.

(p) Gen. 4. 19, 23, 24.

(q) Gen. 4. 19, 20, 21, 22.

(r) Cumberland, page 27.

(s) Cum-

Pocokianâ, page 8, 9,

(u) קַיִן.

(x) كَيْنَات.

(t) Abu'l Pharagii Historia Dynastiarum editione

(y) Cumberland, page 107.

(z) Gen. 4. 20.

(a) Jerem. 35. 5, 6, 7, 8, 9, 10, 11.



charged them, to drink no wine all their days, they, their wives, their sons, nor their daughters. Nor to build houses for them to dwell in. Neither had they vineyard, nor field nor seed. But they dwelt in tents, and obeyed and did according unto all that Jonadab their father commanded them. But when Nebuchadnezzar king of Babylon came up into the land of Canaan, they agreed to come up together to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians, and so they intended to dwell at Jerusalem, till the Danger was over. Now these Rechabites (b) were not any religious Sect, as some pretend, but were begun by a mere civil Ordinance founded upon a national Custom. For (c) the Rechabites were of the Race of the Family of Hobab the Kenite Moses's Father in Law. And these Kenites were Midianites, and the Midianites were Dwellers in Tents from the Beginning. This may be prov'd, First, because the *Arabians* were such both then, and still are at this Time. Secondly, The *Ishmaelites* and *Midianites* dwelt together, insomuch that their Names are confounded in *Scripture*, or interchangeably us'd the one for the other. Thus (d) those Merchants to whom Joseph was sold, are promiscuously call'd sometimes *Ishmaelites*, and sometimes *Midianites*, as if they were both one People; as indeed they both descended from Abraham, the one by his Handmaid Hagar, and the other by his second Wife Keturah. So (e) the *Midianites*, whom Gideon vanquish'd are call'd *Ishmaelites*. They had golden earrings (saith the Text) for they were *Ishmaelites*. Now it is evident from *Scripture*, that the *Ishmaelites* or *Hagarenes* us'd to dwell in Tents. Thus (f) it is said, that the *Reubenites* in the Days of Saul made War with the *Hagarites*, who fell by their hand; and dwelt in their tents throughout all the east land of Gilead. Besides, those famous *Scenite Arabians*, mention'd (g) so often in *Scripture*, and call'd *The Tents of Kedar* were of the *Ishmaelites*. Such therefore as the *Ishmaelites* were, such may we also suppose the *Midianites* to have been, who dwelt with them. And to put it quite out of Doubt, we have so much told us in *Scripture*, in (h) the Prayer of Habakkuk, I saw (saith he) the tents of Cushan (or Arabia) in affliction, and the curtains of the land of Midian did tremble.

19. This Custom of their Nation and Country was still observ'd by that *Midian* Tribe of the *Kenites* (of whom was the Father in Law of Moses) after they came to live in Canaan with the *Israelites*. And thus (i) Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the *Kenites*, and pitch-

ed his tent unto the plain of Zaanaïm, which is by Kedesh. And they seem'd to have retain'd this Manner of Living, partly to be a Badge or Cognizance of the Nation from whence they were descended; and partly to live the more securely in the Land, where they were Strangers, either from the Envy of the *Jews* at Home, or Danger of Enemies abroad, to whom by this Means they should be the less subject, as having neither Houses to be burnt, nor Lands to be taken from them; but only Cattle wherewith they liv'd, and Tents which they remov'd hither and thither, as Opportunity serv'd for Pasture to feed them. In this Manner Abraham and the Patriarchs liv'd, whilst they sojourn'd as Strangers in the Land of Canaan, and in Imitation of whom it is probable, that this Custom was deriv'd to the *Midianites*, who were also the Children of Abraham.

20. However in Length of Time it seems probable that those *Kenites*, allur'd by the more pleasant Living of the *Israelites*, began to change this Custom of their Ancestors, which occasion'd Jonadab the Son of Rechab a famous *Kenite* to renew it again, and bind his Posterity to observe it: and to that End he forbade them altogether to drink any Wine, lest the Desire thereof might occasion them to plant Vineyards, and to build Houses as the *Jews* did, and so to forsake the Custom of their Nation; as perhaps the too great Use of Wine had before caus'd many of them so to do. For it is certain that Jonadab only renew'd that, which his Ancestors had observ'd long before he was born. So that in short, it was no Order of Religion, which they bound themselves to, but only the keeping up of a civil Custom, and therefore when the *Romanists* urge the Example of the *Rechabites* to warrant their affected Poverty and Abstinence us'd by some Orders of Men among them; they may add if they please, the Example of the wild *Arabians* and *Tartars*, who at this Day live in the same Manner, and which will be as much to their Purpose as the other.

21. From hence we may also observe the Rise and Progress of Idolatry in the antediluvian Age. Cain paid the first false Adoration to the Sun, and consecrated the Plants to him, thereby to put them under his Protection, and this was about the Birth of Enosh. Ussus born about the Year 396, and of the fifth Generation consecrated two Monuments of Stone to the Fire and Wind, and he bow'd down to them, and worshipp'd them, and pour'd out to them the Blood of such wild Beasts as he had taken in Hunting. After his Death, which might probably be in the twelfth Century, he had Worship paid to

(b) Mede's Discourse on Prov. 30. 8, 9. in his Works, page 127. (c) 1 Chron. 2. 55. Num. 10. 29. Judg. 4. 11. (d) Gen. 37. 25, 28. (e) Judg. 8. 24. (f) 1 Chron. 5. 10. (g) Psal. 120. 5. Jerem. 49. 28. (h) Habak. 3. 7. (i) Jud. 4. 11. 1 Chron. 2. 55. according to St. Hierome.



him, and was one of the first Men, which we read of, who was consecrated and honour'd with Pillars in Commemoration of him, and joyn'd with Adoration and Bowing down to them as such. But after the Death of *Tubal-cain* or *Vulcan*, which might probably be in the fifteenth Century, he was worshipp'd as a GOD, which is more than is affirm'd of any before him; so that now Idolatry came in like a Flood, and this forc'd God to pass the Sentence of their final Destruction. And much about this Time *Hypsisius*, dying in a Fight with wild Beasts, was consecrated, and his Children offer'd Sacrifices and Libations to him. So that now every Family seems to set up for Gods of their own, which might soon increase the Number.

22. To this we may also add, that every Trade doth now consecrate Gods for their own Worship (as it was also with the Pagans in later Ages) of which there are two remarkable Instances, *viz.* the Smiths and Husbandmen; and they seem to deify the first Inventors of their respective Arts. Thus *Chrysor* in the seventh Generation, being the Inventor of Iron and the Forger thereof, was ador'd for a God by those of the same Art in the ninth, and without Doubt by the Direction and Promotion of *Tubal-cain*. His Name *Chrysor* comes from the Hebrew Verb חרצ to *whet* on, to *sharpen*, and to *act fiercely* in what a Man is about. Hence comes the Participle חורץ, which we render an *Artificer*, Χρυσός beaten or cut Gold is acknowledg'd to be deriv'd from hence, and here we may observe, that they were willing not only to acknowledge him as a God, but also to call themselves by his Name. Thus *Tubal-cain* was לוטש כל חורץ a *Whetter on of every Chrysor* or *Artificer*, not only to improve their Trade; but more probably to adore the first Inventor thereof for their greater Credit and Reputation; and perhaps with this View, that as those in the fifth Generation, who deify'd the *Fire* and *Wind*, were afterward deify'd by others; so it might fare with him. And it is evident, that so it happen'd; for (k) *Vulcanus*, the God, who was afterwards worshipp'd under this Denomination, as the God of the Smiths, is the same with *Tubal-canus* only by a common and easy change of *B* into *V* being Letters of the same Organ, and casting away the first Syllable, as from γάλακτος *lactis*, and from ἀγρα τῶν *rura*.

23. Neither were the Husbandmen backward in imitating such a vile Example, as it is evident from *Agrus* and *Agrouerus* in the ninth Generation, who had a much worshipp'd Statue or Idol, the first of this Sort that we read of, and a Temple, which was also an Original carried about by one or more Oxen in *Phœnicia*; and among the People of *Byblus* he is eminently call'd *The greatest*

*of the Gods*. Something like to this, was (l) among the *Philistins* the Successors to the old *Phœnicians* in their Religion and Abode, when they sent back the Ark of GOD upon a new Cart, and order'd it to be ζυγοποιήμενον, or drawn by two milch Kine. This Ark was the Epitome of the Tabernacle or the moveable Temple of GOD, and is sent back in this Manner by the Order of the *Canaanitish* Priests. Like to this also was (m) that of *Moloch*, and of his Star *Chium* or *Remphan*, of which (n) St. *Stephen* saith, that the *Israelites* carried them in the Wilderness to bow down unto them or to worship them. This Idolatrous Practice they us'd there, as common both to *Egypt* and *Canaan*, and including both the Worship of an immortal GOD, of a Planet, and of a mortal consecrated Man, which was the Summe of all Idolatry. The Names of the Men, who are thus deify'd, are Ἄγρος and Ἀγροῦς, which signify Gods of Husbandry, as *Pan*, and *Pales*, and *Sylvanus* among the *Greeks* and *Romans*, and Oxen are very agreeably employ'd to draw their Tabernacle, because they were the eldest Servants in Husbandry. Thus *Plutarch* mentions not only *Pan*, but also *Aroueris*, as a most ancient Deity among the *Egyptians*, whose Country was near, and their Religion and Parentage from *Ham* was the same with that of the old *Phœnicians*. And as these Men liv'd in the ninth Generation; so there is no Reason to doubt, but that their Consecration as Deities, and their Images and Temples were made in the tenth Generation, immediately before the Resolution of GOD to destroy them all with a Flood. The Men, whom *Sancho-niatho* names in this Generation, are *Amynus* and *Magus*, and their Names are likely to signify such an idolatrous Practice; *Amynus* seeming to signify a Defender from Enchantments, and *Magus* a Sorcerer. And tho' the Words were capable of a more favourable Construction; yet in those lowest Dregs of *Cain's* Race we may believe the worst that the Words can bear. So that in this last Generation idolatrous Falling off from GOD, and violent Practices toward Men were grown to such a Height, that GOD resolv'd to destroy them all, and accordingly forewarn'd *Noah* to save himself and his Family by building of an Ark. And so the Race of *Cain*, who propagated such Impieties, were all swept away by the Flood. And therefore it is evident, that tho' *Sancho-niatho* was so far from intending to write such an Account as might agree with *Moses*, that he openly owns other and opposite Teachers, and his whole Intention was to propagate Idolatry; yet there is nothing contain'd in his Works, but what may be of Use, if rightly apply'd, to vindicate the Creation, the History of the World, and the Worship of the true GOD which *Moses* mentions.

(k) Vossius *de Idololatriâ*, lib. 1. cap. 16: Judæorum, lib. 3. cap. 3. per totum.

(l) Cumberland, page 247.

(m) Spencer *de Ritualibus*

(n) Act. 7. 43.



CHAP. VIII.

*Of the Place of Paradise.*

HAVING thus giv'n an Account of the History of *Sanhoniatho*, and compar'd it with that of *Moses*, I should now proceed to give a farther Account of the antediluvian Age, as far as we have any Footsteps thereof especially among the Eastern Historians. But before I treat on this Subject, it is necessary to fix the Place of the World, where our first Parents *Adam* and *Eve* were settled, when they were first created, which was in *Eden*, and often call'd the Garden of *Paradise*. And this I suppose to have been on the east Side of the *Tigris* and opposite to the Place, where the Tower of *Babel*, or the City of *Babylon* was afterwards built. For the Proof whereof *Moses* must be our principal Guide, who saith, that (a) *the LORD GOD planted a Garden eastward in Eden, and there he put the man, whom he had formed.* Here he tells us, that this Garden was in *Eden*, of which the Prophet *Amos* seems to take notice, (b) when he divided *Syria* into three Provinces, the first of which he calls *Damascus* the second is the Plain of *Aven*, and the third is the House of *Eden* call'd *Calosyria*, or the hollow *Syria*, because the Mountains of *Libanus* and *Antilibanus* take all the Length of it on both Sides, and make it look like a deep Valley. But this is not the *Eden*, which *Moses* mentions, because it did not lie eastward from *Judea*, or from the Desert of the *Amorites*, where *Moses* was, when he wrote those Books, but northward; and it lay so near to these Parts; that it could not be so unknown to the *Israelites*, as to oblige *Moses* to be particular in Describing the Place where it was. We must therefore bend our Course eastward to find it out. The next Country to *Judea* was *Arabia petrea* or the *Stony*; but here *Moses* himself was, when he wrote this Story. The next, which lay eastward to that, was *Arabia deserta*, or the *desert*, both which Countries in Respect of the Unfruitfulness of them, could not be this Garden of *Eden*; neither have the *Arabians* any such Rivers, as are here express'd, which run out of their Country; and therefore *Eden* must of Necessity lie eastward from those Places, and if we travel much farther that Way, we soon come to *Chaldea*, and to a Part of the River *Euphrates*, which *Moses* mentions, on the Banks whereof the City of *Babylon* is known to stand. But because *Eden* is only nam'd in *Genesis* by it self, and only describ'd by its Fruitfulness and by the Rivers, which are near it, therefore it will be conve-

nient to seek for it first in other Places of *Scripture*, where it is better describ'd by the Addition of its neighbouring Nations. In the Speech of *Rabshekah*, where he personates *Senacherib*, it is (c) thus describ'd, *Have the gods of the nations deliver'd them, which my fathers have destroyed, as Gozan, and Haran, and Rezepb, and the Children of Eden, which were in Telassar.* And *Ezekiel* (d) thus prophecies against the *Tyrians*, *They of Haran and Canneh and Eden the merchants of Sheba, and Ashur and Chilmad were thy merchants.* In the first of these Texts *Rabshekah* speaks of several Parts of the *Babylonish* Empire, which fell from the Obedience of *Senacherib* in his Life Time, and were utterly separated from the *Assyrian* Monarchy after his Death, as *Gozan*, and *Haran* and *Rezepb*, and the Children of *Eden*, which were in *Telassar*. These at that Time made a feeble Resistance against the *Assyrians*, tho' they were almost conquer'd by them. But it appears plainly, that after the Death of *Senacherib*, and after his vast Army, (which was commanded by *Rabshekah* and lay before *Jerusalem*) was miraculously destroy'd by the Angel of *GOD*, those Nations, which before were much discourag'd, took Heart again, and freed themselves from that Subjection, to which they before were liable; and *Merodach Baladan*, who was then King of *Babylon* sent to *Hezekiah*, both to congratulate the Recovery of his Health, and his Victory obtain'd over the *Assyrians*. After which Overthrow *Senacherib* himself was slain by his own Sons in the Temple of *Nisroch* his God, and *Esharhaddon* his Son reign'd in his Stead as King of *Assyria*; whilst *Merodach Baladan* reign'd in *Babylon* over those Countries which had revolted from the other Empire. When he sent his Ambassadors to *Jerusalem*, King *Hezekiah* shew'd them all his Treasures, which afterward invited the Kings of *Babylon* to undertake the Conquest of the Land of *Canaan*, and reduce that Government under the *Babylonian* Empire. But when the Wars between *Babylon* and *Assyria* began to break out, the *Assyrians* took an Island in the *Euphrates* almost on the west Side of *Babylon*, which they endeavour'd to fortify, and call'd it *Telassar*, which in the *Hebrew* Language signifies *A Garrison* or a Fortification of the *Assyrians* designing thereby to streighten the *Babylonians*. But the Children of *Eden*, who dwelt near it, forc'd them to surrender the Fort, and afterward kept the Possession of it, and made it much stronger so as to be a

(a) Gen. 2. 8. (b) Amos 1. 5. (c) 2 Kings 19. 12. Isai. 37. 12. (d) Ezek. 27. 22, 23, 24, 25.  
D d Bulwark



Bulwark against the *Affyrians* and a Security from their Incurſions on that Side, and it is probable, that they call'd the adjacent Country, where the Children of *Eden* dwelt, by the ſame Name. This is the ſame Place, which *Amianus Merceſſinus* in (e) the Hiſtory of *Julian* calls *Thilutka* inſtead of *Telaffir* (which might very eaſily be done ſince אֶתֶר *Atter* or *Atbur* was the *Chaldean* Name of *Affyria*) who deſcribing the exceeding Strength of it, ſaith, that it is ſeated in an Iſland of the *Euphrates*, upon a ſteep and unafaultable Rock, inſomuch as *Julian* the Emperor durſt not attempt it, and therefore it was a convenient Place for a Garriſon againſt the *Affyrians*, being alſo a Paſſage out of *Mefopotamia* into *Babylonia*, and in which the *Edenites* of the Country adjoining were lodg'd to defend the ſame. This Place *Ptolomy* (f) calls *Terdata*, having *Reſeph* (which he calls *Reſpha*) and *Canneb* (which he calls *Thelbecanneb*) on the right Hand, not far from whence is alſo found the City of *Manucanneb* upon the *Tigris*, and all theſe are ſeated together in the ſame Manner as the Prophets *Iſaiab* and *Ezekiel* and the Author of the Books of the *Kings* have plac'd them.

2. There is alſo another Expoſition, which (g) the learned give of (h) theſe Words of *Mofes*, *And the LORD GOD planted a garden בְּעֵרְן בְּקֶרֶן in Eden on the eaſt ſide thereof*. So that if we can but find out the Country of *Eden*, let it be either large or ſmall, but eſpecially the eaſt Side thereof, then we ſhall certainly know the Situation of the Garden of *Paradiſe*.

3. Our firſt Guide in this Inquiry muſt be that River, which is the moſt known of any that were parted from thence, and this is the River *Euphrates*; a River which is frequently mention'd in *Scripture*, and in moſt Hiſtorians, not only Oriental, but alſo both *Greek* and *Latin*, and by all Geographers, who treat of *Aſia*, and a River which conſtantly kept its ancient Name in all theſe Languages without any Alteration. The Name of this River (i) originally ſignifies *fruitful*, or *making fruitful*, or *increaſing*, and therefore will more naturally lead us to that Garden, whoſe Name ſignifies *Delight* and *Pleaſure*, and where (k) the LORD GOD cauſed to grow out of the ground every tree, that is pleaſant to the eyes, and good for food. In going from *Canaan* toward the River *Euphrates* the firſt remarkable Place is the great City of *Damaſcus*, which is ſituated in ſuch a wonderful and fruitful Soyl, and ſo ſweet and temperate an Air, that (l) they who deſcribe it ſay, that it may be de-

ſervedly call'd, as it is by many Writers, the *terreſtrial Paradiſe*. But this is to place it at too great a Diſtance from the other Rivers, which *Mofes* mentions. When we are come to *Euphrates*, there is a neceſſity of paſſing over the River, in order to come to the other Rivers, which are to be joyned with it, and then we come directly into *Mefopotamia*, a Country water'd with the *Euphrates* on the South Side, and with the *Tigris* on the North, and which hath its Name in the *Greek* from lying between them both. This is reckon'd as fruitful as any Country in *Aſia*, and the farther we go on toward the Eaſt, the more fruitful it is. In paſſing along the *Tigris* we come to the great City of *Nineveh* built by *Nimrod* on the Eaſt Side of that River, where it bends Southwardly, on the Weſt Side whereof (as *Benjamin* the Jew ſaith in his *Itinerary*) is plac'd the City of *Maſul* the Metropolis of that Country, which from thence takes the Name of מוּסוּל (m) in the *Arabick* Language, and is alſo call'd *Aſbur*, or *Aſſur* the great, which gave the Name in *Hebrew* to all the Country of *Affyria*; and certainly that muſt be a very fruitful Soyl, which is able to maintain two ſuch large Cities, between whom there was only a Bridge over the River *Tigris*, which open'd a Communication to each other. It is obſervable, that *Nineveh* is no other than נִינְוָה the Habitation of *Ninus* the Son of *Nimrod*, and it is more evident, becauſe he was there worſhipped as a God by the Name of *Bel*, who built the City, and called it by the Name of his Son *Ninus*, as *Cain* had before built a like City, and call'd it after the Name of his Son *Enoch*. And as he fix'd it for the Habitation of his Son, ſo we may ſuppoſe, that he fix'd it in the moſt fruitful and pleaſant Country, that he could meet with. But as here are only two of theſe great Rivers, and they are not yet met; ſo we muſt go farther yet to meet with the other two.

4. In going on farther we come to the Place, where the *Tigris* and *Euphrates* joyn, and make one very large Stream, on the Weſt Side whereof lies the Country of *Babylonia* and *Chaldea*, and on the Eaſt Side the Country of *Suſiana*, and this we may ſuppoſe to be the River, which went out of *Eden* to water the Garden, becauſe as there were two Streams, which came into it; ſo it parted into two more, which emptied themſelves into the *Persian Gulph*, incloſing the Iſland of *Teredon*, now called *Baſſara*.

5. This was firſt diſcover'd by *Calvin*, who ſaith, (n) that it was a certain Country, and not extended throughout the whole World. And then he adds, That (o) it is not of any

(e) *Lib.* 24. (f) *Aſiæ Tab.* 4. (g) *Morinus in Bochartus's Geographica Sacra, page 13.*  
 (h) *Gen.* 2. 8. (i) See *Leuſden's Onomasticum Sacrum.* (k) *Eden comes from an Hebrew Verb,*  
*which ſignifies to live deliciously, and from whence the Greek Word εὐδαιμονία is deriv'd.* (l) *Gabriel Sionita*  
*and John Heſronita the Maronites in their Treatiſe concerning ſome of the Cities the Eaſt added to the Geogra-*  
*phy of S.arif Ebn Edris. chap. 3.* (m) *Gen.* 2. 14. 2 *Kings* 19. 36. 1 *Chron.* 1. 17. and 2 *Chron.* 28.  
 16, 20. (n) *Comment. in Gen.* 2. 8. (o) *Comment. in Gen.* 2. 10. &c.



great Consequence, whether Adam was plac'd before the Confluence of these Rivers toward Babylon and Seleucia, or in the upper Part; it is sufficient, that he dwelt in a Country well water'd. And it is not hard to tell how this River is divided into four Heads. For there are two Rivers, which come together into one, and then they separate again into two more. And at last he concludes, That the saying of Moses is plain (and not allegorical, as some would have it) that the Garden of which Adam was the Possessor, was water'd by a River, which pass'd that Way, and was afterward divided into four Channels. Thus far Calvin, to whom Bochartus and others agree, and which I mention more at large, because he was the first Person, who made this Discovery.

6. To this may be added, that as the Country of Eden and Garden of Paradise was certainly a very fruitful Country; so all ancient Authors, who treat of Babylonia, give it the same Character. Herodotus, who was an Eye-witness of it, saith, that (p) where Euphrates runs out into Tigris, not far from the Place where Ninus is seated, that Region was of all, that he had seen, the most excellent. And he adds afterward, It is so fruitful in bringing forth Corn, that it yieldeth two hundred fold, the leaves of Wheat and Barley being almost four Fingers broad. As for the Height of Millet and Sesame they are even in length like unto Trees, which (saith he) although I know to be true; yet I forbear to speak hereof, well knowing that those things, which are reported of its Fruitfulness, will seem very incredible to those, who never were in the Country of Babylon. They have commonly in all their Country Palm-Trees growing of their own accord, the most of them bearing Fruit, out of which they make both Meats and Wine and Honey, ordering them as the Fig-Trees. To these three (q) Strabo adds a fourth Excellency of this Palm-Tree, that it also yields Bread, and particularly confirms the Testimony of Herodotus in these Words, The Fields in the Neighbourhood of Babylonia, yield three hundred Grains for one, and the Palm-Tree alone is sufficient for the Support of Life, since Bread, Wine, Honey, Vinegar, and woven Garments of many Sorts are made out of it; and there is a Copy of Persick Verses, in which it is reported to yield three hundred and sixty several Commodities. Others tell us, that from this Tree there is drawn a Kind of fine Flax, of which the People make their Garments, and of which in the East-Indies they make Ropes for their Ships. And particularly Athanasius in the Life of Antonius the Monk, confesseth, that he received a Garment made of this from Antonius himself, which he brought with him out of this

Country. So that those Trees, which are so much admir'd in the East-Indies, do grow in the Plains of Babylon of their own accord, and are as common as any Trees in the Field. And he farther adds, That there are Palm-trees, which grow naturally over the whole Country. Pliny saith, (r) that the Babylonians cut their Corn twice, and seed it the third Time, or otherwise it would only produce Leaves, and thus a barren Soyl brings forth Profit fifty Fold in the Harvest, and repays the diligent Husbandman an hundred and fifty. Neither is there any great Difficulty in watering it to a considerable Distance. For it may be easily water'd by the Tigris and Euphrates, which makes it very plentiful, and leaves no Mud behind it like the Nile in Egypt. And Quintus Curtius (s) describing this Country, when Alexander came toward it, adds, that as Men travail on the left Island of Arabia, which is so famous for Plenty of sweet Odours, there lies a champion Country between the Tigris and Euphrates, which is so fruitful and fat a Soyl, that they are said to drive the Cattle from the Pasture, lest they should breed Distempers by too much Plenty. And Niger also saith, That the Babylonians cut their Corn twice every Year. And therefore as Lot came with Abraham out of Chaldea or Mesopotamia, so it is probable that this Country was in his Mind, when it was said of him, that (t) Lot lifted up his Eyes, and beheld all the plain of Jordan, that it was well water'd every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, or as the land of Egypt as thou comest unto Zoar.

7. But the Scituation of Eden as near to the City of Canneh (which was also call'd Chalneb) is still more plain from the Account, which (u) Moses himself gives us of it, who saith, that Nimrod began to be a mighty one in the earth. And he was a mighty hunter after Dominion and Government before the LORD, insomuch that it is said as a common Proverb in the eastern Countries to describe an ambitious and a tyrannical Man, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel or Babylon and Erech, and Accad and Calneh in the land of Shinar. And out of that land he went forth westward into Assyria, as the Margin of our English Bibles doth rightly express it, and built Nineveh, and the city Rehoboth and Calah, and Resen between Nineveh and Calah: the same is a great City. Here Moses shews the first Composition of the Babylonish Empire, and what Cities and People were subject to Nimrod, as Erech, Accad and Calneh in the Land of Shinar. So that this Valley of Shinar is that Tract of Land, which was afterward call'd Babylonia and Chaldea,

(p) Clío. Lib. 1. Sect. 193. (q) Lib. 16. (r) Lib. 18. cap. 17. (s) Lib. 5. Sect. 1. (t) Gen. 13. 10. (u) Gen. 10. 8, 9, 10, 11, 12.



## 104 The SCRIPTURE CHRONOLOGY. Chap. VIII.

and it is still more plain from (x) the Words of *Moses*, *And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there, and there they built the Tower of Babel.*

8. It is now Time to see what farther Light we can have in this Matter from the Prophet *Ezekiel*, who saith that (y) *Tyrus* was a merchant of the People for many isles; and accordingly (z) the merchants of *Sheba* and *Raamah* were her merchants, they occupied in her fairs with the chief of all spices, and with all precious stones and gold. *Haran* and *Canneh* and *Ed'n*, the merchants of *Shebah*, *Assur* and *Chilmad* were her merchants. These were her merchants in all sorts of things, in blue cloaths and brodered work, and in chests of rich apparel bound with cords, and made of Cedar among her merchandise. Among these which were concern'd with *Tyre* (a) *Persia* is reckon'd as one of the first. And it hath ever been the Custom, (b) that the *Persians* conveigh'd their Merchandise to *Babylon* and to those Cities, which were upon the *Euphrates* and *Tigris*, and from thence transported them into *Syria*, and so to a proper Port of the *Mediterranean* Sea; as in ancient Times the City of *Tyre*, so since to *Tripoly* and now to *Aleppo*, from whence they embarked them at the Port of *Alexandretta* in the Bay of *Ifficus*, now call'd *Laiazzo*. Now the Prophet *Ezekiel*, in the Description of the Magnificence of *Tyre*, and of the exceeding great Trade, which it had with all the People of the East, with whom they had Commerce, doth also mention what Commodities every Country yielded. And having counted the several Countries and People, he adds the particular Trades, in which each of them was employ'd. That *Arabia felix* being a very rich Soil for Cattle, and all the Princes of *Kedar*, where Flocks were very plenty, (c) traded with her in lambs and rams and goats. That (d) the merchants of *Sheba* and *Raamah* were her merchants with chief of all spices, and of all precious stones and gold. Now these are indeed the Riches, which *Persia* and *Arabia felix* did afford; and because *Sheba* and *Raamah* are those Parts of *Arabia*, which bordered upon the Sea, call'd *The Persian Gulph*, therefore did those Nations vend such Spices, sweet Gums and Pearls, which were the Product of their own Country, and having also a Trade with their Neighbours in *India*, they had from them all Sorts of Spices and Plenty of Gold. The better to convey all these Commodities to that great Market of *Tyre*, and to receive from them in Exchange the Product of those Countries, and especially such Goods as were brought thither by Sea from *Europe*, the *She-*

*bans* or *Arabians* enter'd by Boats by the Mouth of *Tigris*, and from the City of *Teredon* (built or enlarg'd by *Nebuchadnezzar*, and now call'd *Balsara*) sent up all those rich Mercandises from thence to *Babylon*. From thence they went along the great River *Euphrates*, as far as it bended westward, and afterward by a Branch thereof within three Days Journey of *Aleppo*, which was formerly call'd *Hierapolis*, and then they pass'd over Land to *Tyre*, as they did afterward to *Tripoly*, and so from thence to *Alexandretta*. Now the Merchants of *Canneh*, who were also call'd *Schenitæ* both by (e) *Pliny* and (f) *Strabo*, and whom the Prophet *Ezekiel* joyns with *Eden*, inhabited farther up the River, and receiv'd this Trade from *Arabia* and *India*, besides those proper Commodities, which they themselves had, and which they receiv'd out of those Parts of *Persia*, which lay nearest to them. *Pliny* placeth the *Schenitæ* upon the River *Euphrates*, where it begins to be fordable, which is towards the Borders of *Syria*, and after it ceaseth to be the Bounds of *Arabia deserta* on the north Side, and where the River *Euphrates* turns back from the Desert of *Palmirena*. For those People of *Canneh* inhabited both the Borders of *Euphrates* stretching themselves from their own City of *Canneh* in *Shinar* westward along the Banks of that River as far as the City of *Thapsacus*, where *Ptolomy* also placeth the Foords of *Euphrates*; and this also agreeth well with the Description of them by *Strabo*, who saith, That the Merchants, which travail from *Syria* to *Seleucia* and *Babylon*, take their Way by the *Schenites*. *St. Hierome* by *Canneh* understands *Seleucia*, which is seated upon the *Tigris* and not far from *Euphrates*, and which took that Name from *Seleucus*, who made thereof a most magnificent City. This *Seleucia* (as *Appian* and others tell us) was anciently call'd *Chalanne*, the Name by Time and Mixture of Languages being chang'd from *Chalneh* or *Canneh* to *Chalanne*, of which Name there are two other Cities standing in a Triangle with *Seleucia* and almost the next to it, viz. *Thelbecanneh* and *Mann-canneh*, the one a little to the West of *Seleucia*, and the other opposite to it, where these Rivers of *Tigris* and *Euphrates* are ready to joyn. Which therefore of these the ancient *Canneh* was (they being all three within the Bounds of the Valley of *Shinar*) is uncertain; but it is an evident Sign not only of the Importance of the Place, but also of the certain Seat thereof, that so many Cities did retain the Name for so many Ages after, with some Additions for Distinction sake, as is known also to be the Custom of other Countries.

9. As therefore *Shinar* and *Babylonia*

(x) Gen. 11. 2. &c. (y) Ezek. 27. 3. (z) Ezek. 27. 22, 23, 24. (a) Verse 10. (b) Sir Walter Raleigh's History of the World. Book 1. Chap. 3. Sect. 9. (c) Ezek. 27. 21. (d) Ibid. Verse 22. (e) Lib. 6. Cap. 26. (f) Lib. 16.



were the same Country, and *Canneh* in the Beginning of *Nimrod's* Greatness, before he had subdu'd any distant Countries, was one Part of his Dominion, and also nam'd by *Moses* to be in *Shinar*; so it is evident that *Canneh* was adjoining to *Babylonia*, which also the Prophet *Ezekiel* joyns with *Eden*, as Merchants who traded with the *Tyrians* in the same Manner of Merchandise, and consequently as near Neighbours.

10. The next City joyn'd with *Eden* is *Haran*, the Place where *Abraham* sojourn'd. It is call'd *Haran* in *Hebrew* and *Charran* in *Greek*, especially by the *Septuagint* and by *St. Stephen*, who told the Jews (g) that the GOD of glory appeared to our father *Abraham* when he was in *Mesopotamia*, before he dwelt in *Charran*. Hence it was call'd *Carræ* in *Latin*, and as it lay nearer to *Judæa* and other Places of Note, and it is frequently mention'd in the *Scriptures*, as lying in the Road from *Mesopotamia* to *Judæa*; so the Situation of it cannot be doubted of. The *Roman* Authors (h) make it famous for the Death of *Craſſus* and the Overthrow of his Army there. It only directs us to the Country of *Eden*, as it lay not far out of the Road from thence to *Aleppo* and *Tyre*, and therefore the Merchants of all these Parts could have a better Communication with each other, which is the Reason that *Asshur* or *Assyria* is also nam'd, as being the Country, through which they must travel.

11. There are three other Countries also nam'd, viz. *Sheba*, *Raamah* and *Chilmad*. Concerning these we may observe, that *Moses* tells us, (i) that the Sons of *Ham* were *Cush* and *Misraim* and *Phut* and *Canaan*. And the Sons of *Cush* were *Seba* and *Havilah* and *Sabtah*, and *Raamah* and *Sabtecha*. And the Sons of *Raamah* were *Sheba* and *Dedan*. And *Cush* begat *Nimrod*. Now there were four Nations, which had the Name of *Seba* or *Sheba*, which they took from the Name of their first Founder, according as *Moses* mentions them. The first of them was *Seba* the (k) Son of *Cush* and Grandson of *Ham*, whose Name is written in *Hebrew* with a *Samech*, and all the Rest with a *Shin*. The second was *Sheba* the (l) the Son of *Raamah* or *Rhegma*. The third was the (m) Son of *Jocktan* the Son of *Shem*; and the fourth was (n) a Grandson of *Abraham* by his Son *Jockshan*. The first and the second were seated by the *Persian* Sea, and the third near the *Red-Sea*, from whence came the Queen of *Sheba* to visit *Solomon*; and the fourth were seated in the very Entrance of *Arabia felix*, as *Strabo* tells us, who saith, that they and the *Nabatei* were the very next People to *Syria*, and were wont to make Excursions upon their Neighbours, as they did upon *Job*, whilst the rest were a People giv'n

to Trade. The *Sheba* which the Prophet *Ezekiel* mentions, was the second of these, or the Son of *Raamah*, because he joyns them both together; as they lay contiguous to one another, and carried on a Trade to *Babylon*, and so to *Tyre*. At the Dispersion from *Babylon* (o) *Raamah* or *Rhegma* took that Part of the Country which adjoin'd to *Shinar* on the North Side, and to the *Persian Gulf* on the South Side, which was afterwards call'd *Raamah* and *Sheba* from the Father and the Son, who possess'd it. So that *Sheba* was that Tract of the Country, which parted *Arabia deserta* from *Arabia felix*, and which joyn'd to the Sea, where the *Tigris* and *Euphrates* fall out, and render themselves to the Ocean. This Part and the neighbouring Country *Strabo* (p) calls *Catubria*, where the best Myrrhe and Frankincense is gather'd, and this People have an Interchange of Trade with *Elana* lying on the East side of the *Persian Gulf*. By this it appears, who were the *Sabeans* spoken of by the Prophet *Ezekiel*, and said to have been the Merchants of *Tyre* for Gold and Spices and precious Stones, of which they had not only Plenty of their own, but were also furnish'd from that Part of *India* call'd *Elana* for Exchange of their *Aromaticks* and other proper Commodities. For (saith *Strabo*) *Eratosthenes* affirms, that in the Beginning of the *Persian Gulf* there is an Island, in which there are many precious Pearls bred, and in others very clear and shining Stones.

12. These People of *Sheba* the Prophet *Ezekiel* names with those of *Eden*, because they inhabited upon the Outlet of the same River, upon which the Children of *Eden* were plac'd; and so those of *Sheba* toward the Sea Coast and upon it, pass'd up the Country by *Tigris* and *Euphrates*, being joyn'd in one main Stream, and so through the Country of *Eden*, which was bounded on one Side by *Tigris*, thereby the better to convey their Merchandise toward *Tyre*. And as the Cities of *Haran* and *Canneh* lie on the West and North West Sides of *Eden*; so is *Raamah* and *Sheba* on the South, and *Chilmad* on the North East. For *Chilmad* is a Country in the upper *Media*, as appears by the *Chaldee* Paraphrase, which Country by the Geographers is call'd *Choromitena*, by the Change of *L* into *R*, which Alteration the Likeness of Letters doth often produce in such Words, as are out of the *Hebrew* into the *Chaldee* Language.

13. Thus have we found out the Country of *Eden* by the neighbouring Countries, which lie round it. To this may be added, that the Name of *Eden* is also found in Places near those Parts. In the two Epistles sent to the Pope by the *Nestorian Christians*, which inhabited *Mesopotamia* in the Year 1552, they

(g) Act. 7. 2. (h) Thus *Lucan* in his *Pharsalia*, lib. 1. ver. 104, 105. — miserando funere *Craſſus* *Assyrias* *Latio* maculavit sanguine *Carras*. (i) Gen. 10. 6, 7, 8. (k) Gen. 10. 7. (l) Gen. 10. 7. (m) Gen. 10. 28. (n) Gen. 25. 3. See *Bishop Patrick* on these Texts. (o) Sir *Walter Raleigh's* History of the World, Book 1. Chap. 1. Sect. 9. (p) Lib. 1.



## 106 The SCRIPTURE CHRONOLOGY. Chap. VIII.

speaking of the Island of *Eden* in the River *Tigris*, or at least *Tigris* in both of these Epistles is call'd *The River of Eden*. *Masius*, who translated these Epistles into *Latin*, saith in his Preface, that it is commonly call'd *Gozoria*, and it is ten Miles in Circuit, and was sometimes wall'd round about. And that above the River not far beyond this Island, there is the City of *Hazan Cepha* or *The Strong Rock*, and that below it, it hath the City of *Mosel*, which is not above twelve Miles distant from it. The *Arabians* describe it thus, That it is the Name of a City and a Country, which joyns *Mesopotamia* and *Babylonia* (situate on the Eastern Bank of *Tigris*, to which *Ninreth* is opposite in the East, and hence the whole Country of *Mesopotamia* in the *Arabick* Language is call'd *مصر* or *Mausel*.

13. Besides, other Authors make mention of the City of *Adana* upon the *Euphrates*; and the Name of *Eden* was in the Time of *Amos*, tho' he speaks not of *Eden* in the East, but of the *Eden* in *Celofyria*; And tho' it is certain that none of these Places was the very Place of Paradise; yet it plainly shews the Opinion of the Men in the East and in ancient Times, that *Eden* and *Paradise* were in those Parts, and therefore they give this Name to such Cities, on purpose to bring the Travellers thither to spend their Money, and to report when they came Home, that they had seen the Place where the Garden of *Eden* anciently stood.

14. As therefore we are come so near to the Garden of Paradise by the Help of other Guides; so by the Description, which *Moses* gives us (q) we may find the Place with a greater Certainty. He saith, that the LORD GOD *planted a garden eastward* either from the Land of *Canaan*, or from the Place, where *Moses* tarried, when he wrote this Book, as *Babylonia* is known to be, *and there he put the man, whom he had formed. And out of the ground made the LORD GOD to grow every tree, that it is pleasant to the sight and good for food.* It was in a most pleasant Country, where there naturally grew the greatest Variety of the choicest Plants, Flowers and Fruits to gratify at once the Sight, Taste and Smell. And such a Country *Babylonia* was. And there were Rivers, by which it was well water'd, and of which there was a great Plenty in those Parts. *And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.* (r) These Words afford us such a Key to open to us the Place, where this Garden was planted, that one can scarce doubt whereabout it was. For the Garden lay in the Country of *Eden*, and we are directed to find that out by this remarkable Circumstance, that *a river went out of it.* Which doth not signify, that the Spring

of the River was in *Eden*, but that the River ran through that Country into the Garden to water it. The Garden therefore was a Part of the Province of *Eden*, and was water'd by that River, which came from it. The only Difficulty is to find what River this was. Now there is a River on the east side of *Babylon* running from North to South, which is sometimes call'd *Phasitigris*, or by a compounded Word *Phison* and *Tigris*, on the North Part, where the two great Rivers *Tigris* or *Hiddekel* and *Euphrates* joyn, and so make this one great River; and afterward on the South Part, it is divided into two other Rivers, namely *Pison*, and the other call'd *Gihon*, which both empty themselves into the *Persian* Gulf, and these will appear to be the Rivers, which *Moses* mentions, and which ran along to water the Garden. Now it may be observ'd, that *Moses* doth not say, that this River runs through the Garden, neither is it probable, that our first Parents at that Time could go from one Side of it to the other, but only that the River ran to water the Garden, which might effectually be done if it ran on one Side of it, and Channels might be commodiously cut from thence into other Parts for that Purpose. So that the only remaining Difficulty is, Whether the Garden lay on the East or the West of this River. And that it lay to the Eastern Part of it is evident from *Moses's* own Words (s). When our first Parents were driven out of Paradise GOD *placed at the east of the garden of Eden cherubims*, to keep them from returning back again. But had the Garden been on the west Side of the River, the *Cherubims* must have been plac'd on the west Side of the Garden for this Purpose, or if he had gone over the River, there would have been no need to place any *Cherubims* there at all, since the River alone would have prevented his Return. And that which renders this the more certain is, that this River for its Breadth, Depth, and rapid Stream, occasion'd by the joyning of so many Rivers which ran into it, excelling the *Rhine* or the *Danube*, must needs have hinder'd our first Parents from going out of the Garden eastward, if they had had their Habitation in the western Part of it, since they had neither Bridge nor Boat to cross over the River, as having not the least occasion for either. (t) It is said that after *Cain went forth from the Presence of the LORD he dwelt in the land of Nod on the east of Eden.* But if *Adam* had liv'd westward of it, and had been driv'n westward out of it, which then must have been the only Way that he could have gone, *Cain* could not have gone to the east of *Eden*, without passing through *Eden* it self; and we cannot but suppose, that in such a Case he would have settled in that Country without crossing so dangerous a River to seek for unknown, and both less pleasant and less fruitful Habitations.

(q) Gen. 2. 8. to 15.

(r) Patrick upon Genesis.

(s) Gen. 3. 24.

(t) Gen. 4. 16.



15. And now it is very easy to comment on these Words of *Moses*, when he describes the Scituation of Paradise. *A river went out of Eden to water this garden*, and so ran along the west Side of it, and Part of the Work, which *Adam* and *Eve* was employ'd in, was to cut Ditches and Channels from this River for this Purpose. *And from thence*, that is, above and below this Garden *it was parted, and became into four heads*, two above the Garden on the North Side, and two below it on the South Side. Here *Moses* doth not mean Springs, for they are not said to be parted from Rivers, but from Mountains and other Places, where they begin, and to run into Rivers, Lakes or the Main Ocean; but he only speaks of the Beginning of their Division from this first grand Stream, and which we commonly call the *Mouth* of a River, or according to the Eastern Phrase the Head of the River. If the Beginning of the Water be out of a Fountain, then is the Fountain tak'n for the Head; if it is out of a Lake, then the Lake is tak'n for the Head; and if any Branch is separated and divided from a main River, then where that Branch doth first bound itself with new Banks, that Part of the River where the Branch forsakes the Main Stream, is call'd the Head of that River. So that tho' we have no Accounts of the Eastern Bounds of *Paradise*, yet it was bounded on the West by a long River, it extended it self southward to the Place, where this River parts it self into two others, and on the North to the Place where two Rivers unite and so make this one. And of these four Rivers,

16. *The Name of the first is Pison*. This is that Branch which runs westerly, and being nearer than the second to the Place where *Moses* wrote on the other Side of *Jordan* is first mention'd by him. It is call'd (u) *Phison* by the Son of *Sirach*. It is a long Time since both this River and *Gikon*, which is the next, have lost these Names; for the *Greek* and *Roman* Writers call them still after their Parting by the Name of *Euphrates* and *Tigris*, which were the Names that they had before they met. However *Xenophon* calls it *Physeus*, in which the Name of *Physon* is plainly retain'd, and which continu'd 'till the Time of *Alexander* the Great. For *Quintus Curtius* commonly calls the *Tigris* it self by the Name of *Phasis*, and saith, that it was so call'd by the Inhabitants thereabout. This in all Probability was at first the Name of this other River *Pison*, tho' in length of Time the Name was extended beyond what is meant at first. However we need not be at a Loss in finding out this River, since *Moses* tells us, that *this is the same River, that compasseth the whole land of Havilah*, and therefore if we know where this

Country was, we certainly know the River *Pison*, which encompasseth it on one Side. Now there is a Country of this Name, which stretcheth it self from *La ybute* and so on Southward into that Part of *Arabia felix* which borders upon this Stream. There (as *Bochartus* (x) observe.) *Pliny* call'd *Cacaelai*. *Eratosthenes* in *Strabo* saith, (y) that the *Nabataei*, *Chaulotæi* and the *Agariæ* lay near to *Arabia felix* from the City of the Heroes as far as *Babylon*, and in *Dionysius* they are plac'd in the same order. But that which makes it more plain is, that the *Isbmaelites* (who inhabited *Arabia deserta*) are (z) describ'd by *Moses* that *they dwelt from Havilah as thou goest toward Assyria, unto Skur, that is before Egypt*, גורלן scilicet ויפול. And his lot fell, or when (a) *Abraham* sent him to take a Possession in the East Country, the Lot which fell to him happen'd to be near or in the presence of all his brethren, the Sons of *Abraham* by *Keiurab*. And *Saul* in after Times found them in the same Scituation, when (b) *he smote the Amalekites from Havilah, until thou comest to Skur, which is over against Egypt*. So that they were bounded by *Euphrates* on the North and by the River on the East. This is also a Country, where there is Gold. For nothing is more famous than the Gold of *Arabia*, where *Diodorus Siculus* (c) saith, that it is digg'd up in great Lumps, as big as a Chestnut. And the gold of that land is good. It is very excellent. For the abovemention'd Author saith, that it is of such a flaming Colour, that it adds much to the Lustre of the precious Stones, that are set in it. There is *Bdelium*. This most probably is a Pearl; and as Part of *Havilah* contains some Part of *Arabia*, which lies toward the *Persian Gulph*; so it is observable that at *Catipha* there was a great fishing for Pearl. The *Manna* also wherewith the *Israelites* were fed in the Wilderness is describ'd (d) to be round like the *Coriander Seed*, and of the Colour of *Bdelium*, and in another Description of it *Moses* (e) tells us, that it was white; so that it was of the Shape and Colour of Pearls. There is also the *Onyx Stone*. Some reckon the *Hebrew* Word to signify the *Sardonyx*. But let it be which it will (f) we are told, that that Part of the Country was famous for both.

17. *The name of the second river is Gihon*. There are no Footsteps of this Name, which have been yet discover'd by learned Men; but we are directed to find it out by the Country, which it is said to compass. For this is the same River that compasseth the whole land of *Ethiopia*, or rather, as it is in the *Hebrew*, the whole land of *Cush* according as it was scituated in the Time of *Moses*. Many People mistaking *Cush* for *Ethiopia* have look'd upon

(u) Ecclus. 24. 25. (x) Lib. 4. Cap. 11. (y) Lib. 16. pag. 767. (z) Gen. 25. 18. (a) Ibid. (b) 1 Sam. 15. 7. (c) Lib. 2. Pag. 93. Editione Hen. Stephani. (d) Num. 11. 7. (e) Exod. 16. 14. (f) Salmasius in his Exerc. Plin. Page 562. and 563.



this River to be the River *Nilus* in *Egypt*, and mistaking *Havilah* for that Part of the *East-Indies* have look'd upon *Pison* to be the *Ganges*; but this is to make the Garden of *Eden* to contain the greatest Part of *Asia* and Part of *Africa*, and so it could not be describ'd by any Rivers at all as parting from it, or it might have been describ'd by hundreds more. But this is so wild an Imagination, as to deserve no Confutation. There was another Country call'd *Cush*, which without Doubt was (g) plac'd in *Arabia* near the *Red-sea*, in the South Part of *Judæa*, and in the Road from thence to *Egypt*, in which there are several Rivers, as *Besor*, which runs into the *Mediterranean Sea*, *Rhinocorura*, which runs into the *Sorbonian Lake*, and *Cotys*, by which *Cambyfes* came from *Babylon* into *Egypt*, and was also so near the *Midianites*, as to be joyn'd with them by (h) the Prophet, who said, *I saw the tents of Cushan, or Cush in affliction, and the curtains of the land of Midian did tremble.* Of this the Prophet *Isaiak* speaks thus. (i) *Wo to the land of Egypt shadowing with wings, where there are many Ships which spread their Sails like Wings, and which is beyond the rivers of Cush, as Egypt really was, tho' not beyond the Rivers of Ethiopia, but rather on this Side of them.* It was (k) this Kingdom, which *Tirhakah* was King of, when he came out against *Senacherib* King of *Assyria* after he had departed from *Lachish*, and was warring against *Libnah*. It was (l) this Kingdom of *Cush*, which *Zera* was King of, when he came up against *Asa* King of *Judah* with a very great Army, and with three hundred Chariots, which had been impossible for either of them to have done, if they had been Kings of *Ethiopia*, unless they had conquer'd and overran *Egypt*, which lay in their Way. Besides we are also told, (m) that when *Asa* had vanquish'd this *Zera* and all his Army, he pursu'd them unto *Gerar* and *sinote* and spoil'd all their cities, which were round about *Gerar*, which City all allow to be plac'd in *Arabia Petraea* and near the South Part of *Judæa*. And when the Prophet *Ezekiel* threaten'd an utter Destruction to *Egypt*, he said (n) *I will make the land of Egypt utterly wast and desolate, from the tower of Syene, which stood upon the Nile in the West Part of Egypt, not even to the borders of Ethiopia, which were adjacent to it, but even to the Borders of Cush, as it is in the Hebrew, which lay on the Red-sea toward the Eastern or opposite Part of the same Country.* But tho' this Country was thus call'd in later Ages, yet it is most probable, that it was not so call'd in the Time of *Moses*, because in all his History of the Travels of the Patriarchs into *Egypt*, or of the Children of *Israel*s going out from thence

the Name of this Country is not once mention'd. We must therefore seek for it nearer to *Babylon*, and especially nearer to the River *Pison*. And we must also seek for the ancient Country of *Cush* among the rest of his Brethren, and especially near to his Son *Havilah*, whose Families lay on the West Side of the River *Pison*. Accordingly, Sir *Walter Raleigh* finds a Place call'd *Chaduca* or *Chusca* on the West Side of the River *Gihon*, which I take to be the Reason that made him mistake one of these Rivers for the other, and it is very probable, that this was the ancient Seat of *Cush* among his Children. But when *Joktan* and his eleven Sons seated themselves in *Arabia deserta*, or when *Abraham* had sent *Ishmael* and his Children by *Keturah*, to (o) take Possession of those Countries, and had by this Means streighten'd the ancient Inhabitants, or rather when *Nimrod* the Son of *Cush* began the *Assyrian* Monarchy, and went out from *Babel*, and built (p) *Erec* or *Arecca* on the East Side of the River *Phison* among the Posterity of *Shem*, and *Accad* also in the Country of *Sittacene* to secure his Interest on that Side, and *Chalne* on the Northern Parts of *Babylonia*, and went forward into *Assyria* to distress another Branch of *Shem*'s Family, and there built *Nineveh* and other Cities to secure his Conquests, that then *Cush* his Father, willing to secure what his Son had gotten, went with some of his Family to the other Side of *Gihon*, and seated themselves in the Champion Country round about *Erec* or *Arecca*, and thus it happen'd that the Name of *Cush* was soon lost in *Babylonia* or *Chaldea*, but retain'd in *Elam* or *Persia*. Tho' therefore there are no Footsteps of the Name of the River *Gihon* remaining in that Country, as yet found out by learned Men; yet we are directed by the Country (which it is said to compass or exclude from the rest of *Ham*'s Posterity, and the Western Parts of *Asia*) to take it to be the Eastern Stream, which arose from the Parting of the *Euphrates* and *Tigris*, as *Pison* was the Western. This therefore is the River, which runneth along by the whole land of *Ethiopia* or *Cush*, who in this Manner happen'd to be seated more eastward than the Rest of his Sons *Havilah*, *Sheba* and (q) the rest, upon the Borders of this River. For as when People began to spread themselves they first kept as near to great Rivers as they could, for the better Communication one with another; so there was a greater Necessity for *Cush* to do the same, that in Case he should be attack'd by the Posterity of *Elam*, in order to regain the Country which was unjustly taken from them by his Son *Nimrod*, the rest of his Children might be at hand to afford him sufficient Succour and Assistance in due Time. It is therefore probable that he gave that Name to

(g) Prolegomenon 15 in *Bibliis nostris Polyglottis*, linguâ *Æthiopicâ*, Page 97. (h) Hab. 3. 7.  
 (i) Isai. 18. 1. Zech. 3. 10. (k) 2 Kings 19. 8, 9. Isai. 37. 8, 9. (l) 2 Chron. 14. 9, and 16. 8.  
 (m) Verse 13, 14, 15, 16. (n) Ezek. 29. 10. (o) Gen. 25. 6, 18. (p) Gen. 10. 10, 11, 12.  
 (q) which are mentioned, Gen. 10. 6, 7.



the Country of *Susiana*, which the *Greeks* call *Kiosia Cissia*, and it is now call'd by the *Persians* *Chuzestan* or the Province of *Cush*. So that here we must seek for this River *Gihon*, and here we can find none, which can claim the least Pretence to it, except that which is already mention'd.

18. *And the name of the third river is Hiddekel.* This River is call'd by *Daniel* (q) the great River *Hiddekel*, and it can be no other than the *Tigris* itself, which (as *Pliny* saith) was call'd *Diglito* in those Parts, where its Course was slow, and where it began to be rapid, it took the Name of *Tigris*. And the *Arabians* call this River *دجلة* from the *Hebrew* Word *Hiddekel*, as they do in the Version of (r) this Text of *Moses*, and (s) in other Places. And *Rauwolf* in his Travels, (t) saith, That when he was at *Carach* in the Confines of *Media* (which was something more than an hundred Years ago) *Tigris* was then call'd *Hiddekel* in their Language. However, it is farther describ'd, by its going before *Assyria*. The *Hebrew* Word *קדמת* which we translate toward the east may only signify over against as deriv'd from *קד* before; and the *Septuagint*, who knew best the Situation of the Country and the Nature of the Language, only renders it by *κατέναντι τῆς Ἀσσυρίας* over against, or before *Assyria*. And it is certain, that *Tigris* did run before *Assyria*, for *Nineveh* the chief City of that Country did stand upon the East Side of that River. And if we consider the Place where *Moses* wrote, there was no going from thence into *Assyria* without crossing first the *Tigris*, which ran along before it. So that the Situation of *Hiddekel* exactly agreeing with *Tigris*, it seems past all Doubt, that these are two different Names for the same River.

19. *And the fourth river is Euphrates.* There is no Doubt, but that the River, which is call'd in the *Hebrew* *Pherath* is the same which hath for many Ages been call'd *Euphrates*. This lay the nearest to *Judea*, and the Course of it was so well known in those Days, that *Moses* did not think it necessary to describe it. This and the *Tigris* sprung out of one Mountain, viz. *Niphates* in *Armenia*, *Tigris* springing out of the Southern Part, and *Euphrates* out of the Northern Part, where they turn about and hold different Courses, *Tigris* running by the North Part of *Mesopotamia* and *Euphrates* by the South Part, from the Course of which Rivers the Country took its Name, as lying in the Middle between them; and so *Euphrates* run along not only by *Babylon*, but also in another Stream to the Northward of it, until it was joyn'd with the River *Tigris* opposite to the North Part of the Garden of *Paradise*.

20. From hence it is evident, that there were Mountains and Rivers before the Flood, and consequently that the Earth was not perfectly round before the Creation, nor the Flood

occasion'd by the breaking in of the Plain Superficies, and letting out an Inundation of Waters, as some have imagin'd. The same Rivers, which point out to us the Bounds of *Paradise* at the Creation, remain'd in the very same Places after the Flood. There is no Doubt, but it was a great Comfort to *Noah*, and that (u) it is mention'd by *Moses* as such, that after a long Fatigue, when the Ark swam upon the Waters, at last, the tops of the Mountains were seen; but if he had not known that they were Mountains (and he could have known it, if he had not seen such before) it could have been no Satisfaction, but rather a Surprise. The Flood is (x) thus describ'd, that the rain was upon the earth forty days and forty nights, and the waters increased accordingly, first to cover the earth, then the ark swam upon the face of the waters, then all the high hills which were under the whole heaven were covered, and after that the Waters were fifteen cubits higher than the highest Mountains; and this would be a strange Description, if there had been no such Thing before. Besides *Solomon* speaking of the eternal Son of GOD, and his having an Existence before the Creation of the World, describes it thus, (y) *I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. When he had not as yet made the Earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heaven I was there: when he set a compass upon the face of the depth. When he established the clouds above: when he strengthened the fountains of the deep. When he gave to the sea his decree, that the waters should not pass his commandment; When he appointed the foundations of the earth; Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him.* And all this plainly shews, that the Heavens, the Earth, the Seas, the Mountains, and the Hills were all created at the same Time. And therefore as on the third Day of the Creation (z) the waters of the Earth were gathered together into one place, and the dry land did appear, and accordingly GOD called the dry land earth, and the gathering together of the waters he called seas; so the other main Parts of the Earth were plac'd at the same Time in the same Order, in which we now behold them.

21. Lastly, What hath been said in this Chapter, will also help to explain that (a) remarkable Passage of *Moses* concerning the Habitation of *Cain* and his Posterity. *And Cain went out not voluntarily, but by the Force of the Divine Curse from the presence of the LORD, from the Family of Seth and from those People in whom the true Worship of GOD continu'd, and to whom he frequently*

(q) Dan. 10. 4. (r) Gen. 2. 13. (s) Dan. 10. 4. and Ecclus. 24. 25. (t) Part 2. Chap. 9. (u) Gen. 8. 5  
(x) Gen. 7. 17, 18, 19, 20. (y) Prov. 8. 22 to 31. (z) Gen. 1. 9, 10. (a) Gen. 4. 16, 17.



appear'd in a gracious Manner; *and he dwelt in the land of Nod.* He dwelt as a Stranger in the Country, which had the Name of *Nod* from his wandering up and down like a Vagabond, restless and moveable from one Part to another for a considerable Time. This Country lay *on the east of Eden.* He still went on Eastward from that Country where *Adam* was settled, when he was thrust out of *Paradise.* *Adam* did not go far from thence, having a longing desire to return thither again, insomuch that the *Cherubims* were plac'd by divine Providence to keep him out. *Cain* went farther into that Tract of Ground where the *Nomades* afterward dwelt, or rather into that Part, which was call'd *Susiana*, and at this Day *Susan.* *And Cain knew his wife, and she conceiv'd and bare Enoch, and he builded a city, and call'd it after the name of his son Enoch.* Who this Wife was when *Cain* married her is not particularly mention'd. It is probable, that he was marry'd to her before the murder of *Abel*, because afterward every one would abhor the Thoughts of being so nearly related to such a Murderer, to one who was accurs'd of GOD, and condemn'd accordingly to be a Fugitive and a Vagabond. It is also most probable that she was his Sister by our first Parents *Adam* and *Eve*, and not one of their Grandchildren, because they were the (b) Parents of *all living*, and besides those whose Names are mention'd in *Scripture*, they had (c) several sons and daughters, and it is usual and most agreeable to marry with Persons of near an equal Age; neither can we suppose that any would be long in a single State, when there were so few Persons in the World, and they had so lately a particular Command from GOD to increase and multiply that so they might replenish the

Earth and subdue it. However, *she conceived and bare Enoch.* As this Name signifies a *Dedication*, so we may conclude that he was born at the Time, when *Cain* fell off to Idolatry, and dedicated the Plants and Fruits of the Earth to the Sun, which was at the same Time that *Enosh* the Son of *Seth* was born, whose Name signifies sorrowful, because *then Men began to call other things by the name of the LORD*, and to ascribe unto Stocks and Stones or other insensible Creatures, the incommunicable Name: And as this was in the two hundred and thirty sixth Year of the World; so by this Time the Posterity of *Cain* became very Populous, insomuch, that *he builded a city and called it by the name of his Son Enoch.* It may reasonably be presum'd, that the City of *Shusan* or *Susan* was afterwards built upon the Ruins of this City, where there was the Royal Palace of the Kings of *Persia*, and from whence the whole Province was call'd *Susiana*, because it lay Eastward from the Garden of *Eden* upon the River *Eleus* call'd (d) *Eulai* by *Daniel*, and where *Cain* was stopt in his Flight from the Presence of the LORD, that he could go no farther. And indeed when People first began to spread themselves, they built their Cities as near to great Rivers as they could for the better Communication one with another and for affording mutual Succour, and especially where they could not want Water, and where for this Reason the Earth was much more fruitful than in the dry and barren Wilderness. Thus *Babylon* was built on the *Euphrates*, *Nineveh* and *Calneh* upon the *Tigris*, and *Erech* upon *Pison*, and it may be observ'd even in our Modern Maps of barren Countries, that all the Cities and Towns are plac'd near to remarkable Rivers.

(b) Gen. 3. 20.

(c) Gen. 5. 4.

(d) Dan. 8. 2, 16.

## C H A P. IX.

*Of the Place where Noah built the Ark.*

**T**HE Place where *Noah* and his Family built the Ark, was (a) most probably in the Land of *Shinar*, near the River *Tigris* on the North-east Side of *Babylon*. For as it is evident from the Description of *Paradise* in the former Chapter, that

our first Parents inhabited in these Parts, so it may be supposed that these Parts of the World were first peopled, and fill'd with Inhabitants, before they went farther. As (b) the Ark rested upon the Mountains of *Ararat* about four or five hundred Miles to the east north east of *Baby-*

(a) Bocharti Phaleg. lib. 1. cap. 4. (b) As *Cyparission*, where the Ark was built, was about the Longitude from *London* of  $59^{\circ} 24'$  and the Mountain of *Ararat* was in the Longitude of  $68^{\circ} 34'$ ; so the Difference of Longitude is  $9^{\circ} 10'$ . And as *Cyparission* lay in the Latitude of  $36^{\circ} 30'$ , and the Course of the Ark is suppos'd to be North East, until it came to the Longitude of *Ararat*; so supposing it went in the Arch of a great Circle, and its Departure from the Meridian was  $45^{\circ}$ , its Course and utmost Latitude may be measur'd by *Spherical Trigonometry* thus. In a Triangle, whose three Sides are the Course of the Ark, the Distance of *Cyparission* and of the utmost North Latitude of the Ark from the Pole, or the Complement of the Latitude of each, there is given, First, the Complement of the Latitude of *Cyparission*  $53^{\circ} 40'$ . Secondly, the Distance of the Course from the Meridian or  $45^{\circ}$ . Thirdly, the Angle at the Pole, or the Difference of Longitude  $9^{\circ} 10'$ . and therefore by the 4th Case of oblique angl'd spherical Triangles, the nearest Distance of the Ark from the Pole is  $47^{\circ} 16'$  or in the Latitude of  $42^{\circ} 44'$  in the Longitude of *Ararat*, which happens to be over the *Caspian Sea*, and the Length of the Course, as the Ark went North East was  $9^{\circ} 32'$ . And as it appears by the late Observations of Monsieur *Cassini*, that the Circumference of the Earth is 24930 *English Miles*; so the Ark in the 40 first Days went 626 Miles, which is at the Rate of  $15 \frac{1}{2}$  Miles in a Day. And as it came with a South Course to the Mountain of *Ararat*, so by subtracting the Latitude of *Ararat* or  $36^{\circ} 30'$ , from the utmost North Latitude  $42^{\circ} 44'$ , the Distance from thence is  $6^{\circ} 14'$  or 430 *English Miles* which the Ark went in the other 110 Days, which was at the Rate of  $3 \frac{1}{11}$  Miles in a Day.

lon,



## Chap. IX. The SCRIPTURE CHRONOLOGY. III

lon, and was made in the Form of a great Chest, three hundred Cubits long, fifty Cubits broad and thirty Cubits high, and drew fifteen Cubits of Water, without either Keel to cut the Waves, or Rudder to guide it, or Sails to take the Advantage of the Wind, so it lay floating like a great Log upon the Water, and could not go far, but only mov'd as the Winds and especially the Stream did drive it, which we may reasonably allow one Day with another to be about fifteen Miles and a half in a Day until it went to the Latitude of 42<sup>d</sup>. 44'. But as (b) *the waters prevailed upon the earth an hundred and fifty days*, and as before the End of those Days, GOD (c) was pleas'd to send a North wind to pass over the earth and assuage the waters; so this North wind must bring the Ark back again southwardly in a slower Motion, of less than four Miles in a Day, until it struck upon the Top of one of those Mountains and so landed. Now the Flood is thus describ'd, (d) *that the Fountains of the great deep were broken up*, that is, the Waters made a great Incurfion upon the Land from the Persian Ocean, which lay South of Babylon and nearer to it, and therefore came from thence in great Quantities, as it did from the Mediterranean Sea, which also lay West from Babylon at near an equal Distance, and made another Inundation. And as these Inundations might have been equal, so the Stream must have gone North east after they had met together. Besides this, Moses tells us, (e) that at the same Time *the windows of heaven were opened, And the rain was upon the earth forty days and forty nights*. There is no Reason to doubt, but that also during this Space of Time there might be a very brisk if not a stormy South, or South westerly, or West Wind, which might be instrumental to drive the Ark the farther into the contrary Quarter. It is easy to observe, that when the Wind is South, or between that and the West it usually brings Rain, and that all violent Storms come from the South west. The tempestuous Wind call'd (f) *Euroclydon*, is what the Seamen which sail in the Mediterranean Sea, call a *Levant Wind*, which blows either from the South or West, and its Name seems to be tak'n, because *Τὸν ἑυρον κλύζει* it washes the east, and consequently begins from the opposite Quarter. This occasion'd a most violent Tempest when St. Paul sail'd to Italy, that *neither sun nor stars appear'd for many days*. And it is more plain that it was such a Wind, because it was contrary to their Design and (g) Purpose, when they design'd to sail from Crete to Italy. It was a common Observation in those Countries, that when (h)

*they saw a cloud rise out of the west* (which was afterward brought to them by a West wind) *they* presently and rightly concluded, that Rain would follow. So that the Course of the Ark tho' slow, must be toward the North East, because (as we usually say) both the Wind and Tide would drive it that Way, and therefore it must come from the contrary Quarter, and not far from the Place where Babylon is situated.

2. To this the most ancient Writers, *Berosus*, *Abydenus* and *Polyhistor* do agree, who say, that *Xisuthrus* by which they meant *Noah*, sail'd from *Assyria* into *Ararat*, as appear'd from the public Writings deposited at *Heliopolis* in *Sippara*. This *Sippara* was a Town between *Naardes* and *Seleucia* upon the *Euphrates* in the Neighbourhood of *Babylon*, and took its Name from the *Chaldee* Word *ספריא* or the Books and Writings, which were there preserved. It is not improbable, that when *Ham* and *Japhet* came with their Offspring to *Babylon*, they might endeavour to record the History of the former Times, and especially of what had been transacted in the same Country, and from thence these ancient Historians might have their first Notions. We find, that there were exact Records kept at *Berytus* by *Mizraim* the Son of *Ham*, and after that by *Thoth* the Son of *Misraim*. The *Persian* Monarchy took a particular Care to have every thing remarkable recorded soon (i) after the Facts were done, and (k) kept in *Achmetha* or a Chest in the Palace for their greater Security, and why should we doubt but that the *Assyrian* Monarchy might also take the same Method? When *Caleb* (l) took *Debir*, it is said, that *the name of Debir before was Kirjath Sepher*, the City of Books or Records, and the *Chaldee* Paraphrase calls it in both Places *Kirjath Arche*, (m) or *The City of Records* or *Archives*. And if we may allow the (n) *Arabick* Language to be of any Weight in this Case it must signify such Records as began the History from some remarkable *Æra*, as from the *Creation* of the World, from *Noah's Flood*, or the building of *Babylon*, and was continu'd down to successive Ages.

3. To this may be added (o) that *Noah* was commanded by GOD (p) *to make him an ark of Gopher wood*. The (q) Word in the *Hebrew* Language seems to imply that the Wood was of a bituminous or pitchy Nature, and consequently more capable of resisting Wet or Moisture; and St. *Chrysostome* particularly calls it (r) *ξύλα τετραγώνα ἀσπίλα*, square Wood not liable to rot. The learned (s) *Fuller* rightly concludes it to be the *Cypress* from the Affinity of the Word. For *Cypress* in *Greek* is *κυπάρισσος*,

(b) Gen. 7. 24. (c) Comp. Gen. 8. 1. with Prov. 25. 23. (d) Gen. 7. 11. (e) Gen. 7. 11, 12.  
(f) Að. 27. 14. 20. (g) Act. 27. 13, 14. (h) Luk. 12. 54. (i) Ezra 4. 15, 19. (k) Ezra 6. 1, 2, 3.  
(l) Jos. 15. 15, 16. and Jud. 1. 11, 12. (m) Buxtorf's Lexicon Talmudicum. Bochartus's Phaleg. lib. 1. cap. 4. (n) Beveregii Institutiones Chronologicæ lib. 2. cap. 10. Fixos temporis Characteres Græci ἑποχὰς  
Terminos vocant, idcirco quod illis fistantur ac terminentur temporum intervalla, & ab iis tanquam a terminis  
anni sequentes Computantur. Arabicus *Tarich* idem denotat, a verbo *Arach*, quod in secundâ  
conjugatione Adscripto tempore notare significat; cui non multum dissonat Latinum Vocabulum *Æra* five  
*Era*, ut subinde scribitur. (o) Page 21. Annotation (d) in this Book; and Bochartus's Phaleg. lib. 1. cap. 4.  
(p) Gen. 6. 14. (q) Kidder on the Pentateuch. (r) In Genes. Tom. 1. pag. 176. lib. 24. Scholiast. in  
Thucydidis Hist. lib. 2. p. 55. (s) Miscellanea sacra lib. 4. cap. 5.



## 112 The SCRIPTURE CHRONOLOGY. Chap. IX.

from whence if the Termination is taken away *Cuphar* or *Gopher* consists of such Letters, as are often chang'd into each other. Neither is there any other Wood less subject to Rottenness and Worms than this is, as all Writers do allow. *Pliny* (t) saith, that the Cypress Wood is not sensible of Rottenness or Age. That it will never split nor cleave asunder, except by Force, and that no Worm will touch it, because it hath a peculiar bitter Taste. And therefore *Plato* advis'd, that all Records, which were to be preserv'd for the Benefit of future Generations should be written upon Tables of Cypress. *Martial* (u) saith, that it will last for an hundred Ages and never decay. *Thucydides* (x) saith, that the Chests were made of Cypress, in which the *Athenians* carry'd away the Bones of those, who died in War for their Country, and the *Scholiast* gives this Reason for it, because it would never decay. And the *Pythagoreans* abstain'd from making Coffins of Cypress, because they certainly concluded, that the Scepter of *Jupiter* was made of this Tree. And no Reason can be assign'd for such a Fiction among the Poets, but because it was the fittest Resemblance of that eternal Power and Authority, which they attributed to him. *Theophrastus* (†) speaking of those Trees, which are least subject to decay, adds this as a Conclusion, that the Cypress Tree seems to be most durable of all, and that the folding Doors of the Temple of *Ephesus* being made thereof, had lasted without Damage for four Generations. In this *Pliny* (z) is more particular, and saith, that these Doors were made of Cypress, and they had lasted 'till his Time, which, he saith, was near four hundred Years, and still look'd as if they were new. And *Vitruvius* (a) speaks both of the Cypress and the Pine Tree, That they kept for a long Time without the least Defect, because the Sap, which is in every Part of the Wood, hath a peculiar bitter Taste, and is so very offensive, that no Worm or other consuming Animal will touch it. He also tells us, that such Works, as are made of such Wood, will last for ever. And therefore (b) he advises, that the Beams of all Chambers should especially be made of Cypress Wood, because such as were made of Fir, were soon consum'd by the Worm and Rottenness.

4. And as it was such a lasting Wood, so it was also very fit for the Building of Ships. *Peter Martyr* of *Angloria* (c), as he is cited by (d) the learned *Fuller*, saith, that the Inhabitants of *Crete* had their Cypress Trees so common, that they made the Beams of all their Houses, their Rafters, their Rooms and Floors and also their Ships of this Wood. *Plutarch* (e) saith, that the Ship-carpenter in the first Place useth the Pine from *Isthmus*, and the Cypress from *Crete*. And *Vegetius* (f) adds, that the Gal-

lies are built chiefly of the Cypress, and the Pine Tree, or of the Larch and Fir. And in the Epistle of *Theodoricus* (g) to *Abundantius* the Prefect, in which he gives him a Commission to build a thousand Barks for fetching Provisions or Bread-Corn, he commands him to enquire throughout all *Italy* of proper Artists for Wood fit for such a Work, and wherever he should find the Cypress or Pine Trees near the Shore, that he should buy them at a reasonable Price. Neither was it thus only in *Crete* and *Italy*, but *Diodorus* (h) proves, that in *Phœnicia* there was Timber sufficient to build Ships, because *Libanus* near *Tripoly*, and *Byblus* and *Sidon* were full of Cedar Trees, and Larch Trees, and Cypress Trees, which were very admirable for Shew and Greatness. And *Plato* (i) among the Trees which were fit for Ship-carpenters to use, places the Cypress next to the Pine and the Larch Tree. And even in later Years, we are told, (k) that the *Saracens* did hasten from *Alexandria* to *Phœnicia* to cut down the Cypress Wood, and fit it for the Use of the Ships.

5 And as the Cypress Tree was so very fit for this Use; so it grew in great Plenty in *Assyria* and *Babylonia*. And therefore (l) *Arrianus* and (m) *Strabo* speak particularly of it, and that the numerous Fleet, which *Alexander* the Great built in those Parts, was made of the Cypress, which he cut down, and which grew in *Babylonia*. For there was, as they say, a great Plenty of these Trees in *Assyria*, and that they had no other Wood in that Country, which was fit for such a Purpose.

6. And as it is common in the *Hebrew* to give Names to Places from the Things, which grew plentifully in them (thus אלון *Elon* was so call'd from the Oakes, בַּכָּה *Baca* from the Mulberry Trees, שִׁטִּים *Shittim* from the Thorns, רִמּוֹן *Rimmon* from the Pomgranate Trees, and תְּמָר *Thamar* and דִּקְלָה *Diklah* from the Palm Trees) so it is not improbable, that the Place, where these Trees grew, might by call'd *Gopher* from the great Number of Cypress Trees, which grew there. Now *Strabo* (n) tells us, that there is a Place in *Assyria* call'd *Cyparissos*, which he describes in these Words. *About Arbela is the City Demetrias. After this there is the Fountain of Naphtha, and a burning Lake or Mountain, and the Temple of Anaxa, and Sadracæ the Palace of Darius the Son of Hyaspis and Cyparissos, and the Bridge or Gate of Caprus, and these Places do belong to Seleucia and Babylonia. At these Bridges were Gates, which were call'd The Gates of the Rivers, and near them strong Fortifications to secure the Passages. Thus Herodotus saith, (o) That the River Halys rakes in Phrygia, and near to it there were Gates, through which*

(t) Nat. Hist. lib. 16. cap. 40. (u) Lib. 6. Epig. 49. Sed vivâ generata de cupresso; Quæ nec secula centies peracta Nec longa cariem timet senectæ. Et Epigram 73. — Perpetuâ nunquam moritura cupresso. (x) Lib. 2. pag. 55. (y) Teste Hermippo apud Laertium, lib. 8. (†) Hist. Plant. lib. 5. cap. 5. (z) Lib. 16. cap. 40. (a) Lib. 2. cap. 9. (b) Lib. 7. cap. 3. (c) Legatio Babylonica, lib. 2. pag. 388. (d) Lib. 4. cap. 5. (e) Sympos. lib. 1. problem. 2. (f) Lib. 4. cap. 34. (g) Cassiodorus Var. lib. 5. epist. 16. (h) Lib. 19. pag. 702. (i) Lib. 4. legum. (k) Baronii Annales ad Annum 714. (l) In Alexandro, lib. 7. pag. 161. (m) Lib. 16. pag. 741. (n) Lib. 16. (o) Lib. 2. cap. 52.



## Chap. IX. *The* SCRIPTURE CHRONOLOGY. 113

there was a Necessity for those to pass, who would go over the River, near which River there was also a Fort. Such Gates there were near to *Nineveh*, and the Prophet *Nahum* seems (*p*) to describe them, when he prophecies of the fearful and victorious Armies which should come against it in these Words, *The gates of the rivers shall be opened, and the palace or Fort shall be dissolved.* Such a Bridge there was over the River *Caprus*, and probably many more over the *Tigris* and *Euphrates* near to *Babylon*, to open a free Commerce in Time of Peace, with sufficient Forts to secure the Country in Time of War; and in this Place the Cypress Trees might be cut down for the Building of the Ark, and others might be brought thither from the Banks of *Caprus* and *Tigris* for the same Purpose.

7. From hence we may observe the Course, which the Ark took in the Time of the Deluge. The Inundations of the *Mediterranean* and the *Persick* Ocean together with the South West Winds drove it North West, whilst the Flood continu'd; and when the Flood abated, the North Wind brought it back again, until it landed on the Mount of *Caucasus*. And here we may admire the Providence of GOD in causing the Waters to be soon at their Height and so slow in abating. They were at the Highest in the Space of forty Days, but *Noah* was a full Solar Year in the Ark before the Earth was habitable. Now GOD could have made the Waters to abate as fast as they increas'd, but he would not. It was an hundred and fifty Days in all, or an hundred and ten Days after the Waters were at the highest before the Ark landed, when it drew but fif-

teen Cubits of Water; and seventy three Days after that, before the Waters were so abated as to make the Tops of the Mountains seen, which might be equally high with that, on which the Ark rested. But it so happen'd, that the Ark went farther in the forty Days of the Flood, than in the hundred and ten Days afterward, because a swift Stream carried them Northward, and perhaps there was only the Benefit of the Wind to bring them back, lest if the Passages of the great Deep had been open'd to let in the Water, as they were open'd to let it out, either the Ark might have been broken to pieces at its Landing, and the living Creatures which were in it, might have been terribly affrighted if not bruised or kill'd by such a violent Concussion; but by such a slow Returning to the Place of Landing they were all preserv'd safe and sound.

8. Lastly, We may also observe a probable Reason, why the Posterity of *Noah* at their Dispersion fix'd at *Babylon* and did not go farther to the particular Places assign'd them. When the Ark landed on the Mountains of *Ararat*, the adjacent Countries and especially the Mountains of *Caucasus* and *Taurus* were such that the Poets (*q*) always describe them as barren, hard and unfruitful, and therefore *Ham* and *Japhet* coming near to these Parts, which they knew before, might be more apt to persuade, and more easily prevail on their Posterity to fix in a Country, which they knew to be pleasant, healthy and fruitful, rather than run the Hazard of going farther into a Land, which might be much worse, or like to that, which they first arriv'd at after the Flood.

(*p*) Nahum 2. 6. (*q*) *Caucasæ rupes, horrentes, nivales, frigidæ, inhospitales, sic Virgil. lib. 4. Æneid. — Sed duris genuit te cautibus horrens Caucasus, Hyrcanæque admorunt ubera tigres.*

### An Alphabetical TABLE for the Map in the following Page.

Mount *Abarim*, Fg.  
*Aleppo*, Gb.  
*Alexandretta*, Fb.  
*Antilibanus*, Fe.  
*Antioch*, Fc.  
River *Arnon*, Eg.  
*Arvad* Island, Fd.  
*Askelon*, Cg.  
River *Belus*, Ef.  
River *Befor*, Cg.  
*Bethlehem*, Dg.  
*Bethsaida*, Ff.  
*Byblus*, Fe.  
Mount *Casius*, Bg.  
Lake *Cendevia*, Ef.  
*Cælosyria*, Fe.

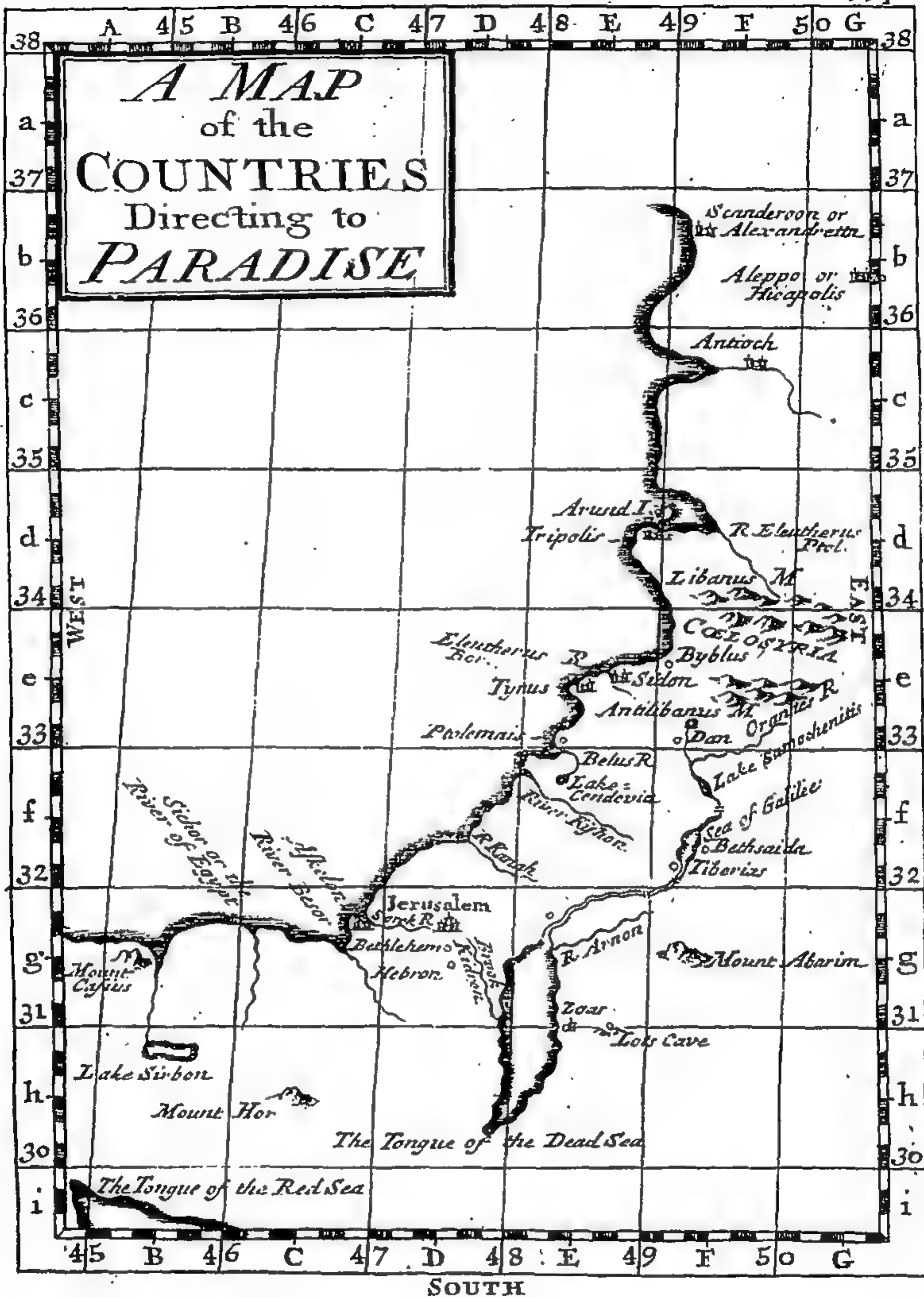
*Dan*, Fe.  
The Tongue of the *Dead Sea*, Dh.  
River of *Egypt*, Cg.  
*R. Eleutherus*, Bor. Ee.  
*R. Eleutherus*, Ptol. Fd.  
Sea of *Galilee*, Ff.  
*Hebron*, Dg.  
*Hierapolis*, Gb.  
Mount *Hor*, Ch.  
*Jerusalem*, Dg.  
River *Kanah*, Df.  
Brook *Kidon*, Dg.  
River *Kisbon*, Ef.  
*Lot's Cave*, Eg.  
River *Orantes*, Fe.  
*Ptolemais*, Ee.

The Tongue of the *Red-sea*, Ai.  
Lake *Samoconitis*, Ff.  
*Scanderoon*, Gb.  
The Tongue of the *Dead Sea*, Dh.  
The Tongue of the *Red Sea*, Ai.  
*Sichor*, Cg.  
*Sidon*, Ee.  
Lake *Sirbon*, Bh.  
River *Sorek*, Cg.  
*Tiberias*, Ff.  
The Tongue of the *Dead Sea*, Dh.  
The Tongue of the *Red Sea*, Ai.  
*Tripolis*, Ed.  
*Tyrus*, Ee.  
*Zoar*, Eg.

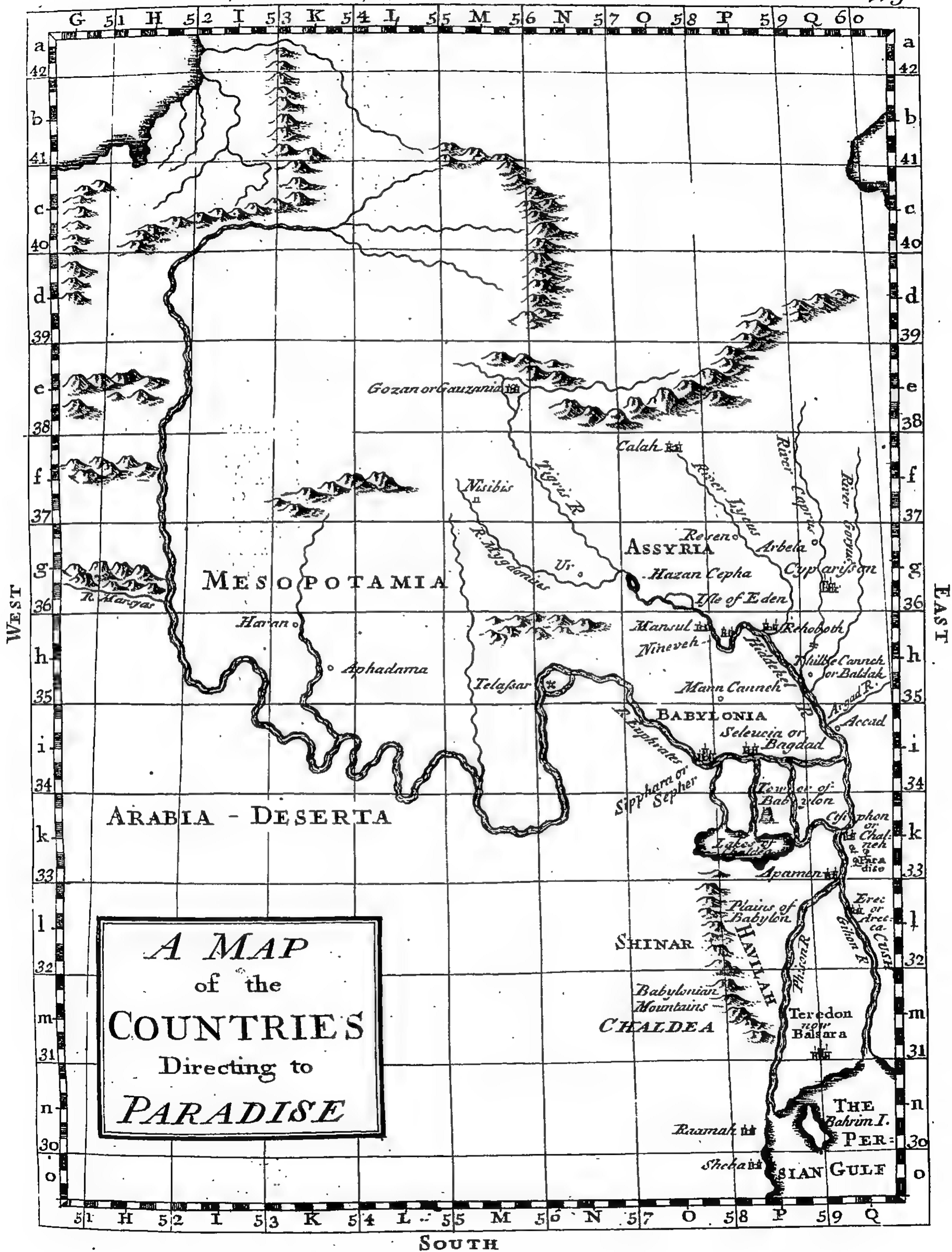


NORTH

114









# 116 *The* SCRIPTURE CHRONOLOGY. Chap. IX.

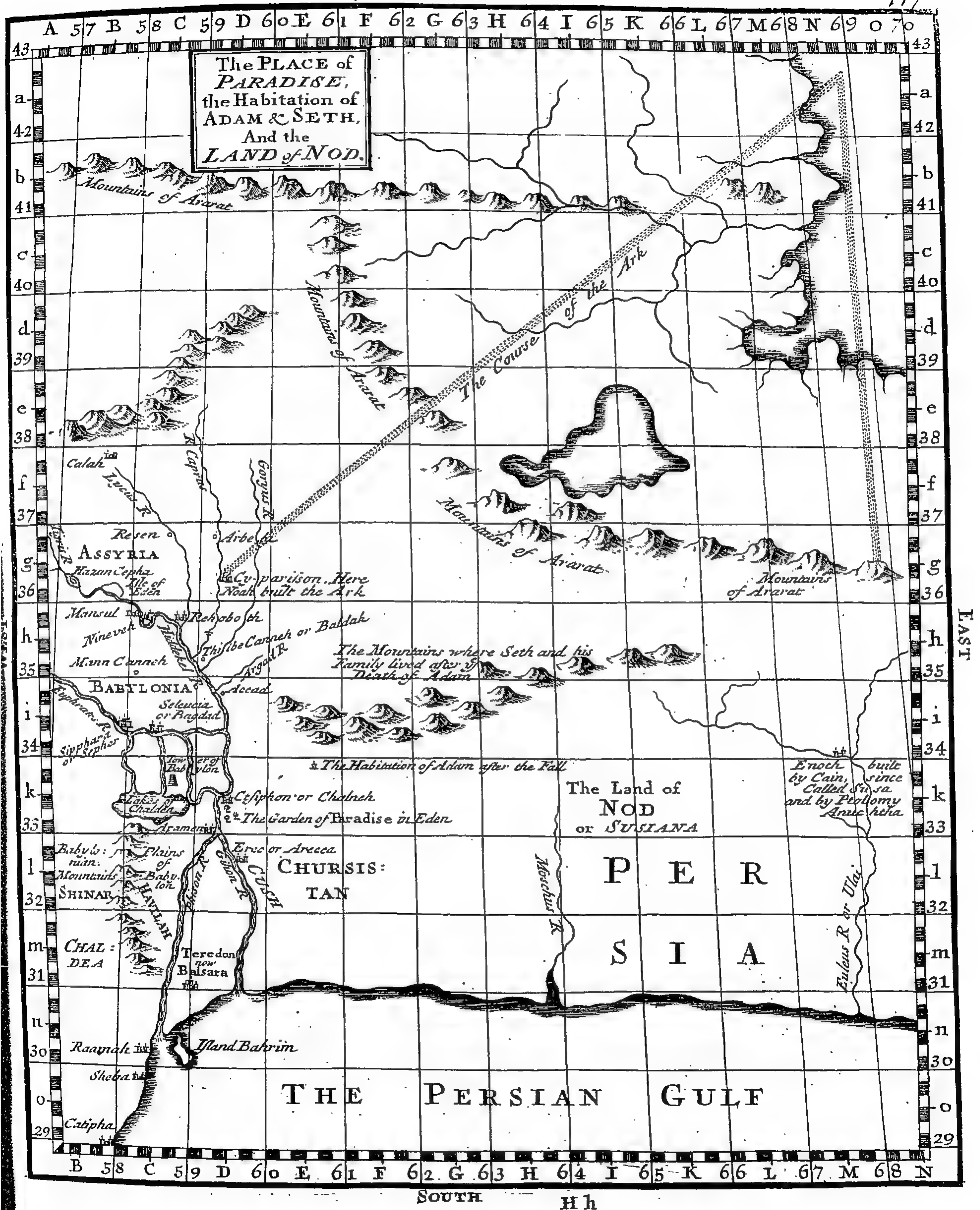
## An Alphabetical INDEX to the former Map.

<i>Accad</i> , Qi.	<i>Man Canneh</i> , Ph.	<i>Gozan</i> , Me.	<i>The Persian Gulph</i> , Qn.
<i>Apamea</i> , Qk.	<i>Thilbe Canneh</i> , Qh.	<i>Haran</i> , Kh.	<i>River Phison</i> , Pl.
<i>Aphadama</i> , Kh.	<i>River Caprus</i> , Qf.	<i>Havilah</i> , Pl.	<i>Raamah</i> , Pn.
<i>Arabia</i> , Hk.	<i>Lakes of Chaldea</i> , Pk.	<i>Hazan Cepha</i> , Og.	<i>Rehoboth</i> , Ph.
<i>Arbela</i> , Pg.	<i>Chalneh</i> , Qk.	<i>River Hiddekel</i> , Ph.	<i>Resen</i> , Pg.
<i>Arecca</i> , Ql.	<i>Ctesiphon</i> , Qk.	<i>River Lycus</i> , Pf.	<i>Seleucia</i> , Pi.
<i>River Argad</i> , Qi.	<i>Cnsh</i> , Ql.	<i>Man Canneh</i> , Ph.	<i>Sepher</i> , Oi.
<i>Assyria</i> , Og.	<i>Cypariffon</i> , Qg.	<i>River Marfyas</i> , Hg.	<i>Sheba</i> , Po.
<i>Mountains of Babylon</i> , Om.	<i>Isle of Eden</i> , Og.	<i>Mausul</i> , Oh.	<i>Sippahra</i> , Oi.
<i>Plains of Babylon</i> , Pl.	<i>Erec</i> , Ql.	<i>Mesopotamia</i> , Ig.	<i>Telassur</i> , Mh.
<i>Tower of Babylon</i> , Pk.	<i>Euphrates</i> , Oi.	<i>River Mygdonius</i> , Mg.	<i>Teredon</i> , Pl.
<i>Babylonia</i> , Oi.	<i>Gauzania</i> , Me.	<i>Nineveh</i> , Ph.	<i>Thilbe Canneh</i> , Qh.
<i>Baldak</i> , Qh.	<i>River Gibon</i> , Ql.	<i>Nisibis</i> , Mf.	<i>River Tigris</i> , Nf.
<i>Balsara</i> , Pl.	<i>River Gorgus</i> , Qg.	<i>Paradise</i> , Qk.	<i>Ur</i> , Ng.
<i>Calah</i> , Of.			

## An Alphabetical INDEX to the following Map.

<i>Accad</i> , Di.	<i>Chaldea</i> , Bm.	<i>The Course of Noah's Ark</i> , Dg. &c.
<i>Habitation of Adam</i> , Dk.	<i>Ctesiphon</i> , Dk.	<i>Nod</i> , Jk.
<i>Mount Ararat</i> , Ne.	<i>Cypariffon</i> , Dg.	<i>Paradise</i> , Ek.
<i>Arbela</i> , Dg.	<i>Eden</i> , Dk.	<i>Persia</i> , Il.
<i>River Argad</i> , Dh.	<i>Enoch</i> , Mi.	<i>Persian Gulf</i> , Gn.
<i>Ark built</i> , Dg.	<i>River Euleus</i> , Mm.	<i>Pison</i> , Cl.
<i>The Course of Noah's Ark</i> , Dg. &c.	<i>River Gorgus</i> , Df.	<i>Habitation of Seth</i> , Gh.
<i>Tower of Babylon</i> , Ck.	<i>Hiddekel</i> , Cg.	<i>Shinar</i> , Bl.
<i>Island Babrin</i> , Cn.	<i>River Lycus</i> , Cf.	<i>Sufiana</i> , Jk.
<i>Balsara</i> , Dm.	<i>Mausal</i> , Bh.	<i>Teredon</i> , Dm.
<i>Calneh</i> , see Ctesiphon.	<i>River Moschus</i> , Hl.	<i>River Tigris</i> , Bg.
<i>River Caprus</i> , Cf.	<i>Nineveh</i> , Bg.	<i>River Ulai</i> , Mm.
<i>Catipha</i> , Bo.		







## C H A P. X.

*The History of the World from the Creation to the Flood,  
as it is (a) principally taken out of the Eastern Historians.*Anno Mundi  
I.

**T**HE (b) eternal, infinite, all-knowing, and Almighty GOD being always most perfectly happy in and of himself, but willing to communicate himself to others, did form all other things out of nothing, at such Times as he thought most convenient; and thus in the preceding infinite Time (c) he created a vast number of other Worlds in the immense Space of the Universe. But when the Time came in which he thought most proper, that our solar System should have a *Beginning*, he fram'd out of no visible preexistent Matter, all these Planetary Regions, whose Motions we now observe, by uniting the dislocated Particles into one Body within their proper Orbs, and giving them constant and regular Laws of Motion, which they were always to observe; and thus

(as(\*) the Apostle saith) *the worlds were framed by the word of GOD; so that things which are seen, were not made of things which do appear.* Accordingly at this Time he form'd the (d) *Heaven*, or that Part of this World, which we behold above us, and (e) the *Earth*, or that Part of this World, which we behold below us. This Part of the World, which we see below us, was a (f) *confus'd indigested Heap*, without any Order or Shape, having no Beasts, nor Trees, nor Herbs, nor any thing else, wherewith we now behold it adorn'd, and nothing could have been seen for want of Light, except by him (g) with whom *the darkness and the light are both alike.* Upon this there was a vehement Commotion, which separated the heavy Parts of this Mass or the Earth from the lighter Parts, and accordingly the heavy Particles sunk down, and the lighter

(a) *Here it is fit, that the Reader should be inform'd, that to what I have mention'd in this Chapter, which is contain'd in the Scripture, especially in the five Books of Moses, I have also added what may be found in other antient oriental Authors, but that I lay no Stress hereon for the confirming of the Sacred Text. In this Case every Man is left to his own Liberty, to judge as he thinks most proper; only it is fit, that he should observe, that every thing contain'd in the Sacred Scriptures may be true, tho' every thing which is added to them, especially in the Historical Part, by such Authors as these, is false. As they make no mention of the Authorities, from whence they had such Accounts; so on the one Hand it is possible, that they might have forg'd them out of their own Heads, or on the other Hand it is possible, that they might have had them from ancient Authors of undoubted Credit, which are now lost, or from Libraries and Records which have been long since destroy'd. The Story of Jannes and Jambres two of the Magicians of Egypt their withstanding Moses, as it is mention'd in the Babylonish Targum upon Exod. 7. 11. is as ill attested as any of the Rest, and yet the Fact was undoubtedly true, since no less an Author than St. Paul speaks of it, 2 Tim. 3. 8. Among these Eastern Authors I shall chiefly confine my self to what I find in Josephus, Eutychius, Abulpharagius, and the Jewish Targums. As for Josephus, he was a learned Jew and acquainted with all the Antiquities of that Nation; he was also well skill'd in the Egyptian Learning, as appears even from the Authors, which he quotes, and he so well understood the Greek, the learned Language of that Age and their Historians, that he wrote all his Works in that Language. As for Abulpharagius he was a Physician of Malatia in Lesser Armenia, of the Christian Religion, and Sect of the Jacobites. He is an Author of good Esteem in the East, as well among Mahometans as Christians, and wrote in Arabick about the End of the thirteenth Century. As for Eutychius, he also wrote in the same Language, and was a Christian Author of the Sect of the Melchites. He was born at Cairo in Egypt, Anno Domini 876, and became very eminent in the Knowledge of Physick, which he practis'd with great Reputation, being reckon'd by the Mahometans themselves, to have been one of the eminentest Physicians of his Time. But toward the latter Part of his Life, giving himself more to the Study of Divinity he was Anno Domini 933 chosen Patriarch of Alexandria for his Sect (for there was another Patriarch of that Place at the same Time) and there he first took the Name of Eutychius, before which Time he was call'd Said Ebn Barrik, and died about seven Years after. The History and Annals of both these Authors were publish'd at Oxford by the learned Dr. Pocock. As for the Targums, they were all written originally in Chaldee, and are publish'd in our Polyglot Bibles. The first is Onkelos, whose Style is clean and neat, and which comes nearest to that of Daniel and Ezra. He wrote on the five Books of Moses and is generally only a bare Translator thereof, rather than a Paraphrast; so that very little can be collected out of him. The other two upon the Pentateuch are of a much later Date; but they seem to be skill'd in the Learning, which either the Land of Canaan or the Assyrian Monarchy could furnish them with. And as none of them could have any Design in falsifying any Story; so we may the better depend upon their Sincerity, in what they relate. And it is probable that whatever material History was to be found in Judea, Egypt, Greece, Assyria and Arabia, and consequently in all the East concerning those antient Times, may be met with in one or more of these Authors. It is plain that all of them are guilty of Romancing, tho' some more than others, and therefore they cannot be so well depended on in such Relations, which have a Shew of Truth. However it is hop'd, that the Particulars mention'd in this Chapter, such as they are, will not be altogether unacceptable.*

(b) Gen. 1. 1, 2, 3, 4, 5. (c) This is according to all our modern Observations in Philosophy, for which see Dereham's Astrotheology. (\*) Heb. 11. 2. (d) and (e) This is the Meaning of these two Words the Heaven and the Earth, as is evident from their Derivations out of the Arabick Language. (f) Patrick upon Genesis. (g) Psal. 139. 12.



Parts ascended, so that the Earth was cover'd with the Waters. Then the *Spirit of* GOD exerted itself, that by its *Incubation* like a Bird upon Eggs, for to this the Word *כְּרוּחַת* in the *Hebrew* alludes, it might not only separate those Parts, which before were confus'd, but also give a particular Virtue and Power to them to produce such Things from them, as GOD had before intended. The first Thing that appear'd was a dimmer Light from the Place of the Sun; for the Earth or this whole Mass having now receiv'd its diurnal and annual Motion, and having turn'd about for near the Space of twelve Hours, this Light appear'd in the East, and at the End of twelve Hours more did seem to set in the West. Thus it pleas'd God to make a Distinction between Day and Night, so that from hence we compute the Time from the Creation of the World. And this was the Work of the first Day.

2. The next (*h*) Thing which GOD commanded to come forth of this *Chaos*, was the Air, particularly that Region next to us, wherein the Fowls do fly, and where the Clouds and Vapours do appear, and accordingly he fix'd a particular Distinction or Superficies between them, which plainly separates the Earth and Waters from the Air, Clouds and Vapours. This is the Meaning of *Moses*, (*i*) *And GOD made the firmament or Expansion, and divided the waters, which were under the firmament, from the Waters which were above the firmament: and it was so.* And this was the Work of the second Day.

3. On (*k*) the third Day GOD collected into one Body by themselves all the Waters, which continu'd mix'd with the Earth, and cover'd the Surface of it, so that the dry Land, or the Earth and the Seas did appear distinct and separate from each other, in the same Manner as they have been ever since. Upon this the Earth, without the Influence of the Sun, brought forth *Grass*, which comes up every Year without sowing, and *Herbs* bearing Seed, as all Sorts of Corn, and whatever else is sown, with a Power to produce such Seed yearly, that so their Kinds may be continu'd, and also Trees, which bear Fruit, and these Trees have also some Seeds growing upon them, which either fall off of themselves, or are inclos'd as Kernels in Fruit, that so their Kinds might be continu'd, especially such as are not planted nor taken Care of by Art. And this was the Work of the third Day.

4. On (*l*) the fourth Day GOD condens'd into one solid Body this dimmer Light, which appear'd on the first Day, so that in the Morning the Sun shone out in a Glorious Manner, as it hath done ever since. After this he plac'd a Solid Substance in an Orb nearer to the Earth to move round it, upon which the Sun shining might in the Night Time also reflect its Light

upon the Earth for the Comfort of the Inhabitants when the Sun was absent, and then the Moon was a great Light, or just at its Full, and rising at Sun set, gave Light upon the Earth during the whole Night. These two GOD was pleas'd to appoint for the Measuring and computing of Time, that a speedy and swift Motion round in four and twenty Hours, should make a Day, that the Time from one Change of the Moon to the other, or some Space of near the same Time should make a Month, and the apparent Revolution of the Sun to the same Point of the *Ecliptick* Line should make not only a Year, but also a grateful Variety of Seasons in the several Parts of the Earth, which by this annual Motion are all visited with the Sun's Beams. Accordingly the Sun was the greater Light, which so rul'd the Day, that during its being above the Earth in the Day Time the Light of the Moon and Stars were not regarded. And the Moon was the lesser Light, which so govern'd the Night, that whenever she appear'd in the Absence of the Sun the Light of the Stars were not minded. The (*m*) *Jews* thus paraphrase on the Text. *And GOD said, Let there be lights in the firmament of heaven, to separate between the day and the night, and let them be for the Signs and Times of Feasts, for the sanctifying of the New Moons and the Beginnings of the Years, and the Intercalations of Months, and Years, the Revolutions of the Sun, the New Moons and Cycles.* At this Time he also made the other five Planets of this *Solar System* and their *Satellites* or Attendants. And this was the Work of the fourth Day.

5. On (*n*) the fifth Day GOD proceeded to form the lower Sort of Animals or living Creatures, *viz.* the Fish and Fowl, which are in many Respects inferior to Beasts. These were form'd out of the Waters, and of these he created some vastly big, as Whales, and some extremely small, as such which cannot be seen but through a Microscope. That the one might shew his Power over all, and the other his Providence in taking Care of the minutest Particle. After this GOD created out of the Earth the Cattle both great and small for Man's Use, and the Beasts, which were afterwards wild, as also such Creatures which crept upon the Earth, as *Serpents*, *Snails*, &c. And this was the Work of the fifth Day and Part of the Sixth.

6. On (*o*) the latter Part of the sixth Day, when the World was now like a noble Palace and ready furnish'd with all Conveniences, then GOD proceeded to make a more noble Creature, who should be Lord of all. He doth not say of him as he did of the Rest, *Let the Waters*, or *Let the earth bring him forth*; but he doth, as it were, advise and consult about his Production. He said, *Let us make man.*

(*h*) Gen. 1. 6. (*i*) Gen. 1. 7, 8. (*k*) Gen. 1. 9, 10, 11, 12, 13. (*l*) Gen. 1. 14, 15, 16, 17, 18, 19. (*m*) Targum Jonathanis Ben Uzziel in Gen. 1. 14. (*n*) Gen. 1. 20, 21, 22, 23, 24, 25. (*o*) Gen. 1. 26, 27, 28, 29, 30, 31.



Not to signify any Deliberation within himself or any Difficulty in the Work, but to represent to us the Dignity of Man, and that he was made a far more noble Creature than any other upon Earth, made with admirable Wisdom and great Prudence, and that a greater Power and Skill was employ'd in producing a Creature of such Beauty and Majesty. He was to consist of two Parts, a Body like other terrestrial Creatures, and a Soul which was peculiar to himself. This Soul is said to be after the Image of GOD, not only his moral Image, as it was at first perfectly pure and holy, but also his natural Image. It was a spiritual Substance, endu'd with Understanding, Reason, Freedom of Choice, Immortal, capable of apprehending Things invisible to the Body, and communicating its Apprehensions to other Creatures, especially those of its own Kind by the Benefit of Speech; and we may also add, that as GOD is infinite in his Nature, so is the Soul infinite in its Desires and can be satisfy'd with nothing less. Then GOD *made man of the dust of the ground*, that when we are apt to be lifted up because we are made after GOD's image the Thoughts of the Dirt, out of which we were taken, may humble us and keep us low. Then GOD *breath'd into his Nostrils the breath of life*, which being said of no other Creature, leads us to consider, not only that the Soul of Man is a distinct Thing, and of a distinct Original from the Body, but that a more excellent Spirit was put into him by GOD, than into other Animals, and from whence he is peculiarly call'd (p) *The father of Spirits*. Here Moses tells us, that GOD breath'd into Man the Breath of רוח חיים *Lives* in the plural Number, both temporal and eternal, both were inspir'd into him at the same Time, and thus Man became a living Soul. Life was the immediate Result of the Union of the Soul with the Body.

7. Thus was created by GOD the Woman's Soul also, tho' it is not expressly mention'd. For if her Soul had been made out of *Adam* as her Body was, he would have said not only *she is bone of my bone*, but also *Soul of my Soul*, which would very much have improv'd the Bond of Marriage, and heighten'd a conjugal Affection.

8. When the first Man was thus made he was call'd *Adam*, which (q) *Josephus* saith in Hebrew signifies *Red*, because the Earth, that he was made of in the virginal Perfection of it is

of that Colour. It is certain that the Clay is of this Colour, and where it is said, (r) that *the LORD GOD, formed man of the dust of the earth*, the Hebrew Word צָוָה *formed* is a Root from whence the Noun צָוָה or a Potter is derived, as if it was to shew, that he formed Man of the Earth as a Potter forms his Potts of Clay, and therefore (s) *As the Clay is in the potter's hands; so are we in his hand*. And the Word (t) *Ground* is in the Hebrew אדמה *Adamah*, which properly signifies the *red Earth* or Clay, and seems to put us in Mind of that particular Earth, out of which Man was at first form'd.

9. When (u) *Adam* was thus created, GOD commanded all living Creatures both Male and Female to appear before him, who call'd them all by their Names, and the *Jews* tell us, that the Names, which he gave them at that Time, they bear to this Day.

10. *Adam* (x) was all this while alone, and uneasy in that Condition, for want of a suitable Companion, there being none as yet provided for him, when all the rest of the Creatures enjoy'd themselves in Pairs. To prevent the Inconvenience of such a Solitude (y) GOD *caus'd a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the LORD GOD had taken from the man made he a woman*. In this Sleep it is probable that *Adam* continu'd till the next Day, and *Eve* being thus form'd, slept also during the following Night. So that the Works of the six Days Creation being finish'd, GOD taking a Review of what he had done, was pleas'd with every Part of his Work, as suitable to all those wise and good Ends for which he intended it.

11. On (z) the Beginning of the seventh Day from the Creation, (which was now the first Day of *Adam's* Life, and consequently the first Day of the Week, and the Day from whence *Adam* began to compute the Days, Weeks, Months and Years of his Life.) GOD brings the Woman, which he had made, to *Adam*, (a) who immediately knew what she was, and in what Manner she was created. Upon this *Adam* said (b) *At this time only was this Woman form'd from me. But Women hereafter shall not be form'd from Man. She is bone of my bone; and flesh of my flesh; she shall be called* (c) *woman, because she was taken out of man*. Upon this GOD institu-

(p) Heb. 12. 7. (q) Jewish Antiquities, book 1. chap. 2. (r) Gen. 2. 7. (s) Jer. 18. 1, 2, 3, 4, 5, 6. (t) Gen. 2. 7. This is endeavour'd to be shew'd by Vossius in his Etymology, *Vide Homo*. Job Ludolphus also hath made it probable that the Word signifies *Elegant* or *Beautiful*, in his *Historia Aethiopica*, lib. 1. cap. 15. Num. 17, 18, and in his Commentaries upon that Chapter. Num. 107. (u) Gen. 2. 19, 20. Josephus's, &c. (x) Gen. 2. 18. (y) Gen. 2. 21, 22. (z) Gen. 2. 22, 23, 24, 25. (a) Josephus's Jewish Antiquities, book 1. chap. 2. This is made use of by several Divines as an Argument, that we shall know each other in Heaven. (b) The Targum of Jonathan Ben Uzziel upon Gen. 2. 23. (c) אִשָּׁה in Hebrew with the Addition of ה the Sign of the Feminine Gender to אִשָּׁה Man there is the Letter ה, which is not in אִשָּׁה Woman; and that in the Word אִשָּׁה Woman, there is the Letter ה, which is not in the Word אִשָּׁה Man; from whence we may observe, that the one is in a State of Imperfection without the other. That when these two Letters are join'd together, they make יהוה the Name of the Great GOD, to shew that GOD is in reality with such, who are thus join'd together, especially in his Fear and Love, and according to his Institution. But if it is not so, and GOD is not amongst them, there only remains אִשָּׁה or *Five* in common to both.



## Chap. X. *The* SCRIPTURE CHRONOLOGY. 121

ted the holy Estate of Matrimony, and joyn'd together *Adam* and *Eve* as Man and Wife.

12. The (*d*) Heavens and the Earth being now finish'd, and all the Creatures contain'd in both being of a vast Variety and plac'd in a wonderful Order, and *Adam* and *Eve* being joyn'd together for the mutual Society, Help and Comfort of each other; and GOD having so compleatly finish'd his Work, that there remain'd no more to be done, he now determines and appoints this seventh Day from the Creation, being the first Day of the Week, to be observ'd from the Beginning of the World to the End (the Case of the *Israelites* only excepted) in Commemoration of the miraculous Creation of the World in general, and of Man in particular, or of greater Blessings to be bestow'd upon Mankind on this Day; that we might not only rest from our Labours, but also set it apart and dedicate it to a holy Use, to be spent in religious Duties, as a Day of blessing and praising God for all his Works of Wonder, and a Means of procuring his Blessings on all those, who piously worship him on this Day. And thus did our first Parents dedicate the first Part of their Time to him, from whom they had receiv'd the whole, leaving us an Example worthy of our Imitation.

13. In (*e*) the mean Time GOD had taken Care, that in a Part of the Country call'd *Eden*, which lies on the East Side of *Babylon*, beyond the common Meeting of the Rivers *Tigris* and *Euphrates* in the North, and *Phison* and *Gihon* in the South, in the Country call'd (*f*) *Susiana*, should grow a pleasant Garden, call'd *The Garden of Paradise*, wherein were all Sorts of Trees, Herbs and Flowers, which were any Way delightful to the Eye, the Taste, or the Smell.

14. On (*f*) the eighth Day of the Creation or the second Day of the Week it is probable, that GOD took our first Parents from the Place where they were form'd, and plac'd them in this delightful Garden to preserve it by their Care and Labour in the Condition in which they found it. And that they might have an ample Reward for all their early and innocent Labours, GOD gave them full Liberty to make use of all the Delights, which were there; and to eat the Fruits of any Tree, which was in the Garden. But to prove their Obedience in the midst of such Plenty, he laid one Restraint upon them, saying, (*g*) *But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die*, and the more

effectually to prevent the Eating of it, he gave them an Injunction (*h*) that they should *not touch it*. Here Life and Death were set before them. If they had continu'd obedient for some Time, they might after that have eaten of the Tree of Life, which was in the midst of the Garden, and liv'd for ever. But if they did eat of the forbidden Fruit, they must (*i*) unavoidably and immediately perish, unless some Miracle of Mercy should interpose, which they then knew nothing of. Thus (*k*) GOD created man to be immortal, and made him to be an image of his own eternity. And at the Beginning (*l*) the Generations of the world were healthful, and (*m*) perfect: and there was no poison of destruction in them, nor the kingdom of death upon the earth. At this Time our first Parents stood as the common Representatives of all their Offspring, and the Covenant was made with them not only for themselves but also for all their Posterity, that if they had continu'd obedient, they and all mankind to the End of the World, should by them and their Obedience, obtain a State of Righteousness, Happiness, and eternal Life, but if they were disobedient, then this their Fall should involve all Mankind in a State of Sin and Misery, and make them liable not only to temporal, but also to eternal Death.

15. But the Devil (*n*) envying the Happiness of Mankind, and resolving, if possible, to bring him out of this State and to work his Ruin, enter'd into a Serpent, which in those eastern Countries is a very large and beautiful Creature, adorn'd with lovely and delicate Spots, and with a wonderful Variety of the most admirable and shining Colours. Among them there are a Sort of Serpents which have Wings, and shine very brightly like Fire. These by *Isaiab* are call'd (*o*) *fiery, flying Serpents*, and by *Moses* (*p*) *Seraphims*, and they were call'd *fiery*, because they appear'd like Fire when they fled in the Air. Hence it is that the Word *Seraphim* signifies also the highest Sort of (*q*) Angels call'd *The Angels of the Presence*, which probably appear'd in some such Form with flaming Wings. Thus the Devil made use of such Kind of Serpent (but of a more surpassing Brightness than any which are now extant) that he might resemble one of the most illustrious Angels, who appear'd sometimes in the like Shape. This mov'd *Eve* the more readily to hearken to the Voice of the Serpent, taking it to be one of the heavenly *Seraphims*, which she had sometimes seen in such a splendid Form, attending (as usual) upon the divine

(*d*) Gen. 1. 1, 2, 3. (*e*) Gen. 2. 4, 5, 6, 7, 8, 9, 10, 11, 13, 14. (*f*) Gen. 2. 15.  
 (*g*) Gen. 2. 17. (*h*) Gen. 3. 3. (*i*) The threatned Punishment is doubled in the Hebrew Language מותה Thou shalt die the death, to shew the Certainty and the Unavoidableness of it. (*k*) Wisd. 2. 23.  
 (*l*) Wisd. 1. 14. (*m*) It hath been long since observ'd, that in Gen. 5. 1. the Hebrew Word דורות or Generations is written with a ו after the נ, and is perfect according to the Rules of Grammar, to shew that the Generations of Men were perfect in the Day when GOD created them, and made them after his own image. But in all other Places of Scripture the ו after the נ is always left out, and sometimes the other also, to shew that after the Fall the Generations of all Men are imperfect, and that there is in many a double Imperfection, both by the Fall of our first Parents, and also by their own Immortality. (*n*) Gen. 3. 1, 2, 3, 4, 5, 6, 7.  
 (*o*) Isai. 14. 29. (*p*) Num. 21. 6, 8. (*q*) Isai. 6. 2, 6.



Glory or Majesty. And she thinking it to be an Angel that wish'd them well, was the sooner deceiv'd. For she was not so simple as to think, that Beasts could speak, much less, that they knew more of GOD's Mind than himself. Nor doth it seem at all credible, that she could have been deceiv'd, but by some Creature, which appear'd so gloriously, that she took it for an heavenly Minister, who came, as she thought, to explain to them the Meaning of the divine Prohibition and the Liberty otherwise granted. Thus he comes to *Eve*, who had spent the eighth and ninth Days of the Creation, or the second and third Days of the Week in working with *Adam* in the Garden, as GOD had appointed, and was now at some Distance from him.

16. The Devil coming thus to *Eve*, represented himself as one of the heavenly Court, who either came or was sent to congratulate the Happiness, which GOD had bestow'd upon them in Paradise; which was so great, that he could not easily believe that he had deny'd them any of the Fruit of the Garden. He desir'd therefore to be satisfy'd from her own Mouth of the Truth of what he pretended to have heard; or to know how they understood the Command of GOD. The Woman or *Eve* perceiving such a delicate creature coming toward her, was surpriz'd at such a Sight, and hearing the Devil speak out of him, was the more amaz'd, and (r) being thus deceiv'd, so as not to suspect any ill Design, was the more willing to enter into a free Discourse with him. Accordingly she seems to have understood him as if he thought that GOD had forbade them to eat any Fruit in the Garden, and therefore gives him the full and true Account of the Prohibition in these Words. *We may eat of the fruit of the trees of the garden. But of the fruit of the tree, which is in the midst of the garden GOD hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.* The Devil intimates to her that she was under a Mistake, and that Death would not be the certain Consequence of the Eating this Fruit; and that the GOD who made them, was too good to inflict so heavy a Punishment for so small a Fault. On the other Hand they should be great Gainers by Eating of it. That they should immediately discover abundance of things, which they at present were ignorant of, and they should also be like unto (s) the *Angels* of GOD, who are call'd *Principalities* and Powers knowing good and evil (t) in a greater Perfection. And therefore GOD himself did only keep them in Awe by his Threatning, but would not be so severe as to execute it, when he saw them much improv'd, and not impair'd by Eating it. All this while *Eve* look'd so long upon the forbidden Fruit, 'till she not only had an Ap-

petite to it as *excellent food*, but was also taken with its *beautiful Colour*; and was strongly possess'd by the Persuasion of the old Serpent, that her Mind would be no less pleas'd than her Palate by an Increase of Knowledge and Wisdom. Upon this she yielded, and took of the fruit thereof and did eat, and gave also to *Adam*, who return'd to her as she was eating the Fruit. Upon this she us'd the same Argument to him, which the Devil had us'd to her, who not seeing as yet the ill Consequences, which did attend her Disobedience, and resolving to live and die with one, whom he most passionately lov'd, as being the chief or only Comfort, which he had among all the Creatures, and whose Condition without her would be worse than theirs, he took of the Fruit from her Hands, and did eat with her.

17. Before our first Parents fell from their State of Innocency the *Jews* (u) tell us, that they were cloath'd with bright Rays shining like *Onyx Stones*, which made them like unto the Angels, insomuch, that they were dreaded by all the Beasts of the Earth. But (x) now this glorious Apparel fell off from them, that they were more like to the Beasts, than to what they were before, and the Beasts ceas'd to have that dread of them, which they had at first, and some of them cast off their Subjection and became Enemies to Man, because Man was now become an Enemy to GOD. But now they soon had a different Apprehension of their State from what at first was promis'd. They found themselves stripp'd of all their Intellectual and Moral Ornaments, and blush'd to see their external Glory so much debas'd, insomuch that they took the Leaves of Fig-Trees (which in the *Eastern Countries* are very broad, and as *Strabo* tells us, (y) as big as a Shield) and joyning them together in the best Manner that they could, they made for themselves מאוירית such Coverings, which they girt about them. This happen'd (z) upon the fourth Day of the Week, or upon the Tenth Day of the first Month in the ancient Year, which was always to be observ'd among the *Jews* as a Day of solemn Fasting and Humiliation, by the Command of GOD himself.

18. Tho' the eating of a single Fruit might be reckon'd in itself to be but a small Matter; yet this very thing did aggravate the Offence and made it more heinous, because our first Parents refus'd at that Time to observe so easy an Injunction. And if we look upon it in all its Circumstances, it contain'd a Complication of the most enormous Impieties. There was Stubbornness and Disobedience against the express Command of GOD, so that it was knowingly and wilfully. There was Pride against GOD, and an Admiration of themselves, because not content with so happy a Station they desir'd to be equal with him. There was

(r) 1 Tim. 2. 14.  
ziel in Gen. 3. 7,  
sect. 30. page 16.

(s) רבובין 'Apkal Onkelos. in Gen. 3. 5.  
(.) Targum in Gen. 3. 7.

(y) Lib. 1. cap. 2.

(t) Targum of Jonathan Ben Uz-  
(z) See this Book, chap. 1.



## Chap. X. *The* SCRIPTURE CHRONOLOGY. 123

Unbelief and Contempt both of his Justice and Mercy, and giving Credit to the Devil, who told them the Contrary to what GOD had reveal'd. There was Unthankfulness for all the Benefits receiv'd at the Creation, when they were made after the Image of GOD and capable of eternal Life, with all other Privileges which could be desir'd, this one excepted. There was Unnaturalness and want of Love to their Posterity, because they knew, that as they had receiv'd those good Things both for themselves and their Posterity; so if the Sentence should be deferr'd, they should forfeit all those Benefits for themselves, and those, who should descend from them. And there was a total Apostacy from GOD to the Devil, whom they set up in the Place of GOD, and believ'd and obey'd rather than GOD; and therefore the utmost Penalty which could be inflicted, was no more than what was justly due for this single Offence.

19. Thus fell our first Parents, and thus they involv'd themselves and their Posterity in a State of Sin, and made them liable to all Manner of Miseries, and even to Death itself both temporal and eternal. And as (z) from this common Root *sin entered into the world and death by sin; even so death passed upon all men, because all had sinn'd*, and were defil'd by this Original Pollution.

20. And (a) as before they enjoy'd a free Communication and Converse with GOD, whilst innocent, and had a clear View of the Divine Majesty; so their Guilt made them afraid to appear, and they trembled at his Justice. So that when they heard the Sound of the *Majestick Presence*, or the *Glory* of the LORD approaching nearer and nearer to the Place where they were, they ran into the thickest and closest Places, which they could find in the Garden, to hide themselves from his Presence. This is said to be *in the cool of the day*, or as the Hebrew Word expresseth it *ברוח היום* *in the Wind of the Day*, that is, toward the Evening, when the Fierceness of the Sun Beams were spent, and when it was usual for a gentle Breeze of the West Wind to blow in that Country. And this usually being a soft and gentle Gale, the Sound, which they heard was the more surprizing. However, GOD call'd him in such a Manner that he could not but own, that he was ashamed and afraid to appear. And taxing him with his Guilt, he confess'd it, but laid the Blame upon *Eve*, and *Eve* laid the Blame upon the Devil or Serpent, which had deceiv'd her. Upon this GOD first pronounc'd a Sentence against that Serpent, into which the Devil enter'd, That he should not be so noble a Creature after the Fact as he was before, but should be chang'd from (b) a flying *Seraph* into a foul creeping Serpent, not moving high in the Air but creeping upon the Ground, and licking up the Dust

together with its Food, whatever that should be. *Josephus* (c) taking all this Story to signify literally no more than a terrestrial Serpent, saith, That for the Punishment of the Serpent's Malice, GOD took from him the Benefit of Speech, put Venom under his Tongue, condemn'd him to the Loss of his Feet, and to crawl upon his Belly, declar'd him to be the Enemy of Mankind, and commanded *Eve* also to tread upon his Head, both as the Fountain of all our Woes, and as the Parr, where he most easily receives a mortal Wound. Upon this he also curses the Devil, who was the Contriver of all our Ruin, and tells him of a SAVIOUR, who should be born of a Woman, should conquer the Devil, destroy all his Works, and deliver Mankind from all the Effects of his Malice; which Promise *Adam* and *Eve* laying hold on by Faith, were, before the Sentence was pronounc'd, deliver'd from that which otherwise must have been the immediate Effect of their Sin, so that he now only condemns the Woman to Sorrow in bearing of Children, and Subjection to her Husband for the Future, and the Man to Toyl and Labour in his several Callings, and all to a temporal Death at the Time appointed.

21. When the Devil and those apostate Spirits had thus been guilty of such gross Sins, and had seduc'd our first Parents also to fall from that first State of Innocency in which they were created, they then (d) lost their first Habitations, they could not indure to behold the glorious Presence of GOD. The Sense of their Guilt made them astonish'd at what they had done. GOD could not but look upon them with an angry Countenance, and Heav'n it self could no longer be Heav'n to them. Upon which GOD pass'd an irrevocable Sentence of Condemnation upon them, or as the *Apostles* stile it, he *spared them not, but cast them down into hell, and reserved them in everlasting chains under darkness unto the judgment of the great day*. And as for the rest of the Angels who did not joyn with them in this great Rebellion, GOD so confirm'd them in their original State of Righteousness and Happiness, that it was now no longer possible for them to fall from the one or to forfeit the other.

22. And as for our first Parents *Adam* and *Eve*, after they had been cloath'd in Paradise with the Skins of Beasts which had been slain for Sacrifices, as an Atonement for their late Offences, GOD drove them forth from the Garden of *Eden* or *Paradise* to inhabit that Mountainous and barren Country, where they were at first created, that so they might labour and till that Ground from whence they were taken, and so the Curse might more literally light upon *Adam*, to which he was condemn'd for this Transgression, than if they had liv'd in a plentiful Soyl, viz.

(z) Rom. 5. 12. to 20. Word is us'd, Num. 21. 6.

(a) Gen. 3. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19.

(c) Jewish Antiquities, book 1. chap. 2.

(d) 2 Pet. 2. 4. Jude verse 6.



(f) *Because thou hast hearkned unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it wast thou taken: for dust thou art and unto dust shalt thou return.*

23. It was the constant Tradition in the East, that *Adam* was immortal at his first Creation, but by his Transgression he caus'd the Sentence of Death to pass upon all Mankind. They say, (g) that *Adam* by his Rebellion was the Cause of Death; and that (h) *the First Man rebell'd against his Maker, and brought Mortality in the World.* Accordingly they make the Name of the Prince of Devils, and the Deceiver of our first Parents to be *Samael*, whom after the Fall they call *the Angel of Death* for this Reason. So that tho' *Josephus* has taken the Story only to relate to a material and terrestrial Serpent; yet others look on the Serpent as the passive Cause only. And that the Devil was the Agent. One of them saith, (i) that we ought to know, that the *Rabbins* in their *Midrash* expound it thus; that the Serpent was only the Beast, which was rode upon, and was about the Bigness of a Camel, and that his Rider was *Samael*, who deceiv'd *Eve*, and is often call'd by the Name of *Satan*.

24. Here then we may find out the Place where our first Parents were created. It was not in *Paradise*, because (k) *the LORD GOD took the man from another Place, and put him into the garden of Eden, to dress it, and to keep it.* It could not be at a great Distance from it, because they were so soon brought thither. There could be no Rivers to part these Places from each other, because they had no Boats nor Bridges to enable them to pass over them, and there was no need of a fresh Miracle on this Occasion. It could not be in the Mountain of *Moriah*, as the (l) *Jews* affirm, because there were too many Rivers to pass, and it lay too far distant toward the *West*; neither could it be toward the *West* at all, because the great Rivers of *Phison* and *Tigris* lay on that Side. It could not be on one of the Mountains of *India*, as (m) the *Arabians* think, because they lay too far distant toward the East. It could not be Southward, because

that was a very plentiful and fruitful Country. It could not be on the East, because that was a Country inhabited by (n) *Cain*, after he had separated himself and his Family from his Father's Country. It could not be exactly Northward, because the *Tigris* came down from thence, and *Pliny* saith (o) that it made a great Bend Northward in his Time about *Apamia*. And therefore it must lie on some Mountain toward the North East Side of *Paradise*, and being but a little Distance from thence, GOD to deter them from attempting to come near this Place again, for fear of being consum'd, plac'd *Cherubims* all along the East Side of the Garden, where there was no Inclosure by Rivers. These were some of the heavenly Ministers, that waited upon the Divine Majesty, and seem'd (p) to be of a more admirable Sort than the rest. And he there plac'd also a flaming Sword or one of the *Seraphims* or flying Angels, which appear'd like a flaming Fire, (as (q) God's Ministers did, whole Body moving in the Air resembled the Vibrations of a Sword, who was appointed with the *Cherubims* to guard the Entrance of the Garden, and whose Motion was so very swift and glittering, that devouring Flames seem'd to come streaming out on every Side. The Design of all this was (as the *Scripture* saith) *to keep the way of the tree of life*, or to secure the Passage into the Garden of *Eden*, where this Tree was, that none should dare to attempt a Reentrance, thinking that thereby they might have an Opportunity by eating thereof to live for ever.

25. It is the constant Opinion of the Eastern Writers, that *Adam* was restor'd again into Favour with GOD, and agreeably thereto *Mahomet* (r) places him in the first Heaven with *Noah*, *Joseph*, *Moses*, *John* the Baptist, and *CHRIST* himself. Accordingly the Tradition runs very current, that when our first Parents had forfeited their original happy State, and found themselves condemn'd to such a World of Labour and misery, and that Death in due Time would unavoidably follow, they plung'd themselves into the deepest Sorrow for a long Space, bewailing their Sins with the utmost Signs of true Contrition, and the lowest Postures of an humble Penitent. *Josephus* (s) saith in short, that he *begg'd Pardon*. Another saith, (t) that *he did great Penance*. And (u) a third adds, that he continu'd a whole Week in very dismal and deplorable Circumstances. The (x) *Targums* put these Words into his Mouth. O LORD, *I beg Mercies*

(f) Gen. 3. 17, 18, 19. (g) Zophar, Sepher heemunoth, Rabbi Moses Gerundinensis. Buxtorfii *Dissertatio de Linguarum Confusione*. (h) Lib. Zohar. (i) Maimonides, More Nebachim, lib. 2. cap. 30. (l) Gen. 2. 15, (l) Targum Jonathanis Ben Uzziel in Gen. 3. 24. (m) Eutychii *Annales* pag. 14. (n) Gen. 4. 16. (o) Lib. 6. cap. 27. (p) From the Arabick Verb *جاء* to bring Anxiety and Trouble upon the Beholders. (q) Psal. 104. 4. Heb. 1. 7. (r) Prideaux his *Life of Mahomet*, page 55, 56, 57, &c. (s) Jewish Antiquities, book 1. chap. 2. (t) Rabbi Gedaliah pag. 92. (u) Rabbi Elias chap. 20. *Adam* on a certain Sabbath went into the Waters of the upper *Gihon*, until they were as high as his Neck, and in this Posture he supplicated the Divine Majesty for a Week, until his whole Body was emaciated, and became like a Sieve. (x) Targum Hierosolymitanum, et Jonathanis Ben Uzziel in Gen. 3. 8.



from before thy Face, let us not be accounted like the Beasts to eat the Grass of the Earth. We will arise now and labour with our Hands, and we will eat the Fruit of what we thus labour for, that in this Respect there may be a Distinction between us and Beasts. And accordingly GOD (y) granting him this Petition, that he might eat Bread, gave him thereby some Hope of future Favours, if he continu'd humbly and heartily to ask for them. Another (z) makes him pray after this Manner, O thou LORD of the whole Universe, I pray thee, let my Sin pass from me, and receive my Repentance, that all Ages may learn what it is to repent, and that thou wilt accept the Repentance of those, who truly turn to thee. Which Prayer they tell us that GOD accepted of, put forth his Hand, took him up, and accepted of his Repentance, according to the saying of the Psalmist, (a) I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD, and thou forgavest the iniquity of my sin. Others (b) say, that lest Adam should be wholly destitute of all Comfort, the most merciful GOD immediately dispatch'd an Angel to comfort him, and to assure him of his future Favour, and (c) some are so particular as to affirm, that the Name of the Angel, which was sent on this Errand, was Razel. And thus as Adam fell by the subtle Insinuation of evil Angels; so he was comforted and assur'd of Favour by the Ministry of good ones. The Syrian Writers say (d) that the Cherubims and Seraphims and the rest of those noble Orders were grievously troubled at the Fall of Adam, and that (e) the Trees themselves did bow down their Heads, because a Prince of the Creatures, and the Head and Chief of all Nations and Families had thus made Shipwreck of himself in the very Haven of Happiness.

26. However, there is greater Reason to believe, that Adam after a due Repentance and Humiliation, did not only betake himself to Husbandry, as Anno Mundi 1. GOD had appointed; but did also soon set up the Worship of his Creator in his Family, that so he and they might obtain an eternal Happiness, instead of the temporal Paradise, which they had lost by his Disobedience. A certain (f) Author endeavours to prove from the Testimony of the Jewish Writers, that Adam was well skill'd in all human Learning, that he was a Divine, a Philosopher, a Physician, an Astrologer, a Chymist, and a Mathematician, and that he was taught these Things by an Angel; and (g) that he had receiv'd of GOD the Know-

ledge of the Embolimean Year, that (h) he had six Precepts given him, which he taught his Son Seth, who was born after his own Image and Likeness, and the rest of his Children, and so they were handed down to Noah, to whom (i) the seventh Precept, (viz. of abstaining from Blood) was given immediately after the Deluge, and thus the Law was handed down to Abraham and the successive Generations, until the Time of Moses. And for this Purpose GOD was pleas'd to lengthen the Time of the Antediluvian Patriarchs, and of others, who liv'd immediately after the Flood, insomuch that Adam liv'd two hundred and forty three Years in the Time of Methuselah, and Methuselah liv'd three hundred and sixty nine Years in the Time of Noah, and Noah died but two Years before the Birth of Abraham. Thus Adam instructed his Family in all those Duties, which GOD had giv'n him in Charge, and in the Knowledge and Expectation of the MESSIAH, who was to conquer the Devil, and deliver all Mankind out of the State of Sin and Misery, into which they were thus unhappily plung'd.

27. Now there are three Things necessary to keep up the publick Worship of GOD, viz. A Person to officiate, and the Time and Place for such an Exercise. The Person officiating was Adam himself, who being the Father of all Mankind acted at such a Time both as Priest and King, and was succeeded in these Offices by the Father and eldest Person in each respective Family. The Time was before settled by GOD himself, being the seventh from the Beginning of the Creation, or the first Day of the Week, which was appointed as (k) a Day to be kept holy, and that no manner of Work should be done in it. Because in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on this as on the seventh day. Wherefore the LORD blessed the seventh day, and hallowed it. As for the Place, it was in all Probability, on the East Side of the Garden of Paradise, and not at so great a Distance, but that the Cherubims, which were plac'd there, were visible to him, and from thence it is probable, that the GOD of Glory or the Divine SHECHINAH appear'd to him, who is often represented, as (l) sitting, or (m) being conversant among the Cherubims, and as a Representation whereof the (n) Cherubims were plac'd with their Wings as covering the Mercy Seat.

28. This seems to be the first Original of Worshipping the Divine Majesty toward some Particular Part of the World, and was an excellent Method to prevent in the Family of Seth, that Idolatry of worshipping the Sun,

(y) Gen. 3. 19. (z) Rabbi Eliezer. cap. 20. (a) Psal. 32. 5. (b) Reuchlin de Arte Cabalisticâ, pag. 8. (c) Cabbal. Comment. in lib. Jetziræ. (d) Berthgaza. pag. 127. (e) Pag. 88. (f) Kircheri Oedipus Ægyptiacus. Tom. 2. p. 1. clas. 2. quæ Grammatica vocatur, p. 42. (g) Juchasin. p. 5. Pirke Eliezer. c. 8. (h) Shalsheth. (i) Gen. 9. 4. (k) Gen. 2. 2, 3. Exod. 20. 8, 9, 10, 11. Deut. 5. 12, 13, 14, 15. (l) Psal. 99. 1. (m) Isai 6. 1, 2, 3, 4. Ezek. chap. 1. and chap. 3. 23. (n) Exod. 25. 17. to 23. Exod. 37. 6, 7, 8, 9. 1 Kings 6. 23, to 29, and chap. 8. 6, 7, 8, 9.



especially at its Rising, so soon began in the Race of *Cain*, and which so much prevail'd in the early Ages of the World. Thus when the *Israelites* were in the Wilderness, tho' they travell'd different Ways, yet the *Holy of Holies*, toward which the People worshipp'd, was always plac'd at the west Side of the Tabernacle, and when the Temple was built, it had the same Situation. And as this was look'd upon as the Place, in which GOD was (o) *pleased to dwell*, b. *cause he had a delight therein*; so they who worshipp'd GOD at a Distance from thence, did usually direct their Faces that Way. Thus *David* declar'd his Resolution, (p) that he would not only *come into the house of GOD in the multitude of his mercy*, but at a great Distance he would *in his fear worship toward his holy temple*. *Solomon* desires GOD (q) six Times to *bear the supplication of those, who shou'd pray toward the house, which he had built*. When (r) *Daniel* was in *Babylon*, which lay eastward from *Jerusalem*, his windows were open toward that City and the Temple, whilst it was his constant Custom to *pray and make supplication before his GOD three times a day*. And the Prophet (s) speaking of a Reformation in the *Israelites* from Idolatry, describes it thus, *They shall go and seek the LORD their GOD. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join our selves unto the LORD in a perpetual covenant, which shall not be forgotten*. In the Time of the Law the holy Place was toward the West and the People worshipp'd that Way, to put them in Mind of the Progreſs of Religion in that Quarter, and the Situation of the Church in the Time of the Gospel: But our Chancels are toward the East, and we turn that Way, when we repeat the Creed, to put us in mind of that Place, from whence the Gospel came. They look'd forward towards us, and we look backward toward them. They look'd to the Fulfilling of the Prophecies in our Days, and we look to the Prophecies which were given to them of us. We all look toward *Jerusalem*, to shew that we are the same Church, and since the earthly *Jerusalem* hath been long since destroyed, we should now raise our Minds to heavenly things, and think on that (t) City, *which is above, and which is the mother of us all*.

29. But to return from this Digression, Our first Parents living in this religious Manner had (u) several Sons and Daughters. For having a Command from GOD (x) to *be fruitful and multiply, and replenish the earth, and subdue it*, they could not be long without Issue, (y) *lest the beasts of the earth should increase upon them*.

30. An (z) *Arabick* Historian tells us, that *Cain* was born thirty Years after *Adam* was expell'd out of *Paradise*; but it is not probable, that the Distance was so long. The Name *קין* signifies an *Acquisition* or *Obtaining*, and therefore he in all Probability was the eldest Son, and the Words of *Eve* in our *English* Translation, (a) *I have gotten a man from the LORD*, can imply no less. The (b) same Historian saith, that *Eve* brought forth Twins, a Son and a Daughter, and she call'd the Son *Cain*, and the Daughter *Azrûn*. Another (c) calls her *Clinia*, and adds, Anno Mundi 11. that after thirty Years more (which is more than can well be allow'd) she brought forth two other Twins, *Abel* and *Lebuda*, whom the first Author calls *Owain*, which (saith he) in *Greek* is *Laphura*. And (d) when they were of riper Years, *Adam* said to *Eve*, Let *Cain* marry *Owain*, who was born at the same Time with *Abel*. And let *Abel* marry *Azrûn*, who was born at the same Time with *Cain*. But *Cain* said to his Mother, I will marry my Sister, and let *Abel* marry his Sister. For *Azrûn* was more beautiful than *Owain*. Which when *Adam* heard he was much displeas'd at it, and said, That it was against the Command of GOD, that either of these should marry with the Sister of the same Birth. How true this Story is let others judge. It is plain that the (e) Eastern Nations were sensible that Marriages ought not to be in the nearest Degree of Consanguinity; and tho' *Cain* and *Abel* could marry none but two of their own Sisters, and consequently Necessity might plead for the Lawfulness of it; yet they took Care to have it thought, that even *Cain* and *Abel* did not marry those, who, as Twins, were nearest of Kin to them, but such as were at a remoter Distance, and that *Cain's* Desire to have it otherwise, was the first Sign of his Stubbornness and Impiety. Thus (f) these two Brethren were of two different Tempers. *Abel* was a righteous Man and a keeper of Sheep, that so he might breed up fit Sacrifices to be offer'd to GOD, and have proper Cloaths to be made of the Skins, or perhaps of the Wool of those Creatures. *Cain* was a Tiller of the Ground, that so he might provide Bread for the Sustenance of human Life. *Abel* was a virtuous Man, and set GOD before his Face in whatsoever he said or did. But *Cain* was a wicked and Graceless Person. Now when both these Brethren were grown up to be Men, and had exercis'd these Callings for some Time, *Adam* Anno Mundi 130. said unto them, (g) Take of the Fruits of the Earth and of the Lambs among the Sheep, and go up unto the Top of this

(o) Psal. 132. 14. (p) Psal. 5. 7. (q) 1 Kings 8. 29, 35, 38, 42, 44, 48. (r) Dan. 6. 10.  
 (s) Jer. 50. 5. (t) Gal. 4. 26. (u) Gen. 5. 4. (x) Gen. 1. 28. (y) Deut. 7. 22.  
 (z) Abul Pharagius, pag. 6. (a) Gen. 4. 1. (b) Abul Pharagius, page 6. (c) Eutychius, pag. 16.  
 (d) Eutychius, pag. 14. (e) Eutychius, page 16. (f) Selden, lib. 5. de jure naturali et gentium,  
 cap. 8. et Plato lib. 8. de legibus. (g) Gen. 4. 1, 2, 3, 4. (g) Josephus's Jewish Antiquities,  
 book 1. chap. 3.



Mount (which was the Place appointed for religious Worship) and offer your Gifts to GOD, and then each of you shall take your Wives. Upon this *Cain* brought of the Fruit of the Ground, and *Abel* took of the first and principal of his Flock, as their respective Oblations unto GOD. They brought them to the Place appointed for publick Worship, and to *Adam*, that he should offer them up accordingly. But (*b*) whilst they went up to the Top of the Mount, *Satan* put into the Mind of *Cain*, that he should kill his Brother *Abel* for the Sake of his Sister *Azra*. And the LORD was pleas'd graciously to accept of *Abel*, and his Offering was also the more acceptable, because he himself was accepted. There (*i*) came a Fire from Heaven, or rather a Stream of Light, or a Flame from the glorious Presence of GOD, to whom it was offer'd, which burnt up his Sacrifice. But he did not so much as shine upon the Sheaves which *Cain* brought, much less make them ascend up to Heaven in a Smoak, tho' he was the elder Brother, and brought his Offering first, which was of a more combustible Matter. Upon this *Cain* was very angry at *Abel*, and look'd upon GOD himself as partial, if not unjust, not considering that he could not have a Title to GOD's Favour by his Birthright, but by his Piety. And when he should have made severe Reflections upon himself, and have consider'd what it was which provok'd GOD to slight his Sacrifice, that so he might amend his Life, he was then meditating Revenge. (*h*) He hung down his Head with Shame and Discontent, and resolv'd to kill his Brother, when he should find a fit Opportunity for such a wicked Purpose.

31. But after he had (*m*) dissembled and conceal'd his Design for some Time, insomuch that *Abel* thought no Harm was intended, (*n*) *Cain* said unto *Abel* his Brother, *Let us go into the Field.* And when they were alone in the Field, *Cain* said unto *Abel* his Brother, *I know that the World was created by the Mercy of GOD: but it is not govern'd according to the Fruit of our good Works, and there is Respect of Persons in Judgment. Why was thy Oblation favourably accepted, when mine was rejected?* And *Abel* answer'd and said unto *Cain*, *The World was created in Mercy, and is govern'd according to the Fruits of our good Works, and there is no Respect of Persons in Judgment, and my Oblation was more favourably receiv'd, because the Fruit of my Works were better, and more precious than*

*thine.* And *Cain* answer'd and said unto *Abel*, *There is no Judgment nor Judge, nor any other World; neither shall good Men receive any Reward, nor wicked Men be punish'd.* And *Abel* answer'd and said unto *Cain*, *There is a Judgment, and a Judge, and another World, in which good Men shall receive a Reward, and wicked Men shall be punish'd.* Upon this Debate there arose a Quarrel in the Field, and *Cain* rose (*o*) up against *Abel* his Brother, and gave him a violent Stroke upon the Forehead with a Stone, and kill'd him, (*p*) and bury'd his Body in hopes of concealing the Murder. GOD that knew what had pass'd, came upon this to *Cain*, enquir'd after his Brother, and what was become of him, because he had not been seen for several Days last past, whereas they two us'd to be frequently together. This Question at first put *Cain* to a little Stand, 'till upon Recollection he gave this Answer, that he had not seen his Brother for a great While, and could not imagine what should be the Reason of his Absence. Upon this Pretence the Matter was still laid closer to him, to which he had the Insolence to reply, That he was none of his Brother's Keeper, and none of his Council. Upon this Expostulation and Affront GOD was pleas'd to charge him downright with his Brother's Murder, telling him how wonderful a Thing it was, that he should not be able to give any Account of his Brother, when he himself had kill'd him. The Fact was now no longer to be deny'd, and therefore GOD proceeds to pass upon him for it a Sentence of perpetual Banishment from that Country, which was thus stain'd by the Blood of his Brother. And tho' he might propose to go into a more fruitful (*q*) Land than that where he was at that Time; yet it should prove otherwise. GOD oftentimes (*r*) turns a fruitful land into barrenness, for the wickedness of those that dwell therein. And therefore wherever he should flee, the Earth, which he tilled, should be barren, and not bring forth answerable to his Labour. And in that strange Country he should have no Rest, but wander unquietly up and down for a considerable Time, and not know where to settle. And *Cain* answer'd GOD, and said, *This is too heavy a Punishment, for I sink down under the Apprehension of it, Or as others will have it, My Sin is greater, than that it can be forgiven. Behold, thou hast banished me from my native Country, and more than that, I am banish'd from thy*

(*b*) Eutychius, page 17. (*i*) Thus Theodotian translated it, He look'd upon *Abel*'s Sacrifice, and set it on Fire. And St. Hierome and others approve of this. See Gen. 15. 17. Lev. 9. 24. Jud. 6. 21. 1 Cor. 11. 21. 26. 2 Chron. 7. 13. 1 Kings 18 38. Psal. 20. 4. Accept thy burnt Sacrifice, in Hebrew, *Turatu mo Ashes*, Thus Homer Iliad. 2. verse 354. represents Jupiter, promising to the Greeks good Success, *Ἀσπάζομαι ὑμᾶς*, sending Lightning on the right Hand, or shining graciously upon them, and making favourable Tokens appear to them, as the Scholiast translates it. And thus Iliad. 10. verse 236, 237. he gives the same Encouragement to the Trojans, when they were going to set upon the Greeks, *Ζεὺς δὲ ἄσπετον ἔειπεν*, *ἰνδύειν σιμῶντα φαίνοιν Ἀσπάζει*.

(*l*) Gen. 4. 5. (*m*) Gen. 4. 8, 9, 10, 11, 12, 13, 14, 15, 16. (*n*) The Words Gen. 4. 8. in the Hebrew Bible, which we render, And *Cain* talked with *Abel* his brother, have a large blank Space immediately following, which the Samaritan Version fills up with these Words, *Let us go out into the Field.* (*o*) Targum of Jonathan Ben Uzziel, and the Jerusalem Targum on Gen. 4. 8. (*p*) Josephus's Jewish Antiquities, book 1. chap. 3. (*q*) Gen. 4. 11. (*r*) Psal. 107. 14.



(j) Gen. 4. 14. *The Word in the Hebrew is וְהָיָה, and is the same in Sense with מִי יָחַן or I wish that, and so the learned Dr. Lightfoot understands it, Vol. 1. pag. 3.* (i) Gen. 4. 15. *לֹכַח כָּל הָרוֹג קַיִן, which may be thus translated, Therefore any Man may kill Cain, but, &c.* (u) Gen. 4. 15. *Thus the setting a Mark is also us'd Ezck. 9. 4, 6. and Rev. 7. 1, 2, 3.* (x) Gen. 35. 5. (y) Patrick upon Gen. 4. 15, 16. (z) Rabbi Solomon Jarchi *ibid.* (a) Eutychius, page 17. (b) *See this Book in the end of the eighth Chapter.* (e) Gen. 5. 3. (f) Gen. 1. 26. (g) Abul Pharagius, Josephus and Eutychius. (h) Josephus's Jewish Antiquities, book 1. chap. 4. Abul Pharagius, page 7. (i) Abul Pharagius, pag. 7. and Eutychius, page 19. (k) Abul Pharagius, page 7. (l) Eutychius, page 21. (m) Elmachinus, page 7. (n) Jewish Antiquities, book 1. chap. 3.

3 2. But notwithstanding all this Defect, which *Seth* and all Mankind have by Nature, it is (g) universally agreed upon, that he was a good Man, that he was (h) carefully brought up under the Tuition of his Parents, and that as soon as he was able to distinguish between Good and Evil, he deliver'd himself up only to the Study of Virtue. That he prov'd to be a wonderful Man, and his Children were the lively Images of so excellent a Father, and were all of them well bred and well dispos'd, and liv'd happily and peaceably with Respect to the Publick, and in a perfect Agreement with one another, and that (i) he inserted into his Offspring the Desire of that happy Life, which their Parents had in Paradise. Thus (k) they were devoted to the Worship of GOD, to Piety and Temperance. At this Time they had (l) no Labour, no Plowing nor Harvest, and the Fruits of the Trees were their Food. There was no Place among them for Injustice, Contention, Envy or Lying, and they daily worshipp'd GOD in the devoutest Manner; so that this in Reality seems to be the golden Age, which the Poets describ'd. *Seth* (m) is also said to be the Inventor of Letters and Writing, which so much exceeded all other Inventions, that for this he was reckon'd one of the highest Benefactors to Mankind. *Josephus* farther adds, that (n) he and his Family were the first that made their Observations upon the Motions of the Heavens, and the Courses and Influences of the Stars; and having been forerold by

*Adam*



*Adam* of an universal Deluge and Conflagration to come, they erected two Pillars, one of Brick and the other of Stone, which they were sure would be Proof either the one or the other of them against both Fire and Water. Upon these Pillars they engrav'd the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come, lest the Traditions of the Sciences, which they invented, should be lost for want of fit Records. And (as the same Author saith) this their foresight and Providence was not in vain; for the Stone Pillar was to be seen in *Syria* in his Time. But the learned Bishop *Stillingfleet* (m) hath fully confuted this Notion, and prov'd, that it was only one of the *Egyptian* Pillars, and that *Josephus* mentions *Seth* instead of *Thoyth*; the Inventions of the Patriarchs; instead of the fabulous History of *Egypt*; and *Syria*, a Country too large for any one to know where to find these Pillars, instead of *Seridica*.

34. But *Cain* (n) after a tedious Wandering up and down about the Country, began at last to settle in the Land of *Nod*, which lay Eastward not only from Paradise, but also from the Family of *Seth*, tho' bordering upon them; and here he had several Children. But he was so far from mending his Life after his Afflictions, that he rather grew worse and worse, abandoning himself to his Lusts, and to all manner of Outrage, without any Regard to common Justice. He enrich'd himself by Rapine and Violence, and made Choice of the most profligate of Monsters for his Companions, instructing them in the very Mystery of their own Profession. He corrupted the Simplicity and plain Dealing of former Times with a novel Invention of Weights and Measures, and exchang'd the Innocency of that primitive Generosity and Candour, for the new Tricks of Policy and Craft, and he was the first that invaded the common Liberties of Mankind by Bounds and Inclosures. And as this was his Manner of Life; so nothing but the utmost Severity of the Curse, (with which (o) *Adam* was first, and he was (p) afterward threaten'd) could be expected. And therefore when he was settled in this strange Country, and betook himself to all the Parts of Husbandry, (q) the Earth did not produce what might have been expected in so champion and rich a Soil, nor in Proportion to the Pains, which were bestow'd upon it.

35. But the Glory of the LORD not appearing unto *Cain*, as it did when he was with *Adam*; and he being under an express Curse from the Mouth of GOD himself, and not expecting that it would be revok'd, he looks upon GOD as his Enemy, and concluding it to

be to no purpose to call upon him, he resolves to set up some other Being in Opposition to him. The first Being, which in his Opinion stood in Competition with its Creator, was the Sun; by whose Heat we are daily warm'd, and by whose Light we are capable of transacting the common Concerns of human Life, whose Presence rejoices us, and whose Absence we lament, whose kind Influence causeth all Things to grow for our Use, and whose scorching Rays doth blast our Expectations, and which is in reality the most glorious Creature in the World, and was the best Resemblance that he could find of the Glory of the LORD, which was wont to appear in a flaming Light. And in after Times the *Magi* among the *Persians*, who liv'd in the same Country, worship'd Fire, as the best Emblem of the Sun, when it was absent, and built Temples, where Fires, which were before kindled only by the Sun Beams, might be continually preserv'd. So that, as *Sachoniatho* mentions (r), when great Droughts came, he stretch'd forth his Hands to Heaven toward the Sun, being now willing to own him as the only LORD of the Universe. This was the Beginning of all that Superstition, which, after the Flood, spread itself in the eastern Nations, and especially (s) among the *Persians*; for Idolatry or the Worshipping of Images was a later Invention. In this Posture he prays to the Sun to abate those violent Heats, which were the natural and immediate Cause of these Misfortunes, and having about that Time three Sons, he gives them the Names of (t) *Light*, *Fire*, and *Flame*, thereby plainly to shew those Deities, which they then began to worship: And as it is natural for wicked Men, and such as are justly forsaken of GOD for their Sins, (u) to wax worse and worse, deceiving and being deceived; so *Cain* proceeds farther, and dedicates the Plants of the Earth to the Sun, as the best Method which he could think of, to secure them from such Calamities for the Time to come. And the better to keep up the Remembrance thereof, he call'd the Name of a Son, who was born to him at that Time, *Enoch*, which Name in *Hebrew* signifies a *Dedication*. And now having rambled up and down like a fugitive and a vagabond in the land of *Nod*, now call'd *Susiana*, on the East Side of the Garden of *Eden*, and having a numerous Posterity, they people all these Parts, and whilst they employ themselves in Manuring and improving the Land, he still keeps himself on the eastern Side of the inhabited World, to be as far off as possible from (x) the Presence of the LORD, whom he had renounc'd, and as near as possible to the rising Sun, whom he had resolv'd to adore, and

(m) *Origines Sacrae* book 1. chap. 2. (n) *Josephus Jewish Antiquities* book 1. chap. 3. (o) *Gen.* 3. 17, 18. (p) *Gen.* 4. 11. (q) *Sachoniatho Geneal.* 2. (r) *Ibid.* (s) *Justin. Hist. lib.* 1. cap. 10. Solem unum esse deum *Persae credunt.* (t) *Sachoniatho Geneal.* 3. (u) *2 Tim.* 3. 13. (x) *Gen.* 4. 16.



*gracious Presence, excluded from thy Favour and Protection, and shall not have the Liberty to come before thy glorious Majesty, and therefore (s) I wish, that any Person, who lights upon me may kill me.* But GOD said unto Cain, That (t) because he had committed such a barbarous Murder, any Person might in Justice be the Murderer of Cain, and Blood did require Blood, and the World being now of near an hundred and thirty Years standing, and Adam had a numerous Offspring, any one of which might kill him; yet it should not be so at this Time, his Life should be prolong'd in a miserable State, as an Example of divine Vengeance, and to deter others from committing the like Murder. Accordingly GOD was pleas'd to declare, that whoever did kill Cain, should suffer very severely for such a Fact; and thus GOD was pleas'd (u) to take Cain under his immediate Care and Protection, and strike (x) Terror upon others, as he did afterwards in the Case of Jacob and the Shechemites, that they who met with him, should not kill him. Thus Cain went away from the Rest of his Relations by the Force of that Divine Curse. He went from that divine Glory, which was visible in the West or in the Place appointed for divine Worship, and as Cain went eastward; so he never afterward enjoy'd the Sight of it again, but was banish'd from it. And tho' no one could hurt him; yet he being conscious of his own Guilt, wander'd about (x) fearful and trembling, and apprehensive of every thing, which he saw or heard. Some (y) farther add, that GOD stigmatiz'd him with a Letter of his Name in his Forehead, or set such a Brand upon him, as signified him to be accurs'd. Others say, that he look'd most frightfully, so that every Body avoided him, or that his Head shak'd continually, or that he had a Trembling in his whole Body, or that his Face was blasted by Lightning from the Presence of the LORD, and that he had some such notorious Mark of GOD's Displeasure. Some add, that (z) the very Ground shoke under him, which made People shun him, and run away from him, saying, *This is the cruel Man, who kill'd his Brother.* However, Cain (a) took to him his Sister Azrâh for a Wife, and liv'd in this Manner in (b) the Country of *Susiana*, which is on the East Side of the Garden of *Eden*, either hoping to have an early Opportunity to bring his Offspring into Paradise, or at least, that this being a plain level Country he might in some measure avoid the Curse, and receive the Fruits of his Tillage, and all his other La-

bours, in a greater Measure, than could be expected in a less fruitful Soil.

32. The Year after this Murder of *Abel*, Adam had a Son by (c) *Eve*, whom she call'd *Seth*, which in *Hebrew* signifies *Appointed*. As the Murder of *Abel* was fresh in her Memory; so she Anno Mundi look'd upon this Son as a Person 131. appointed and sent by GOD to make up the other Deficiency; and therefore she said, GOD *hath appointed me another seed instead of Abel, whom Cain slew.* The *Arabick* Historian (d) describes him to be of a beautiful Aspect, a strong Man, and of a perfect Stature, and the Father of the Giants, which were before the Flood. But the *Scripture* saith of him, (e) *Adam begat this son in his own image, and after his own likeness*, which he had since the Fall, and not (f) *in the likeness and after the image of GOD*, in which he was at first created. He was a sinful and corrupt Offspring of sinful and corrupt Parents. And as it was with him; so it is with all Mankind, who are descended from him.

32. But notwithstanding all this Defect, which *Seth* and all Mankind have by Nature, it is (g) universally agreed upon, that he was a good Man, that he was (h) carefully brought up under the Tuition of his Parents, and that as soon as he was able to distinguish between Good and Evil, he deliver'd himself up only to the Study of Virtue. That he prov'd to be a wonderful Man, and his Children were the lively Images of so excellent a Father, and were all of them well bred and well dispos'd, and liv'd happily and peaceably with Respect to the Publick, and in a perfect Agreement with one another, and that (i) he inserted into his Offspring the Desire of that happy Life, which their Parents had in Paradise. Thus (k) they were devoted to the Worship of GOD, to Piety and Temperance. At this Time they had (l) no Labour, no Plowing nor Harvest, and the Fruits of the Trees were their Food. There was no Place among them for Injustice, Contention, Envy or Lying, and they daily worshipp'd GOD in the devoutest Manner; so that this in Reality seems to be the golden Age, which the Poets describ'd. *Seth* (m) is also said to be the Inventor of Letters and Writing, which so much exceeded all other Inventions, that for this he was reckon'd one of the highest Benefactors to Mankind. *Josephus* farther adds, that (n) he and his Family were the first that made their Observations upon the Motions of the Heavens, and the Courses and Influences of the Stars; and having been foretold by

(s) Gen. 4. 14. *The Word in the Hebrew is וְיִחַי, and is the same in Sense with מִי יִחַי or I wish that, and so the learned Dr. Lightfoot understands it, Vol. 1. pag. 3.* (t) Gen. 4. 15. לָכֵן כָּל הוֹרֵג עָיִן, which may be thus translated, Therefore any Man may kill Cain, but, &c. (u) Gen. 4. 15. Thus the setting a Mark is also us'd Ezck. 9. 4, 6. and Rev. 7. 1, 2, 3. (x) Gen. 35. 5. (y) Patrick upon Gen. 4. 15, 16. (z) Rabbi Solomon Jarchi *ibid.* (a) Eutychius, page 17. (b) See this Book in the end of the eighth Chapter. (c) Gen. 5. 3. (d) Gen. 1. 26. (e) Abul Pharagius, *Josephus and Eutychius.* (f) *Josephus's Jewish Antiquities, book 1. chap. 4.* (g) Abul Pharagius, page 7. (h) Abul Pharagius, page 7. and Eutychius, page 19. (i) Abul Pharagius, page 7. (k) Abul Pharagius, page 7. (l) Eutychius, page 21. (m) Elmachinus, page 7. (n) *Jewish Antiquities, book 1. chap. 3.*



*Adam* of an universal Deluge and Conflagration to come, they erected two Pillars, one of Brick and the other of Stone, which they were sure would be Proof either the one or the other of them against both Fire and Water. Upon these Pillars they engrav'd the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come, lest the Traditions of the Sciences, which they invented, should be lost for want of fit Records. And (as the same Author saith) this their foresight and Providence was not in vain; for the Stone Pillar was to be seen in *Syria* in his Time. But the learned Bishop *Stillingfleet* (m) hath fully confuted this Notion, and prov'd, that it was only one of the *Egyptian* Pillars, and that *Josephus* mentions *Seth* instead of *Thoyth*; the Inventions of the Patriarchs, instead of the fabulous History of *Egypt*; and *Syria*, a Country too large for any one to know where to find these Pillars, instead of *Seradic*.

34. But *Cain* (n) after a tedious Wandering up and down about the Country, began at last to settle in the Land of *Nod*, which lay Eastward not only from Paradise, but also from the Family of *Seth*, tho' bordering upon them; and here he had several Children. But he was so far from mending his Life after his Afflictions, that he rather grew worse and worse, abandoning himself to his Lusts, and to all manner of Outrage, without any Regard to common Justice. He enrich'd himself by Rapine and Violence, and made Choice of the most profligate of Monsters for his Companions, instructing them in the very Mystery of their own Profession. He corrupted the Simplicity and plain Dealing of former Times with a novel Invention of Weights and Measures; and exchang'd the Innocency of that primitive Generosity and Candour, for the new Tricks of Policy and Craft; and he was the first that invaded the common Liberties of Mankind by Bounds and Inclosures. And as this was his Manner of Life; so nothing but the utmost Severity of the Curse, (with which (o) *Adam* was first, and he was (p) afterward threatned) could be expected. And therefore when he was settled in this strange Country, and betook himself to all the Parts of Husbandry, (q) the Earth did not produce what might have been expected in so champion and rich a Soil, or in Proportion to the Pains, which were bestow'd upon it.

35. But the Glory of the LORD not appearing unto *Cain*, as it did when he was with *Adam*, and he being under an express Curse from the Mouth of GOD himself, and not expecting that it would be revok'd, he looks upon GOD as his Enemy, and concluding it to

be to no purpose to call upon him, he resolves to set up some other Being in Opposition to him: The first Being, which in his Opinion stood in Competition with its Creator, was the Sun; by whose Heat we are daily warm'd, and by whose Light we are capable of transacting the common Concerns of human Life; whose Presence rejoyses us, and whose Absence we lament, whose kind Influence causeth all Things to grow for our Use, and whose scorching Rays dorth blast our Expectations; and which is in reality the most glorious Creature in the World, and was the best Resemblance that he could find of *the Glory of the LORD*, which was wont to appear in a flaming Light. And in after Times the *Magi* among the *Persians*, who liv'd in the same Country, worship'd Fire, as the best Emblem of the Sun, when it was absent, and built Temples, where Fires, which were before kindled only by the Sun Beams, might be continually preserv'd. So that, as *Sachoniatho* mentions (r), when great Droughts came, he stretch'd forth his Hands to Heaven toward the Sun, being now willing to own him as the only LORD of the Universe. This was the Beginning of all that Superstition, which, after the Flood, spread itself in the eastern Nations, and especially (s) among the *Persians*; for Idolatry or the Worshipping of Images was a later Invention. In this Posture he prays to the Sun to abate those violent Heats, which were the natural and immediate Cause of these Misfortunes, and having about that Time three Sons, he gives them the Names of (t) *Light*, *Fire*, and *Flame*, thereby plainly to shew those Deities, which they then began to worship: And as it is natural for wicked Men, and such as are justly forsaken of GOD for their Sins, (u) to wax worse and worse, deceiving and being deceived; so *Cain* proceeds farther, and dedicates the Plants of the Earth to the Sun, as the best Method which he could think of, to secure them from such Calamities for the Time to come. And the better to keep up the Remembrance thereof, he call'd the Name of a Son, who was born to him at that Time, *Enoch*, which Name in *Hebrew* signifies a *Dedication*. And now having rambled up and down like a fugitive and a vagabond in the land of *Nod*, now call'd *Susiana*, on the East Side of the Garden of *Eden*, and having a numerous Posterity, they people all these Parts, and whilst they employ themselves in Manuring and improving the Land, he still keeps himself on the eastern Side of the inhabited World, to be as far off as possible from (x) the Presence of the LORD, whom he had renounc'd, and as near as possible to the rising Sun, whom he had resolv'd to adore, and

(m) *Origines Sacrae* book 1. chap. 2. (n) *Josephus Jewish Antiquities* book 1. chap. 3. (o) *Gen.* 3. 17, 18. (p) *Gen.* 4. 11. (q) *Sachoniatho* *Geneal.* 2. (r) *Ibid.* (s) *Justin. Hist. lib.* 1. cap. 10. *Solem unum esse deum Persae credunt.* (t) *Sachoniatho* *Geneal.* 3. (u) *2 Tim.* 3. 13. (x) *Gen.* 4. 16.



coming to the River (*y*) *Eulai* formerly call'd *Ulai*, he was stopp'd in his Journey Eastward, as being unable to pass that River. Here therefore he fixes, and accordingly builds a City, having the Conveniency of a River on the one Side, that he might be supply'd with Water, and the Conveniency of a champion level Country on the other Side, that he might be supply'd with Provisions. This City he probably dedicates also to the Sun, and therefore calls its Name *Enoch* or a Dedication, which was the very Name that he had given to his Son before. And it is presum'd, that since the Flood, the City of *Shushan* was built upon the Ruins of it, which was afterward the Metropolis of the Empire of *Persia*.

36. The Family of *Seth* being educated in a true Sense of Religion, could not but be griev'd for such a Degeneracy in other Parts, altho' they kept themselves clear from such a

Anno Mundi 236. Contagion; and therefore *Seth* having a Son at that Time, and it being usual for Parents to call their Children by such Names, as might signify some remarkable Occurrences, which then happen'd, he call'd his Name *Enosh*, which (*z*) signifies *sorrowful* or *infirm*, because of those Times. It being too evident, that (*a*) in these Days Men began to err, and made themselves Gods of their own Invention, and call'd those false Gods by the Name of the true one.

37. Concerning *Enosh* there is little mention'd by the *Arabians*; only in general they represent him to have been (*a*) well skill'd in natural Philosophy and Astronomy, a Man of singular Goodness, and one who neglected no Duty, whereby he might draw nigh to GOD; he also (*b*) during his Life Time govern'd his Family and preserv'd them in good Order, he set them a lively Example of Justice and the Fear of the LORD, which they practis'd accordingly.

38. At this Time the Family of *Cain* seems to grow worse and worse, at which *Enosh* being troubled, and \*having a Son in the ninetieth Year of his Age, he call'd his Name *Cainan*, which signifies Lamentation and Mourning, and shew'd, that he was very much affected with the general Corruption of Manners and dreaded the Consequence. He is (*c*) also reckon'd to have been a good Man like his Father, and to have kept his Family in good Order. His cotemporary in the Race of *Cain* is not mention'd in *Scripture*, where it is not record-ed, that *Enosh* begat *Irād*, but in another Style, that (*d*) unto *Enosh* was born *Irād*, which might be equally true of a third or fourth distant Generation. But the History of (*e*) *San-*

*choniathō* tells us, that the Parents of this Generation begat Men of vast Bulk and Height, whose Names are given to the Mountains which they first seiz'd; so that from them were call'd Mount *Cassius*, *Libanus*, and *Antilibanus* and *Brathys*. In the Days of these Men Instruments of War were invented, and the Posterity of *Cain* seems to have invaded their Neighbours, which put them upon a Necessity of defending themselves.

39. But tho' *Cainan* had his Name to signify the great Wickedness which was in the Family of *Cain*; yet he was not willing that it should be thought, that the whole World was as bad as that Family, Anno Mundi 396. and therefore being willing to leave a publick Testimony, that Religion was kept up by him, and having a Son when he was seventy Years of Age, he call'd his Name *Mahalaleel*, which Name in *Hebrew* signifies *A Praiser of the LORD*. It hath been the Opinion (*f*) of some, that *Cainan* gave this Name to his Son, because he was born after his Father had liv'd ten Weeks of Years, or when he was seventy Years old in the Beginning of the Sabbatical Year, which ended the eighth Jubilee after the Creation. Thus as there were Sacrifices and a Distinction of clean Beasts and unclean at that Time; so there might have been a Distribution of Years by Sevens, or Sabbatical Years, or Weeks of Years (as there were in after Times) from the Beginning of the World. But this can by no Means be inferr'd from the Age of *Cainan* at that Time, because the *Jubilees* or *Epochas* were not reckon'd from the Birth of any private person, but from some more remarkable Accident. If *Mahalaleel* had been born three Years after, in the Year of the World 399, this Conjecture had been more probable, because all Computations in those Ages seem to have began from the Creation, and the Years both of the Jubilee and the Sabbatical Years would have ended together; but as it happen'd three Years sooner, so the first of these do not fall right, and the other very wrong, and there can be no Certainty in such a Conjecture. This (*g*) Person is reckon'd to have been a King, and that he govern'd his People, walking with them in the Ways of Piety and Justice, and that his Father was a King, whose Sepulchre, as (*h*) the *Jews* fancy, was shewn to *Alexander the Great* in *India*; and when he dyed, he commanded all his Sons to come together to him, whom he blessed, and at the same Time declared his Son *Jared* to be his Successor. In the Time of *Mahalaleel* Idolatry had made a very great Progress (*i*) in the Race of *Cain*. For *Usons*, who was equidistant from *Adam* in the Genealogy, is reported to have conse-

(y) Dan. 8. 2. 16. (z) Lightfoot, Vol. 1. Page 4. (a) Abu'l Pharagius, page 8. (b) Elmacinus, page 7. (\*) Gen. 4. 9. (c) Elmacinus, page 8. (d) Gen. 4. 11. (e) See this Book, chap. 7. sect. 11. page 95. (f) Gen. 3. 12. (g) Elmacinus, page 9. (h) Juchasin. f. 6. 6. Ludovic. de Dieu in Gen. 5. 9. (i) Elmacinus, page 9.



## Chap. X. *The* SCRIPTURE CHRONOLOGY. 131

crated the Stones, not so well polish'd as in after Times, or Pillars to the *Fire* and the *Wind*, which not long before had burnt the neighbouring Wood, and he bow'd down to them, and worship'd them, and pour'd out to them the Blood of such wild Beasts, as had been caught in Hunting.

40. When *Mabalaleel* was (k) sixty five Years old he had a Son, whom accordingly he call'd *Jared*, which signifies a *Descending*, because (l) the World grew worse and worse, and true Piety in his Time began very much to decline. But *Jared* being a good Man, and having a Name, which signify'd a general Corruption of Manners, had a (m) Son, when he was an hundred and sixty two Years old, and not being willing to give Anno Mundi Occasion to think, that all Man-  
623. kind grew worse and worse, or that the Family of *Seth* were as bad as the Family of *Cain*, was willing to call his Son by a Name of a different Signification, and therefore he nam'd him *Enoch*, which Word signifies *A Dedication*. As *Enoch* the Son of *Cain* was so call'd, because at that Time the Plants and Fruits of the Earth were dedicated to the Sun, to preserve them from the Heat, and thus Superstition and Creature-Worship began; so *Enoch* the Son of *Jared* seems to be so call'd, because he was dedicated or devoted to the Service of GOD and the Exercise of Religion from his Childhood, as the *Nazarites* were in after Ages. Here we may (n) observe, that there is but little Difference between the Names of some of the Posterity both of *Seth* and *Cain*, that we should not fancy, there is an unaccountable fatal Omen in proper Names. The Wickedness of *Judas Iscariot* did not make the other *Judas* call'd by that Name, think the worse of it, or endeavour to change it for another, as had been done on other Occasions. *Irak* in one Family, and *Jared* in the other, have a great Resemblance; And *Jared* fear'd not to call his Son by the very Name of *Cain's* eldest Son. And *Methuselah* also gave his Son *Lamech* a Name which was us'd among the Posterity of *Cain*. However it is certain, that *Enoch* being thus dedicated betimes to the true Worship of GOD did lead the rest of his Life according to this Beginning. The *Scripture* saith of him, that (o) *he walked with GOD*, he (p) *liv'd by faith*, and *had this testimony, that he pleas'd GOD*. He was not only sincerely obedient to GOD, as we suppose his Forefathers to have been, but he was of an extraordinary Sanctity beyond the Rate of other holy Men, and he also persever'd in such a Course of singular Piety to the end of his Days,

notwithstanding the Wickedness of the Age in which he liv'd. And (q) the very same Character being given of *Noah* may incline us to believe, that as *Noah* was (r) *a preacher of righteousness*; so *Enoch* being a Prophet was not only exemplary in his Life, but also severely reprov'd the Wickedness of that Age by his Word. As Writing is suppos'd to have been invented by Seth the Son of *Adam*; so *Enoch* is reported to have written several Books. The (s) *Chaldee Paraphrase* saith, that his Name was call'd *Metatron*, and seems to interpret it by the following Words *a great Scribe*: tho' (t) the learned *Buxtorf* is more inclin'd to interpret it by *The Ambassador of GOD*. *Mahomet* in his *Alcoran* (u) twice calls him *Edris*, and from him other *Arabians* call him by the same Name. The Word comes from a Verb, which properly signifies *to fan or winnow Wheat*, and Metaphorically to *dispute or discourse critically* on any Subject, and therefore signifies a learned and a judicious Person, an exact Disputer, and an accurate Searcher into difficult Truths, and the Reason of it (x) is given because of his manifold Knowledge. For the most high GOD sent thirty Volumes from Heaven to him, and he was the first who wrote with a Pen, and search'd into the Nature of the Stars. And another (y) saith, There are those, who affirm *Enoch* to be *Edris* the Prophet, to whom the Volume of the Law was sent down from Heaven, which goes by his Name. *Origen* (z) tells us, that some Part of *Enoch's* Works, which contain'd the Course of the Stars, their Names and Motions, were afterward found in *Arabia felix*, in the Dominion of the Queen of *Sheba*. And *Tertullian* affirms, that he had seen and read some whole Pages of them, and that there was a Book intitul'd *The Revelation of Enoch*, in which the Words were written, which were quoted by *St. Jude*. *Celsus* the Heathen quoted the same Book, and relates a Part of it, which (a) is mention'd by *Origen*, and (b) another Quotation is mention'd by *Iræneus*, and (c) later Authors of considerable Note do testify their Belief, that such Books were really extant. *Tertullian* (d) saith, that *Enoch* was before all other Writers, who foretold, that the Devils and the Spirits of the Apostate Angels, did turn into Idolatry all the Elements, and every thing else which is contain'd in the World, viz. the Heavens, the Sea and the Earth, and that they should be consecrated for Gods to the Dishonour of their Maker. And (e) he farther adds, That *Enoch* commanded his Son *Methuselah* to deliver to Posterity the Knowledge of those things, which we had learn'd by hereditary Tradition. Another Author (f) affirms, that he had seen the whole Book, and that therein he

(k) Gen. 3. 15. (l) See this Book, chap. 7. sect. 12. page 96. (m) Gen. 5. 18. (n) Patrick on Gen. 5. 11. (o) Gen. 5. 24. (p) Heb. 11. 5. (q) Gen. 6. 9. (r) 2 Pet. 2. 5. (s) Targum Ben Uzziel in Gen. 5. 24. (t) Lexicon Talmudicum. (u) Chap. 18. et 20. (x) Bidavius in Alcoranum ut prius. (y) Elmachinus, pag. 10. (z) Hom. 1. in Num. (a) Contra Celsum, lib. 5. (b) Lib. 4. 30. (c) Augustine, Beda, Procopius, Gazeus, &c. (d) De Idololatriâ. (e) De Cultu Fæminarum, lib. 1. (f) Clemens Alexandrinus in Excerptis, εἰδὼν τὰς ὕλας πάσας.



asserts, that the Angels were *Apostates*, who first taught Men Astrology, Divination and other Arts. The *Jews* believ'd that there was such a Book, it being cited by one of (g) their most ancient Writers. *Georgius Syncellus* had a *Greek* Book, which went under that Name, from whence *Scaliger* hath given us a large Account of it, in his learned Notes upon *Eusebius*, in which he speaks of those Arts which Men were taught by the Ministry of Angels. That (h) which shock'd the Authority of that Book, which was afterward extant, was because of its great Antiquity and of the Fables of Giants supposed to be begotten of Angels and others, and it was the more suspected, because, as (i) *Tertullian* (who affirms, that this Book might have been preserv'd by *Noah*) saith, that no such Book was found among the Canonical Scriptures, which were kept by the Diligence and Care of the *Hebrew* Priests. However, the Opinion of a (k) learned Commentator is most probable, who saith, that he believes the Book at first was very small, but that in Length of Time every one added to it, what they thought fit, to make their own private Notions pass the more current, as the *Rabbins* and others frequently did by Authors of Antiquity and Authority. But that there was such a Book written by *Enoch* is plain from the Authority of *St. Jude*, who (l) speaks of it as of a Book extant and undisputed in his Time, and that he spoke of the Judgments of GOD, which should fall upon the ungodly Men in such Expressions as might relate either to the Flood, or to the Destruction of *Jerusalem*, or the End of the World. And *Enoch* also the seventh from *Adam* prophesied of these, saying, Behold the LORD cometh with ten thousand of his saints, to execute his judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them.

41. But that *Enoch* was a Prophet, and that it was reveal'd to him in particular not only that the World should be destroyed by a Flood, but also the Time when, is evident, because when (m) he was sixty five Years old he had a Son, whom he call'd *Methuselah*. For the first Part of the Name *Methu* evidently carries in it the Name of Death, signifying only *He dies*, and *Selah* signifies (n) *The sending forth of Water*. And therefore the Name *Methuselah* did plainly signify, that when he is dead, there shall happen an Emission or Inundation of Waters to the Destruction of the whole Earth, which is the Derivation us'd by (o) several Learned Men, and which happen'd accordingly. Since the Birth of *Methuselah* there is nothing

remarkable concerning the Life of *Enoch*, but that (p) he carried on very grievous Wars against the Family of *Cain*. There is a long Story of him, which I shall set down in the Words of (q) the Author, and which must stand or fall by his single Credit, and it is thus. This *Enoch* was an observer of the pure Commands of GOD, and punctually perform'd them, he did that which was good, and avoided that which was evil, and continu'd in the Worship of GOD to the End of his Life. The Ancient *Greeks* (as he adds) are of the Opinion, that this *Enoch* was *Hermes*, who is call'd *Trismegistus* or the Author of a threefold Doctrine, because he describ'd GOD by his three essential Attributes, his Existence, Wisdom and Life. But the *Arabians* call him *Eiris*. And it is reported, that there were three Men, who were call'd by the Name of *Hermes*, of whom this is the first, who dwelt in *Sais* a Town of upper *Egypt*, and was the first of all Men, who treated of the heavenly Substances, and admonish'd the old World concerning the Flood, and fearing least Learning should perish, and the Arts should be forgotten, he built the Pyramids in which he engrav'd all the Arts, and the Instruments of each Art, and engrav'd on them the Orders of the Sciences, being desirous to preserve them intire to future Generations. The Second was the *Babylonian Hermes*, who dwelt in *Calvada* a City of the *Chaldeans* and flourish'd after the Flood, and was the first after *Nimrod* the Son of *Cush*, who built the City of *Babylon*. The third is *Hermes* (r) the *Egyptian* who is call'd *Trismegistus*, that is, possessing the third Part of Wisdom, because he was the third of the Wisemen, and a little of his Books have been translated, particularly his Speeches to his Disciple *Tatius*, being compos'd of Questions and Answers without any Connexion or Order, because the original Copy is worn out by the Injury of Time. But there is a Copy still extant in the *Syriack* Language. And it is now reported, that the first *Hermes* built an hundred and eighty Cities, of which *Roba* was the least, and that he prescrib'd to Men the Worship of GOD, Fasting, Prayers, and Alms, and that they should offer the best of all their first Fruits, of their Incense and Wine, and should abstain from Drunkenness and unlawful Food. But the *Zabii* think, that *Seth* the Son of *Adam* was the *Egyptian Agathodæmon* and instructor of this *Hermes*, and that *Asclepiades* was one of those Kings, who were instructed by *Hermes*, and that he was made by him a Governour of the fourth Part of the then habitable World, and which the *Greeks* possess'd after the Flood.

42. Concerning *Methuselah* I find nothing remarkable, but that as his Father *Enoch* liv'd the least Time of any in the *Antediluvian*

(g) Liber Zohar. (h) Sir Walter Raleigh's History of the World, book 1. chap. 5. sect. 6. (i) De habitu mulierum. (k) Grotius in Jude. verse 14, 15. (l) Jude verse 14, 15. (m) Gen. 5. 21. (n) As particularly in Job 5. 10. (o) Bocharti Phaleg. lib. 2. cap. 12. Patrick in Gen. 5. 21. Lightfoot, Vol. 1. Page 4. (p) Hottinger Smegma Orientale. pag. 240. (q) Abu'l Pharagii Hystoria Dynastiarum, pag. 9. (r) His Works are now extant in Greek, which I formerly saw in the Bodleian Library in Oxford.



Age; so he liv'd the longest, even (a) nine hundred and sixty nine Years, and died in the Year, or as some say, in the very Week before the Flood, of which in its due Place. But when he was (b) an hundred and eighty seven Years of Age, he had a Son, whom he call'd *Lamech*, whose Name signifies, (c) a Man poor, humbled or smitten with Grief for the present Corruption and Fear of future Punishment. The *Arabians* frequently transpose (d) the Letters of his Name, and therefore call him *Melek* or a King. He was of the same Name with (e) one of *Cain's* Posterity, and therefore the acts of one are frequently ascrib'd to the other. But as this *Lamech* was of another Race; so he was the Grandchild and the Father of the best of Men in those Days, namely, *Enoch* and *Noah*, and his Father was the oldest Man mention'd in *Scripture* especially before the Flood, which was a Blessing suppos'd to be given him for his extraordinary Piety.

44. Tho' I rather incline to the History of *Sanchroniatho*, who makes but ten Generations before the Flood, and (f) consequently that there were two omitted between *Enoch* the Son of *Cain* and *Irada*, and that there was the Space of many Years between the fifth and sixth Genealogy; yet I cannot omit the Story of some of the *Arabians*, who make *Lamech* of the Race of *Cain*, like *Enoch*, the seventh from *Adam*, and consequently to be born about the Year 623, and tell us, that (g) when *Adam* was 30 Years old he was the Father of *Cain*, and (h) when *Cain* was 730 Years old, being old and weary, he frequently hid himself among Thickets and Thistles, and was dimsighted, and being always terrify'd at the Thoughts of his former Murder, he wander'd about and could not stay long in one Place. And *Lamech* also was dimsighted and was led about by a Boy, but being a Shepherd was us'd to cast Darts at a Mark, at which he was very expert. And being inform'd by this Youth, when he went a hunting, that he had seen something at a Distance, which appear'd to him to be like a wild Beast, and advis'd by him to shoot at it with his Bow, he shot at it with such Force, that the Arrow went through the Heart of *Cain* and kill'd him. And when he came to know the Truth, and that he had thus kill'd his great Grandfather *Cain*, he in a Rage for what he had done took up a Stone and fell upon the Youth, which had occasion'd the Mistake, with such Violence, that he beat him to Death. This *Lamech* was the first who (k) brought Polygamy into the World, and took unto him two wives,

the name of the one was *Adah*, and the name of the other *Zillah*. And as the Use of Weapons was found out by one his Sons and grown common, and his Wives apprehended that some Body or other might make Use of them to slay him, he being in a vapouring Humour vindicates himself, and bids them be comforted and fear no Harm. He said unto his two Wives, Hear my voice ye wives of *Lamech*, and hearken unto my speech, for have I slain a man wilfully? or so much as a boy without a just Provocation that you should be afraid of my Life? If GOD hath guarded *Cain* so strongly, who was a deliberate and a wilful murderer, as to threaten long and great Punishments to those, who slay him, he would punish them far more, and pursue them with a longer Vengeance, who shall slay me, being a guiltless Person. If this History could be well attested, which *St. Hierom* saith, that several *Christians* in his Time believ'd to be true, it would clear up all the Difficulties in the Text; but since it is hard to find out the Occasion of that Speech of *Lamech*, every one is at Liberty to choose which he thinks best of the various Interpretations.

45. But as GOD at the Fall of our first Parents had (m) passed the Sentence of Death upon all men, because all had sinn'd, and had particularly told to *Adam* (n) that he must expect to return to the ground from whence he was taken; and that as he was dust at first, he should also return to the dust again; so now the Time comes that *Adam* must die. And (o) being himself sensible of it, he sends for *Seth*, *Enosh*, *Canaan*, and *Mahalaleel*, and charges them solemnly, that this was his Will, which he desir'd might be observ'd by all his Children, that when he was dead, they would embalm his Body with Myrrhe, Frankincense and Cassia, and place it in the Grave, which was call'd *Alcanuz*, which was in the Mountains near to Paradise. And that whoever of their Sons remain'd alive when they went away from the Borders of Paradise, they should also carry away his Body with them, and place it in the Midst of the Earth (or in *Canaan*, which lay in the Middle between *Europe*, *Asia*, and *Africa*, the former Division of the known World) For (saith he) from thence shall come my Salvation, and the Salvation of all my Posterity. Another Writer (p) adds to the Story thus, When the Death of *Adam* was near, he commanded his Son *Seth* to be present; and his Brethren and their Children and their Wives, to whom he gave a Charge, that they should dwell in the holy Mountain, which was opposite to Paradise, and that they should not go

(a) Gen. 5. 17. (b) Gen. 5. 25. (c) Lightfoot, vol. 1. pag. 4. from *למך* or *למך*. (d) Hottingeri Smegma Orientale. pag. 245. (e) Gen. 4. 18. (f) Gen. 4. 18. (g) Abu'l Pharagius, pag. 6. (h) Eutychius, pag. 22. (i) Avicenna in Gen. 4. 23. Rabbi Godaliah in Schalsheleth hakab. Eutychius pag. 22. Elmachinus, pag. 7. (k) Gen. 1. 19. (l) Onkelos et Targum Jonathanis Ben Uzziel et Ludov. de Dieu in Gen. 4. 23, 24. (m) Rom. 5. 12. (n) Gen. 3. 19. (o) Eutychius, pag. 18. (p) Seder Olam. Lib. Juch. p. 5. f. 1.



down from thence, or mix themselves with the Seed of *Cain* the Murderer, and he appointed *Seth* to be his Successor to govern his Sons and Grandchildren after his own decease; who embalm'd his Body as he was commanded, bury'd it in the Top of the Mount, and mourn'd for him forty Days. Some of the *Jews* (*p*) tell us, that GOD himself buried *Adam*, and seem to intimate, that no Man knew, where his Sepulchre was, lest his Posterity should abuse his Body, and make an Idol of it. But others, to make their own Country very famous, say that *Adam* was bury'd in the Cave of *Machpelah*, or the *Double'd Cave*, as the Word may be render'd, because the Pairs of Men and their Wives, namely *Adam* and *Eve*, *Abraham* and *Sarah*, *Isaak* and *Rebecca*, and *Jacob* and *Leah* were buried there, and that from these four Patriarchs (*r*) *Hebron* was anciently call'd *Kirjath Arba*, or the City of the four.

46. Immediately upon the Death of *Adam*, *Seth* (being weary'd with the Wickedness of the Family of *Cain* his Neighbours, and fearing that now they would prove worse and worse, and commit more publick and open Hostilities) retires from (*s*) the Plain, where they had liv'd before, and from the Family of cursed *Cain*. And *Seth* took his eldest Son *Enosh*, and *Cainan* the Son of *Enosh*, and *Mahalaleel* the Son of *Cainan* and their Wives, and brought them up into that high Mountain on the Top of which *Adam* was bury'd. But *Cain* and all his Posterity liv'd beneath in the Valley, where *Abel* was kill'd, and so they took Possession of those Countries which were forsaken by *Seth*. Upon this *Seth* was made the Ruler and Governour of those People, who went with him. And these Inhabiters of the Mountains became very famous for their Holiness and Justice and Purity. They were continually employ'd in the Praises of GOD, and (if my Authors can be believ'd) they were so nigh to the heavenly Paradise, when they were remov'd to a greater Distance from the earthly, that they heard the Voices of Angels celebrating the Praises of GOD, and joyn'd with them in those sacred Hymns, and heavenly Benedictions, and they with their Wives and Children were call'd by one common Name, *The Sons of GOD*. And whilst *Cain* and his Posterity did live upon the Fruits of the Earth, which they sow'd, these were detain'd by no servile Labours, they were not employ'd by Plowing nor Harvest, they liv'd contented with the Fruits of the Trees alone, which grew in these holy Mountains. They were absolutely free from all Envy and Desire of Contention. Their only Oath was by the

*Blood of Abel*. They daily frequented the Top of the holy Mountain, where they prais'd GOD, and تباركوا بجد آدم they blest'd one another by the Body of *Adam*.

47. But as GOD had shewn an Example of (*t*) Mortality by the Death of *Adam* so he afterward shew'd an Example of Immortality by the Translation of (*u*) *Enoch*. This *Moses* expresseth thus, *And Enoch walked with GOD, and was not, for GOD took him*. Concerning this Translation there were various Opinions. One saith, (*x*) that GOD chose *Enoch*, and translated him unto himself. Another adds, (*y*) that when *Enoch* was exalted into Heaven, he measur'd the circular heavenly Orb, and view'd all the Constellations, and the twelve Signs, in which the Planets did move, and came down to the Earth again. And the same Author speaks as his own Opinion, (*z*) that *Enoch* abode in the Earth, after the Birth of *Methuselah* worshipping GOD in Purity. And he ask'd of GOD that he would translate him into the Paradise, in which *Adam* had been, and his Petition was granted; for GOD took him thither alive after he had liv'd 365 Years. The Author of the Book of \* *Ecclesiasticus*, as it is in the Vulgar Translation saith, he went into *Paradise*, and upon this Supposition the *Ethiopick* Interpreter hath added these Words to the Text, GOD translated him into *Paradise*. And accordingly we find in the *Kalendar* of that Church, a Festival upon *July XXV*, call'd, The Ascension of *Enoch* into Heaven. As to the Manner of his Translation: Some say that he was taken out of the World by Death, and according to (*a*) the common Fate; others, that he was carry'd off both with Body and Soul, and still lives, as he did before; and others, that he was translated by the Change of a corruptible Nature into an incorruptible. This was certainly the Opinion of (*b*) *St. Paul*, the best of all the Commentators, on *Moses*, who saith, that *By faith Enoch was translated, that he should not see death, and was not found, because GOD had translated him, for before his translation he had this testimony, that he pleased GOD*. The learned (*c*) *Bochartus* hath prov'd, that the *Greeks* by *Atlas* meant *Enoch*. His Story was not therefore unknown to the *Greeks* inso-much that they had Anno Mundi 988. a Proverb (*d*) *Ta Kāvvaia* or *Ta Kāvvaia*, *The things of Enoch* or *Chanoth*, which is the same in the *Hebrew*, to signify something of the greatest Antiquity, or a very great Lamentation. It is said of him (*e*) that he foresaw the Flood, and therefore took that Occasion to admonish the Men of that Age to Mourning and Repentance. Another Author saith, (*f*) that

(*q*) Pirke Eliezer, cap. 20. (*r*) Gen. 23. throughout, Jos. 14, 15, and 15. 54. and 20. 7, and Judg. 1. 10. (*s*) Rabbi Gedaliah, pag. 92. Elmachinus, pag. 6. Euty-chius, pag. 19. (*t*) Gen. 5. 5. (*u*) Gen. 5. 24. (*x*) Euty-chius, pag. 30. (*y*) Elmachinus, pag. 10. (*z*) Pag. 9. (\*) Ecclus. 44. 16, Ludolph. lib. 3. Commentar. in Æthiop. Hist. Cap. 5. num. 40. (*a*) Aben Ezra et Genebr. pag. 13. et 14. See Cuneus de Republica Hebræorum, lib. 3. Juchasin. (*b*) Heb. 11. 5. (*c*) Lib. 2. cap. 13. (*d*) Erasmi Adagiorum Chiliad. 2. Cent. 8. Adag. 19. (*e*) Bochartus as before. (*f*) Stephanus de Urbibus in Iconium.



*Enoch* liv'd above three hundred Years, and when the Inhabitants of that Place inquir'd of the Oracle how long he should live, they had this Answer return'd, that when he died they should all perish. And therefore on his being taken from them, they made so great a Lamentation, that to weep for *Enoch* became a Proverb. It is certain that *Enoch* foresaw the Flood, and therefore call'd his Son *Methuselah*, which signifies, *When he is dead, an Inundation shall be sent*, and therefore they did interpret that of the Father, which was meant of the Son, and consequently did lament his so miraculous a Translation as a certain Sign of an universal Ruin and Destruction.

48. When *Enoch* was translated, the World immediately grew much worse than it was before. Perhaps when they saw not those Judgments come upon them, which at first they fear'd, they harden'd their Hearts and grew more secure in Sin. *Josephus* (g) saith, that for seven Generations (meaning till the Death of *Enoch*) Men liv'd in the Exercise of Virtue, and in the Love and Fear of one GOD the LORD of all things; but from thence forward they degenerated from the Ways of their Fathers, leading their Lives without any Reverence or Regard either to religious Duties or human Justice, and taking twice as much Pains to outstrip others in Wickedness, as they had formerly done to make themselves eminent for Goodness. This abominable Impiety drew down the Wrath of Heaven upon them, and (as he erroneously saith) the (h) Angels of GOD mixing with the Women begat an insolent Race, not much unlike (i) that of the Giants in the *Greek Fables*; overbearing Right with Power. Some of the *Arabians* say, that immediately after the Death of *Adam*, when the Family of *Seth* had withdrawn themselves from the Plain, and had dwelt in the holy Mountain, which they call'd *Hermon*; their Lives and Conversations were unblameable in all Godliness and Honesty. But that (k) in the fortieth Year after the Death of *E-*

Anno Mundi  
1028.  
*noch*, the Sons of GOD, or several of the Posterity of *Seth*, went down from this Mountain, when they despair'd of their Return into Paradise, and desir'd Wives, and when they, who were nearly related to them, despis'd them, and refus'd to give them Wives, the Family of *Cain* invited them to marry with them, offering their Daughters of their own accord, and accordingly Giants were produc'd of this Mixture, who were remarkable for Wars and ho-

stile Engagements. *Elmachinus* (l) expresses it thus. In the Days of *Jared*, a Defection happen'd to a great Number of the Sons of *Cain*, who publickly had corrupted themselves; insomuch that the Noise of their Revellings was heard in the holy Mountains among the Posterity of *Seth*. Upon this an hundred Men of them being gather'd together were willing to go down from the Mountain to the Sons of *Cain*, at which *Jared* was very much concern'd, and endeavour'd to dissuade them from it. But they despising his kind Admonitions, went down, and joyn'd themselves to the Daughters of *Cain*. But *Eutychius* gives us the Story more at large (m) thus. As to the Posterity of *Cain* the Murderer, the Men did violently burn in Lust towards the Women, and in the same Manner, the Women without any Shame committed Fornication with the Men, so that they were guilty of all Manner of filthy Crimes with one another, and meeting together publickly for this Purpose, two or three Men were concern'd with the same Woman, and the ancient Women were, if possible, more lustful, brutish and wanton than the Younger. Thus the Fathers liv'd promiscuously with their Daughters, and the young Men with their Mothers, insomuch, that neither the Children could distinguish their own Parents, nor the Parents could know their own Children. Besides, they us'd all manner of musical Instruments, so that the Sound of their Noise and Mirth ascended to the Top of the holy Mountain, which when the Posterity of *Seth* had heard, an hundred of them agreed together, that they would go down to the Posterity of cursed *Cain*, whilst *Jared* endeavour'd to make them swear by the Blood of *Abel*, that they would not go down from the holy Mountain. But they little regarding his Words, follow'd their own Inclinations, and when they were in the Plains; they beheld the Daughters of cursed *Cain*, that they were fair to look on, and naked without Shame, and they burn'd with Lust toward them. Also the Daughters of *Cain* beholding these Men, that they were of a beautiful Aspect, and of a very large and *Gigantick* Stature, and being more brutish than the Beasts, defil'd their Bodies with them, and thus the Sons of *Seth* perish'd by committing Fornication with the Daughters of *Cain*. And afterward these Daughters of cursed *Cain* brought forth Giants to the Sons of *Seth*. And in Process of Time when the Sons of *Seth*, who had joyn'd themselves to the Daughters of cursed *Cain*, were willing to go back again to the holy Mountain,

(g) Book 1. chap. 4. (h) Lactantius favours this Opinion; but St. Augustin and others reject it. See Selden. de Diis Syris, cap. 3. (i) This also Ovid in his Metamorphosis; lib. 1. ver. 151.

Néve foret terris securior arduus æther:  
Affectasse ferunt regnum caeleste gigantes,  
Altaque congestos struxisse ad sidera montes.  
And a little after,  
Perfusa multo natorum sanguine terram

Immaduisse ferunt, calidumque animasse cruorem;  
Et, nè nulla fera stirpis monumenta manerent,  
In faciem vertisse hominum; sed et illa propago  
Contemptrix superum; sævæque avidissima cædis,  
Et violenta fuit. Scires e sanguine natos.

(k) Abu'l Pharagius saith, page 8. that this was in the fortieth Year of *Jared*; but it is most probable, that it was forty Years after the Death of *Enoch*. (l) Page 9. (m) Page 25.



## 136 The SCRIPTURE CHRONOLOGY. Chap. X.

the Stones of the Mountain were turned into Fire, so that it was absolutely impossible for them to return to their Ancestors. And after that Time several of the same Family began one after another to go down from the Mountain to the Daughters of cursed Cain. This seems to be but a Comment upon (n) the Words of Moses. *And it came to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, That the sons of GOD saw the daughters of men* (the Sons of Seth, who were call'd the Sons of GOD because of their Holiness, saw the Daughters of Cain) *that they were fair; and they took them wives of all, which they chose. There were giants in the earth in those days; and also after that, when the sons of GOD came in unto the daughters of men, and they bare children unto them; the same became mighty men, which were of old, men of renown.*

49. About this Time in the Race of Cain, Agreus and Haliens, (o) the Inventors of Hunting and Fishing, had other Children, and two of them were Brethren, who first invented the Casting and Forging of Iron. One of these was call'd Chrysor, (which Name signifies, *A Worker in the Fire*, and Sanchoniatho affirms him to the same with Hephaestus or Vulcan) who exercis'd himself in Words, and Charms, and Divinations, and he found out the Hook, Bait and Fishing Line, and Boats slightly made, and he was also the first of all men that sail'd. And for these his Benefactions to Mankind he was also worshipp'd after his Death for a GOD, and they call'd him *Diamychius*; and some say, that his Brethren invented the Way of making Walls of Brick. In Scripture we have no more of this Generation than the Name of one of them, who was call'd (p) *Mebujae*!

50. And now the Time comes, when Seth the Son of Adam must also die, who (q) a little before his Death lends for *Enosh, Canan, Mahalaleel, Jared, Enoch*, and their Children, and their whole Families, whom he blessed, and commanded them by his last Words, that they should worship the GOD of their Father Adam, and caus'd them to swear by the

Anno Mundi 1043. *Blood of Abel*, that none of them should go down from that

holy Mountain, or suffer any of their Children to go down, or especially to be joyn'd in Marriage with the Children of Cain that accursed Murderer. He also made his Son *Enosh* his Successor over his Children, and after that he died on the third Day of the Month *Ab*, which answers to our *July* or *August*, in the nine hundred and twelfth Year of his Life. And his Sons embalm'd his Body, bury'd him in the private Cave, where Adam was buried, in the holy Mountain, and mourned for him forty Days.

51. When *Lamech* was (r) an hundred and eighty two Years old he had a Son. And as it was revealed to *Enoch*, at the Birth of *Methuselah*, that at his Death the whole Race of Mankind should be destroy'd for their Wickedness; so it was reveal'd to *Lamech* at the Birth of his Son, Anno Mundi 1057. that he and his Family should be preserv'd from the common Destruction for his Piety, and so he should be the Father of the new World. Accordingly he calls his Name *Noah* (which in Hebrew signifies a Comforter) and gives this Reason for it. That this very Man should be a Comfort to them. Some think *Lamech* expected, that *Noah* should be the blessed Seed promised to Adam, which should bruise the Serpent's Head, or that it should spring immediately from him. But it is the Opinion of most, that *Lamech* expected some inferior Consolation from *Noah*. He should comfort them concerning the work and toil of their hands, because of the ground, which the LORD hath curs'd. And the Hebrew Interpreters generally expound it thus. *He shall make our labour in tilling the earth less toilsome and more easy to us.* There was a general Curse upon the Earth for the Sin of Adam, and a particular Curse upon some Part of it for the Sin of Cain; and now GOD foretells that he would take them both off in a great Measure, and bless the Earth to the Posterity of this Man, who perfected the Art of Husbandry, and found out fitter Instruments for plowing the Earth than had been known before. When Men were chiefly employ'd in digging and throwing up the Earth with their own Hands, their Labour was more difficult, which was afterward much abated, because the Work did then lay more upon Beasts than Men. And indeed *Noah* is call'd (s) *a man of the earth*, which we translate *An Husbandman*; because he improv'd Agriculture, as other famous Men had improv'd Pastorage, and found out other Arts. Besides we (u) read also, that *Noah planted a vineyard*, and the Text seems to intimate, that he was the first Inventor of making Wine, and in this Respect he might well be said to comfort them concerning the work and toil of their hands; because Wine cheers the Heart, and revives the Spirits of Men, that are spent with Labour.

52. But as *Enoch* the Grandfather of *Lamech* had foretold, that GOD would curse the Ground, by sending a Flood upon it; so in this Sense also *Noah* might very properly be call'd a Comforter, because he should be the Restorer and Father of the whole World, after it had been dispeopled by that dreadful Inundation. He should comfort them (x) in Respect to both Curses. He should give Men Rest from that Curse, which GOD had already inflicted, and which he intended farther to inflict upon the Earth.

(n) Gen. 6. 1, 2, 3, 4. (o) See the seventh Chapter of this Book, Sect. 14. (p) Gen. 4. 18. (q) Eutychius, p. 8. 20. Elmachinus, pag. 7. (r) Gen. 5. 28, 29. (s) Gen. 9. 20. (t) Gen. 4. 20, 21, 22. (u) Gen. 9. 20. (v) Jacobus Capellus, *Hist. Sacra et Exotica ad A. M. 1053*.



## Chap. X. The SCRIPTURE CHRONOLOGY. 137

53. From the next Generation in the Race of *Cain* (*y*) sprung up two Brothers, one of which was call'd *Technites*, that is, *The Artist*, and the other was call'd *Geinus* or *Autochthon*, that is, *The Home born Man of the Earth*. These found out the Way to mingle Stubble or

small things with the bricky Earth, and to dry them with the Sun, and so made Tiling. In Scripture we have no more of this Generation than the Name (*z*) *Methusael*.

54. *Enosh* the Grandson of *Adam* finding that his Death was now approaching, (*a*) calls to him his Children, Grandchildren, and Great grandchildren, that so he might give them his Blessing, and when they were gather'd to him he commanded them, that they should live holily, and particularly cautions them, that they should not joyn themselves with the Offspring of *Cain* the Murderer. And after he had appointed *Cainan* to be his Successor, he died and was buried in the same Cave with *Adam* and *Seth*.

55. In the same Manner (*a*) when the Death of *Cainan* was near, he orders his Son *Mahaleel* to be brought to him, whom he adjur'd by the Blood of *Abel*, that he would not suffer any of his Children to go down to the Posterity of *Cain*, and when he (*b*) had appointed his eldest Son *Mahaleel* to be his Successor, he died in the fourth Day of the Month *Cheziran*, and was embalm'd and bury'd in the same Cave with his Ancestors, and they mourn'd for him forty Days according to Custom.

56. From the next Generation in the Race of *Cain* sprung up two other Persons, (*c*) one of which was call'd *Agrus*, a Field, and the other *Agrouerus* or *Agrotus* an Husbandman, who had a Statue, which was very much worshipp'd, and a Temple carried about by one or more Yoak of Oxen in *Phœnicia*. And among the People of *Byblus* he is eminently call'd *Hyppistus* or the greatest of the Gods. These found out how to make Courts about Men's Houses, and Fences, and Caves and Cellars. Husbandmen, and such as us'd Dogs in Hunting, deriv'd their Skill from these; and seem'd to own them as their tutelar Deities. And they are also call'd *Aletæ* or *Titans*. And *Hyppistus* dying in a Fight with wild Beasts was consecrated and made a God, and his Children offer'd Sacrifices and Libations to him. Here Idolatry makes a very great Progress in the World, especially in the Family of *Cain*. And such as had found out any useful Inventions, or had done any signal Service to the Publick in their Life Time, were afterward honour'd as Gods, whilst the Worship due to the true GOD was generally neglected by them.

57. *Mahaleel* the Son of *Cainan* finding

that his Death was approaching, (*d*) commands his Sons to be brought before him, and appoints *Jared* to be their Governor after he had given them his Blessing, and (*e*) adjures his

Son *Jared* by the Blood of *Abel*, that he would not suffer any of his Posterity to go down from the Mountain to the Posterity of *Cain* that cursed Murderer. And it is also reported of *Jared*, that (*f*) when the Time of his Death was near, he call'd to him *Enoch*, *Methuselah*, *Lamech*, and *Noah* and their

Children, and said to them, *Ye know very well what your Children have design'd, and how that laying aside the Commandments of their dying Parents, they have gone down from the Mountain, and being joyn'd with the Daughters of Cain they have defil'd themselves. Therefore take heed to keep yourselves undefiled, and go not down from this holy Mountain.* And after he had blessed them, he appointed his eldest Son *Enoch* to be his Successor; (*g*) concluding with these Words. *I know very well, that the great and good GOD will not leave you always in this Mountain. Whoever therefore of you shall go down from hence to the Place appointed for him, let him take with him the Body of Adam, together with proper Oblations, and bury him in the Place, where GOD shall command him to be buried.* And after this he died on the twelfth Day of the Month *Adar*, which answers to our February or March.

58. From the next Generation in the Race of *Cain* (*h*) sprung up two other Persons who were call'd *Amyrus* and *Magus*, who taught Men to constitute Villages and Flocks; and about this Time was first invented the building of a compleat Ship. These might therefore be cotemporary with the Children of *Lamech* of the Race of *Cain*, who introduc'd Polygamy into the World, and was the first that adventur'd to transgress the (*i*) original Institution, which was for one Man to cleave to one Wife, and which seems to be observ'd by the Family of *Cain* until this Time. But when Men professedly break the solemn Commands of the first Table, it is not likely, that they should observe the solemn Obligations of the second, and they who were so eagerly bent upon a strange Worship, did also as eagerly pursue other strange Impurities. There have been some of Opinion, that his earnest Desire of seeing that blessed Seed, which was promised to *Eve*, might induce him to take more Wives than one, hoping that by the multiplying his Posterity, one or other of them might prove so happy as to produce that Seed. And this he might possibly think to be the more likely, because he might conclude, that the Right, which was originally in *Cain* the first born, might

Anno Mundi  
1291.

Anno Mundi  
1423.

Anno Mundi  
1471.

(y) See the seventh Chapter of this Book, Section 15. Eutychius, pag. 23.

(d) Elmachinus, pag. 9.

(b) See the seventh Chapter of this Book, Section 17.

(z) Gen. 4. 18. (a) Elmachinus, pag. 7. (a) Eutychius, pag. 23.

(c) See the seventh Chapter of this Book, Section 16, 21, 22, 23.

(f) Elmachinus, pag. 9. (g) Eutychius, pag. 27.

(i) Gen. 2. 23, 24.



be reviv'd in him. And that he being the seventh from *Cain* had some Reason to imagine, that the Curse laid upon him of being punish'd *sevenfold* or for *seven* Generations was now expir'd, and his Posterity was restor'd to the Right of fulfilling the Promise. But this is not likely. None but a good Man could hope for such a Blessing, and a good Man could not hope to obtain so great a Blessing by such evil Means. Besides, it is most likely, that Idolatrous Worship, being begun long ago by *Cain* himself, might before this Time obliterate all the Promises, and most of the Precepts, which were given to *Adam*; and that *Lamech* being a wicked Man, and only to gratify his Lusts and Passions committed this Sin, and so improv'd upon those Impieties, which were too common in the World before. It is certain, (k) that *Lamech* took unto him two wives, the name of the one was *Adah*, which signifies *adorn'd, elegant or neat*, and the name of the other was *Zillah*, which signifies a *Shadow* or a *Ghost*, and consequently not a real Wife, being illegally joyn'd to him. His first Wife *Adah* had a Son, which he call'd *Jabal*, and was the first Inventor of making Tents, or at least an excellent Master in that Art, so that all others took their Patterns from him. He taught them how to fold their Flocks, and all other Sorts of Pasturage; which tho' it was begun by *Abel*, yet it was not brought to Perfection by him: or if it was, yet *Jabal* was the first in the Family of *Cain*, who was eminent in these Inventions. He taught Men to pitch their Tents, which were moveable Houses, that might easily be carried from Place to Place, when there was Occasion to remove for new Pasture. He taught them how to breed up and feed their Cattle. And tho' Men fed Cattle before in good Pastures; yet *Jabal* was the first, who by the Invention of Tents, made the more desert Countries servicable to them; where when they had eaten up all the Grass in one Place, they might in a little Time take up their Tents, and fix them in another. And he also taught them, how to defend themselves and their Cattle in these Tents from the Heat and Cold, and all other Dangers, to which they were expos'd in those desert Places.

59. Another Son of *Lamech* by his Wife *Adah* was call'd (l) *Jubal*. He was either the first who invented Musical Instruments, and taught Men to play upon them, or at least improv'd Musick to a much greater Height, and made it much more delightful than it was before, and he was also well skill'd in both Sorts, either the *string'd Musick*, such as the *Harp*, or in the *wind Musick*, such as the *Organ* was in those early Times.

60. And *Zillah* the other Wife of *Lamech*

had a Son, who was an *Instructor* (m) or a Whetter on of every artificer of brass and iron, to improve their Workmanship, and bring it to a greater Perfection. He is said to have found out the Art of melting Metals, and making all Sorts of Weapons, Arms, and other Instruments of Iron and Brass. The Name *Tubal-cain* in the \* *Arabick* and *Persick* Languages signifies the Iron or Brass Plate of *Cain*, and so may mean *One of the Race of Cain, who found out the Method of casting those Metals into Plates*. And he had a Sister by the same Father and Mother, whose Name was *Naamah*, and is suppos'd to have been the same with *Minerva* or *Venus* among the Heathens, and *Astarte* or *Ashtaroth* the Goddess of the *Zidonians*, and also to have been the Wife of *Ham*, who made a considerable Figure in the World after the Flood. Her Name signifies *beautiful, or fair, or one of a sweet Aspect*, and the *Arabian* Writers represent her as such, and say, that she invented Colours and the Art of Painting.

61. But as neither a long Series of Prosperity, nor a long Continuance in Sin without Impunity, can always keep off the Terrors of an evil Conscience; so it seems, that (n) *Lamech* at last came to a Sense of his Sin, especially when he saw the fatal Consequences of it, in an Age that was so prone to all Manner of Impiety and so apt to follow any Example of that Nature. And being afterward in company with both his Wives he speaks to them in this Manner. *Hear my voice, ye wives of Lamech, and hearken to my speech, For whilst I was in the Heat of Youth, I was guilty of that great Sin of Polygamy, of which you both are Witnesses, by which I have been the Occasion of my own Destruction; and my Example hath also been of fatal Consequence, it hath infected the Men of this Generation, and particularly my own Family, which adds to my Trouble. If therefore so heavy a Judgment fell upon Cain for the Murder of Abel, who was a good Man, so that he could only kill the Body, and his Example was imitated by no other, what Punishment must be inflicted on Lamech, who hath given so fatal an Example to others, and thereby hath occasion'd the Destruction both of the Bodies and Souls of thousands in Hell Fire.*

62. Hitherto here was some Remorse of Conscience; but afterward the Arms and Weapons improv'd by *Tubalcain*, did contribute very much to heighten and enrage the Passions, and the Improvements of Musick by *Jubal* made them lay aside all serious Thought and Reflection. For (o) now the World beginning to be very populous and more freightned in their Habitations did endeavour to spoil and ruin one

(k) Gen. 4. 19, 20. (l) Gen. 4. 21. (m) Gen. 4. 22. (\*) See Castle's Lexicon Polyglottum in voce תבאל *Nim.* 10, et Lexicon Perficum in voce توبال. I take the Word *Tubal* to signify the Name of the Person from his Employment, and the Word *Cain* to distinguish him from others in different Families; since the Wars, which were then in the World made it necessary for them all to endeavour to improve the Art of making Weapons, and consequently of Casting and Forging Metals to the greatest Perfection. (n) Gen. 4. 23, 24. (o) Gen. 6. 1. another



another, and invade each others Properties, without any Regard to Right or Wrong. Among the Sons of *Cain* there were barbarous Murders, Polytheism and Idolatry, Polygamy, Incest and all Uncleanneſs. The (p) Great Men, Nobles, Rulers and Judges alſo, who were of the Family of *Seth*, and therefore were ſometimes call'd The Angels of GOD or his great Miniſters in the World, were allur'd with the Beauty of the Daughters of the meaner Sort, and took by Force and Violence as many of them as they pleas'd, being ſo powerful as to be able to do any thing with Impunity. For they, who ſhould have given a good Example, and puniſh'd Vice, were the grand Promoters of it. And (q) when they who were thus abus'd did endeavour to redreſs their Grievances in a judiciary Manner, the judges ſided with one another, that they might all eſcape. Bribes were taken, Juſtice was perverted, the Poor were oppreſſed by Force, and they who ſate in Judgment, were the moſt partial of any.

63. Neither were the Sons of *Seth* leſs guilty than the Sons of *Cain*, for they converſing with one another, and being exceedingly taken with the Beauty of their Daughters, made Matches with them, and perhaps took more than one a piece, without Regard to any thing except the Gratifying of their own carnal Luſts and Appetites, like brute Beaſts which have no Underſtanding. And now they, who had hitherto for the moſt Part kept themſelves unmingled with the Poſterity of *Cain*, according to a ſolemn Charge which their pious Forefathers had given them, without regarding the Oaths which they had made to the contrary *by the Blood of Abel*, were joyn'd to them in Marriage, and made one People with them. The Beauty of *Naamah* and others, and the Muſick of her Brother *Jabal* were Snares to them. For the Family of *Cain* ſpent their Time in Feaſting, Muſick, Dancing and Sports, which allur'd the Children of *Seth* to come down and marry with them. And thus all Manner of Impiety, Idolatry, Impurity, Rapine and Violence fill'd the whole Earth with the utmoſt Impunity. And the beſt of Men having deſil'd themſelves with ſuch a curſed Affinity, were alſo thereby corrupted with their wicked Manners. And *Moses* giving this Account (q) immediately after tells us the Names of *Noah's* three Sons, and ſeems to intimate thereby, that they were in ſome Meaſure guilty of the ſame Practices, and were only ſav'd from the Deluge for their Father's Sake. And if it was ſo with them, how great a Corruption muſt be expected in other Families?

64. At this Time there were alſo (r) Men of vaſt Stature and Strength, which tempted them to oppreſs others by Violence, who carry'd all before them by main Force, and fill'd the World with their Rapines, and Murders, and

all Manner of Wickedneſs; they were Men of great Undertakings and adventurous Actions, which got them a great Name in ancient Time. *Eusebius* thinks that they had Society with the Devil in infernal Arts, which they introduc'd. *Josephus* calls them *insolent Contemners of the Laws of GOD and Men*. And the *Arabian* Writers ſay, that theſe Giants were produc'd by thoſe Men, who went down and mix'd with the Poſterity of *Cain* in the Days of *Jared*. And beſides thoſe which were before, this other and more univerſal Mixture of the Sons of *Shem* with the Family of *Ham* produc'd another Race of Men of the ſame Stature and Temper with the Former.

65. This Univerſal Corruption of Manners provokes GOD to enter into Judgment. He well knew, that (s) all Sorts of Wickedneſs had overſpread the whole Earth in an high Degree; and that there was no Hope of their Amendment, their very Minds being ſo ſet upon Wickedneſs, that they thought of nothing elſe but to ſatisfy their Luſts. The Deſigns and Contrivances of the Men of that Age both Day and Night were only Rapine, Filthineſs and all Manner of Evil. This made GOD angry (t) and concern'd, if we may ſpeak of him after the Manner of Men. He ſaw (u) no Fruits of his Longſuffering and Patience appear in their Amendment; and therefore he reſolves to puniſh them for their Wickedneſs. Accordingly he declares to the World, (x) that his Spirit ſhould not always chide and reprove them, and thereby endeavour to bring them to Repentance. He would not always ſpeak by his Prophets ſuch as *Enoch* had been and *Noah* was, or work inwardly in their Hearts as in the Caſe of *Lamech*. But he would leave them to their own Luſts, and in due Time proceed to deſtroy them. However, he would not deſtroy them immediately, but there ſhould be the Space of an hundred and twenty Years, during which Time the Ark was preparing, which might have been another Method to induce the diſobedient World to Repentance, if they had not been harden'd to the uttermoſt againſt all Means of Conviction. And (y) tho' they were the Creatures of GOD; yet being now transform'd into the Likeneſs of the Devil, he was reſolv'd to have no Pity upon them, but to bring ſuch a miraculous Punishment, as would in its own Nature ſweep all away, and leave nothing of the old World remaining, but only what ſhould be as miraculoſly preſerv'd as a Seed for the new one.

66. It is now high Time to come to the History of *Noah* the Preſerver of his Family in this univerſal Deſtruction, of whom *Moses* ſpeaks the largeſt of any except *Adam* before the Flood, and who is generally mention'd by the Prophets and Apoſtles with Reſpect and Eſteem. *Moses* ſaith of him, that (z) he was the ſingle Perſon, whom GOD reſolv'd

(p) Gen. 6. 2. (q) Gen. 6. 10, 11. (r) Gen. 6. 4. (s) Gen. 6. 5. (t) Gen. 6. 6. (u) Gen. 6. 12.  
(x) Gen. 6. 3. (y) Gen. 6. 7. (z) Gen. 6. 8.



to spare, because he continu'd untainted in the Midst of an universal Contagion. He was not guilty (*a*) of any of those other Sins, which every where abounded; but he led a pious, chaste, and virtuous Life, he continu'd constant in the Way of Righteousness; and the Reason was, because he always set GOD before his Eyes, he concluded, that there was a GOD, who would in due Time punish that wicked Race, and deliver and reward those, who serv'd him uprightly, and this made *Noah* live as in the immediate Presence of GOD, and as one who must give an Account of all his Actions to him. The Prophet *Ezekiel* (*b*) compares him to *Daniel* and *Job*, and saith, that if GOD did resolve to punish any Country with an universal Devastation either by Famine, Wild Beasts, War or Pestilence, such a Man would deliver his own Soul by his Righteousness. And St. *Peter* saith, (*c*) that when GOD brought the Flood upon the World of the ungodly he saved *Noah* and his Family, and seems to give this as a Reason, because he was a preacher of righteousness. He not only took Care of his own Life, but was as diligent to insill the Precepts of Piety, Justice and Temperance into others, and did his utmost to reform that wicked World. As he was of the Posterity of *Seth*; so he was born among them: And when they mix'd with the Posterity of *Ham*; so it is probable that he went down with them, not with a Design to joyn with them in any Impiety, but to dissuade them from it, and if possible, to keep them pure from such a Contagion. Accordingly GOD by his Providence caus'd him to settle in a Country call'd *Cyparission* on the North North East Side of the City of *Babylon*, not far from the City of *Arbela*, where *Alexander* the Great beat *Darius* and so put an End to the *Persian* Empire. This was a Country, where Cypress Trees grew in great Plenty, and from whence it took its Name, and also where great Quantities of Timber or other Materials might be easily brought by the Rivers *Gorgus* and *Caprus*, from the *Tigris* or *Euphrates* or either of the other Rivers which lead to *Babylon* or *Paradise*. Here GOD (*d*) reveal'd unto him, that he was resolv'd to destroy all Mankind with the Beasts and Fruits of the Earth in a little Time, and accordingly commanded him to make a strange Fabrick of Wood to dwell in upon the Water not fit for sailing like our Ships or Boats, but without either Rudder or Sails to guide it, and which therefore had a flat Bottom like a Chest, with a Cover or a Roof to carry off the Rain, and so large, that it might contain two of each sort of living Creatures, and seven of each sort, which were clean and accounted fit for Sacrifices, and large enough to contain Food enough for them all for above a full Year. And accordingly he made an Ark of such Dimensions as GOD re-

veal'd to him, and laid up Provision for all the Creatures, as he was directed.

67. As the Ark was begun to be built, when *Noah* was four hundred and eighty Years old; so it is very probable, that he had several Children born to him before that Time, who might be employ'd in this Work; but if so, they were all destroy'd in the Flood, or died before it: And as they might have Wives and Children before that Time, so they might dwell in separate Families, and like the (*e*) Sons in Law of *Lot*, might despise the Warning, which had been so often given them, and perish accordingly in the common Destruction. The Persons which were preserv'd by *Noah* in the Ark were his Wife, and his three youngest Sons, and their Wives, being (*f*) but eight in all, and the eldest of these was born twenty Years after the Ark was began to be built: and thus (*g*) by faith *Noah* being warn'd of GOD concerning things not seen as yet, but being moved with fear, he began to prepare an Ark for the saving of his household, which were not born as yet; by which (as the Apostle saith) he condemned the world, and became an heir of that righteousness, which is by faith.

68. The eldest of these Sons was *Japhet*, who (*h*) is therefore call'd the elder, and he was born (*i*) when *Noah* was five hundred Years old. The Second was *Shem*, who was born (*k*) two Years after, tho' (*l*) always mention'd the first of the three, because the Promis'd *Messias* was to come of his Seed. The youngest was (*m*) *Ham* who is expressly mention'd as such by *Moses*. The Time of his Birth is uncertain; but it could not be long after the Birth of *Shem*, because he was marry'd before the Flood, and in all Probability his Son *Canaan* was born soon after the Flood, about the same Time with *Arphaxad* the Son of *Shem*: And therefore as there were two Years between the Birth of *Japhet* and *Shem*; so we may reasonably allow about two Years between the Birth of *Shem* and *Ham*.

69. The Eastern Writers call the Wife of *Noah* by several Names, as (*n*) *Titsiah*, *Naa-mah*, and *Aritsiah* or earthly, because like the Earth she was the Mother of all living. Others call *Noah* *Ouranus* or Heaven, and his Wife *Ge*, or the Earth, as the Words are in Greek, or *Adamah* as it is in the Hebrew, and thus they interpret that of *Moses*, (\*) *Noah* began to be an Husbandman, or the Husband of the Earth or of *Adamah*. Another Writer is so (†) positive as to say, that the Name of *Noah's* Wife was *Haical* the Daughter of *Namusa* the Son of *Enoch*; and that his three Sons took them Wives of the Daughters of *Metushelah*, and that the Name *Shem's* Wife

(a) Gen. 6. 9. (b) Ezek. 14. 13 to 21. (c) 2 Pet. 2. 5. (d) Gen. 6. 13. to the End. (e) Gen. 19. 12, 13, 14, 15. (f) 1 Pet. 3. 20. (g) Heb. 11. 7. (h) Gen. 10. 21. (i) Gen. 5. 32. (k) Compare Gen. 5. 32, and 6. 6, and 11. 10. (l) Gen. 5. 32, and 6. 10, and 9. 18, and 10. 1, and 1 Chron. 1. 4. (m) Gen. 9. 24. (n) Shalsheleth, pag. 7, et 92. (\*) Gen. 9. 20. (†) Eutychii Annales, pag. 35.



was *Salit*, the Name of *Ham's* Wife was *Nahlat*; and the Name of *Japhet's* Wife was *Arififah*. It is probable, that the Wives of *Noah*, *Shem* and *Japhet* were of the Posterity of *Seth*, and that none of these marry'd into the Race of *Cain*, because they were esteem'd to be Men of Piety and Virtue, and therefore most likely to observe the command, which seems to be handed down from their Ancestors, that they should not marry into strange Families. As for *Ham* his Character was different from the Rest, and therefore a Curse was in-rail'd on his Posterity for his Immoralities. So that since (n) *Plutarch* tells us, that some call'd the Wife of *Ham* *Nemans*, it is easy to conjecture that she was *Naamah* the Daughter of *Lamech*, Sister of *Tubal-cain* of the Race of *Cain*, the last Person mention'd in that Line, and the only Woman before the Flood of whose Birth *Moses* takes any Notice of. It is probable, that *Moses* would not have mention'd this Woman by Name, if she had not been a Person of great Fame in the World. And if *Ham* was marry'd to her, we may give a very probable Reason, why both he and his Race fell so soon into Idolatry; notwithstanding his Father was so free from it; and especially how they came to worship the Sun, Moon and Stars, make Images of their Ancestors, and perform divine Worship to them; namely, because *Ham* himself might have been guilty of it, whilst he was conversant in the Family of *Cain*, and there he also learn'd the Vices of Oppression, Invading the Countries of their Neighbours by Force of Arms without any Regard to Right or Wrong, which was not so visible in the Families of *Shem* and *Japhet* after the Flood; but was very eminent in *Ham* and his Wife, who was afterward call'd *Astarte*; in *Misraim* and his Wife *Osiris*; in his Son *Cush*, and especially in his Grandson *Nimrod* the Founder of the *Assyrian* Monarchy.

70. As *Mahomet* himself hath forg'd many (o) idle Stories concerning *Noah*, thereby to give some Colour to his own Imposture; so it would be endless to reckon up what (p) the Commentators upon the *Alcoran*, and others have invented upon this Subject. They tell us, that as soon as he was born, his Father *Lamech* resolv'd to kill him, and for the Preventing such an untimely Death, he was hid in a Cave, and so lay conceal'd from all Men, 'til the Death of his Father, and after that he was brought forth, and liv'd the Life of a Shepherd. And that GOD had appointed him to be a famous Prophet, to warn the Idolaters of those Times of the Judgments of GOD which should come upon them, that so he might bring them off from Idolatry, and restore the true Religion among them. *Josephus* gives us the Story of (q) *Noah*, thus, He took those impious Extravagancies so to Heart, that after several Trials

Trials both by his Counsel and Authority to bring them to a Reformation of their Lives, and an Amendment of their Manners, and finding no Good to be done at last upon a Generation so incorrigibly obstinate, and abandon'd to their Lusts, but that on the contrary he himself and his Family were in manifest Danger of some mortal Violence for his good Will, he departed out of the Land himself and all his People. This good Man was highly in Favour with GOD for his Integrity; but the Corruption and Iniquity of the Age cry'd out so loud to Heaven for Vengeance, that GOD resolv'd within himself utterly to destroy the present Generation of Mankind, and to supply another and a better Race of Men in their stead. *Elmachinus* (s) saith, that there was such a general Corruption of Manners, that no one remain'd in the Mount except *Noah* and his three Sons, his Wife and his Son's Wives, so that they were but eight in all. And all the Sons of *Adam* going down into the lower Regions of the Earth were joyn'd with the Daughters of *Cain*, and being overwhelm'd in Wickedness they worship'd other Gods. And thus the Earth became corrupt and was fill'd with Wantonness. Upon this GOD reveal'd himself unto *Noah* (t) telling him, that he would send a Flood upon the Earth, and destroy all the Things which should be found alive, and commanded him, that he should go down from the holy Mountain, with his Sons, his Wife, and his Sons Wives, and build a Ship of Square Wood, whose Length should be three hundred Cubits, the Breadth fifty, and the Height thirty, and should pitch it within and without with Pitch, and distinguish it into three Stories, of which the lowest should be for the Beasts both wild and tame, the second for the Birds, and the highest for him and his Sons, and that there should be a Door in the Side of this Ship on the eastern Part, and that there should be in it Places to receive Water, and a Place for the Food. Upon which *Noah* entering into the Cave call'd *Alcanuz*, and having kiss'd the Bodies of *Seth*, *Enosh*, *Cainan*, *Mahalaleel*, *Jared*, (u) *Methuselah* and *Lamech*, he took up the Body of *Adam* (as (x) it lay in its Coffin) and carried it with them, with the proper Oblations, *Shem* carrying the Gold, *Ham* the Myrrh, and *Japhet* the Frankincense. And when they went from thence to go down from the holy Mountain, they lifted up their Eyes toward Paradise and wept, saying, *O holy Paradise, farewell*; and having kiss'd the Stones, and embrac'd the Trees, they went down from the holy Mountain, and *Noah* built the Ark. Upon this GOD commanded him, that he should make a Bell of the Wood of the Indian Plane Tree, three Cubits long, and a Cubit and a half broad; and that he should also make an Hammer of

(n) See this Book, Chap. 7. sect. 17.

(o) Chap. 5, 10, 11, 19, 21, 25, 48, 53, &c.

(p) Kiffæus, Bida-

vinus and Zamaksharius, &c.

(q) Jewish Antiquities, Book 1, Chap. 4.

(s) Annales, pag. 35.

(t) Ibid.

(u) Neither of these Persons could be dead, before *Noah* began to build the Ark.

(x) This is also mention'd by

*Abu'l Pharagius* in his *Historia Dynastarum*, pag. 12.



the same Wood; and that he should strike the Bell three Times every Day with the Hammer, First, in the Morning to call the Workmen to their Labour, after that at Midday to call them to Dinner, and last of all in the Evening, when they were to leave their Work. And GOD said to *Noah*, When they who hear thee striking the Bell, shall say unto thee, What is this which thou doest? then say unto them, The LORD will send a Flood. And *Noah* did as he was commanded.

71 In the fifth Year before the Flood *Lamech* the Father of *Noah* dies, and therefore the (y) *Arabian* Tale, which is spoken of him,

tho' by an ancient Author, carry's its own Confutation, That Anno Mundi 1652.

*Lamech* before his Death sent for his Son *Noah*, and said unto him, The great and glorious GOD will not suffer thee to continue always in this Mountain. Therefore when thou shalt go down from the Mountain, thou shalt take with thee the Body of *Adam*, and with it three Oblations, Gold, Myrrhe and Frankincense, and thou shalt command thy Son, that immediately after thy Death, he shall take the Body of *Adam*, and place it in the Middle of Earth, and shall appoint one of his Sons to perform religious Offices, who shall be a religious Man, and unmarried, he shall not pour out Blood, nor offer either Bird or Beast for Sacrifice, but only Bread and Wine. Because from this Place shall come the Salvation promised to *Adam*, and he shall be call'd *The Priest of the LORD*, meaning *Melchizedek*. And when *Lamech* had commanded his Son *Noah* to observe these Things, he died on the LORD's Day in the nineteenth Day of the Month *Adar*, and *Noah* embalm'd him, and bury'd him in the Cave of *Alcanuz*, and mourn'd for him forty Days.

72. And as *Enoch* had before prophesied of *Methuselah*, that when he died, the Flood should come; so he died in that very Year.

And therefore the Story (z) confutes it self, that he was bury'd whilst *Noah* was in the Mountain, and that *Noah* and *Shem* embalm'd him, and bury'd him in the Cave call'd *Alcanuz*, and mourn'd for him also forty Days. A *Jew* (a) relates the Story thus, When *Noah* had enter'd the Ark, he stay'd there for some Time, and the Flood came not, which when he perceiv'd he said unto GOD, O thou LORD of the World, wherefore hast thou brought me into the Ark? either that thou shouldest kill me, or that thou shouldest preserve me alive? And GOD answer'd him, That I might preserve thee alive. And *Noah* said again, If it is so, why do we sit here in the Ark, and the Flood doth not come? It had been better for us to have tarry'd on the earth. And GOD answer'd again and said unto him, There is still one old Man upon the Earth, who is perfectly just, and for his sake the Flood cannot come upon the Earth, as long as he lives. And *Noah* said again, O LORD of the World, Who is that just Man? And GOD answer'd him, It is *Methuselah* thy elder. And *Noah* said, Since this is so, bring him in to us, that so the Flood may come upon the World, as thou hast said. And GOD answer'd, He shall not live above a Week, and when he is dead and bury'd, the Flood shall immediately follow. Within which Space of Time *Methuselah* died, and the Flood came accordingly.

73. By this Time the Reader is too much tir'd and amus'd with the Eastern Stories. I shall conclude all with the Words of (b) one of the most judicious Historians among them. I affirm, that whatever Account is handed to us of things done before the Flood, which is not founded upon the Words of the Prophets, is but a meer Conjecture and Opinion; since there is no one in those Times, that we know of, who hath committed any of these things to Writing.

(y) Eutychiei Annales, pag. 31.  
Sententia Moralis 15.

(z) Eutychiei Annales, pag. 35, et 36.  
(b) Abu'l Pharagii, Hystoria Dynastarum, pag. 11.

(a) Rabbi Ben Syra

## CHAP. XI.

### *Of the Form and Dimensions of the Ark.*

IT is now Time to give a more full Account of the Dimensions and Form of the Ark, it being a Fabrick so remarkable not only in those Days, but ever since. It was of a vast Bigness, and there was an absolute Necessity for it. The whole (a) Remainder of the old World, and the Seed of the new was to be preserv'd in it, and it was to be a Refuge for *Noah* and his Family. These

indeed were few in Number; but beside these there were two at least to be taken in of all Sorts of Animals, who otherwise must have perished in the Waters; and the Number of these which are known, are so large, that they could not be contain'd but in a most large Fabrick. They were oblig'd to tarry there for a full Year, and they must have sufficient Food for so long a Time and more; since the Earth

(a) Lamy de Tabernaculo, &c. lib. 1. cap. 2. sect. 1. pag. 170.



being cover'd with Mud could not immediately bring forth its proper Fruits, as soon as the Waters were return'd into their proper Channels. And as they could not live without convenient Food ; so it must be kept in distinct Granaries, and the Beasts must be plac'd in their distinct Cells. Peace must be kept between so many different Creatures, of whom some were wild, and some were tame, some were strong, and some were weak. And as they were not of the same Temper, so neither were they of the same Bigness ; so that the same Racks and Mangers could not serve them all alike. Besides, the Food of different Kinds being mix'd together would have soon decay'd, and therefore they must be laid up in distinct Repositories. Those Things which requir'd more Care to preserve, and those Things which could be preserv'd with less Care must be kept distinct, and also the proper Food for Beasts and Birds of all Sorts. These Cells ought not to be equal, but according to the Bigness of the Animals which lodg'd in them, having sufficient Room to come at them as Occasion did require, and thus the Places for Hay and Straw ought to be larger than the Places for Corn. And as the Ark was fifty Cubits high ; so it could not be all contain'd in one Floor, but there must be several Stories one above the other ; and the Ark, tho' of so great a Bigness, must be so firmly built, that there could be no Danger of its breaking to Pieces. Besides there must be also a free and pure Air in every Room for all the Creatures to breathe in, or else they must have died for Want of it, and Conveniencies to feed, water and cleanse every Beast, or else they would have been poison'd with their own Nastiness. And it is probable, that some Years must be spent in Cutting down Timber, Squaring it, and Bringing it to the Place, and also in Digging Bitumen or Providing Pitch to pitch it with ; so that it could not have been contriv'd but by GOD himself, nor undertak'n but by one, who was fully assur'd, that GOD would assist him in so great a Work, and bring it to Perfection.

2. The Command of GOD to *Noah* was to make this Ark of (b) *Gopher* or *Cypress* Wood, which grew very plentifully in the Plains of *Babylon*, and especially in *Cyparission*, where the Ark was built, and was a lasting durable Wood, fit for such a Purpose ; and that it might be more durable, it was made of square Beams, and pitch'd within and without with Pitch. Not with such Pitch, as was the Product of the Pine Trees, of which there could not be a sufficient Quantity in the World ; but with the *Bitumen* or fat Clay or Slime, which was of the same Nature with Pitch, being very glutinous and tenacious to keep things close together ; and of which there was so vast a Quantity in those Plains, that the Tower and

even the Walls of *Babylon* were built with it instead of *Mortar*. And therefore the *Septuagint* (\*) use the Word ἀσφαλτος in this Place, which is the very same, that they use in the Description of (c) the building of the Tower of *Babylon*. Others say, (d) that this *Bitumen* is a most solid Glue, and when any Wood is besmear'd with it, it is not eat'n with Worms, nor clov'n with the Sun or Wind, nor decay'd with Water. *Diodorus Siculus* (e) tells us, that *Babylonia* contains many things worthy to be seen and admir'd ; but among those things the Quantity of *Bitumen*, which ariseth out of the Earth, is very remarkable ; which is so great, that it doth not only suffice for so many Buildings, but is gather'd in great Quantities by the People, and when it is dry'd, it is burn'd like Wood. And tho' it is gather'd by an innumerable Multitude of Men, as from a large Store, yet the Quantity is never exhausted. Others say, (f) that it had a very grateful and pleasant Smell, and therefore properly us'd as a Remedy against all Scenes, that might arise from the Excrements of the Animals, which were confin'd there. *Pliny* saith (g) that it is of a Shining Nature. That it hath the same Qualities with Brimstone, it strengthens, it dissolves, it contracts and heals. When it is burnt it drives away Serpents with its Odour. The *Bitumen* of *Babylonia* is a Remedy against Webs or Pearls in the Eyes, and also against the Leprosy, Ringworm and Itching of the Body. When it is taken in Wine, it is good against an old Cough and Shortness of Breath, and when mix'd with other Medicines, it is also useful in many Distempers, which he reckons up. And therefore GOD commanded *Noah* to plaister the Inside of the Ark with it to make it less dark, and to give a wholesome Scent among so many Beasts ; and also to plaister the Outside, to keep the Wood from decaying, and prevent the Water from running in at the Chinks.

3. As for the Fashion of the Ark, the (h) Length thereof was three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits, so that it was six Times as long as it was broad, and ten Times as long as it was high ; and almost twice as broad as it was high : And as it had neither Sail for the Winds to drive it, nor Rudder to guide it, nor Conveniency to cut the Water ; so it was admirably contriv'd to lie upon the Water without Tumbling about, or Going to a great Distance. And as a Cubit is (i) known to be 21 Inches, and 888 Decimal Parts ; so the Length of it was 517 Feet, or about 31 Perch ; the Breadth of it was 94 Feet, or about six Perch, and the Height of it was 55 Feet, or above three Perch of our *English* Measure.

4. As the Ark was made of Square Timber, so that the Pieces might probably be of about

(b) Gen. 6. 14. (\*) Καὶ ἀσφαλτώσεις αὐτὴν ἔσωθεν καὶ ἔξωθεν τῇ ἀσφαλτῷ. (c) Gen. 11. 3. (d) Lamy de tabernaculo. lib. 1. cap. 2. sect. 3. pag. 176. (e) Lib. 2. (f) Lamy, ut prius, (g) Nat. Hist. lib. 35. cap. 15. (h) Gen. 6. 15. (i) Cumberland, Arburthnet and Greaves.



a Cubit square, and they might be fasten'd to Pieces, which went cross them both in the Bottom and at the Sides, like the Ribs of a Ship, and the upper Part might be contriv'd like the Rafters of a House in *Fig. 2.* But it seems probable to me, that to make the Ark more firm to support so great a Weight, all the Pieces of Timber in the Bottom and the Sides might be contiguous to each other, and if so, then there must be the Thickness of two Cubits to each. And as we cannot suppose that the bare Pitching it within and without could be sufficient to hold together such a Bulk; and as the Inventing and Forging of Iron was begun by *Chryſor* about the Year of the World 1037, and brought to a great Perfection by *Tubal Cain* about the fifteenth Century; so there is no Doubt, but that there were Iron Bolts or Pins made to fast'n all these Pieces of Timber together, in the same Method as is usual in our large Men of War. And as the Breadth of the Ark was about 94 Feet; so it is possible, that to make it more firm, there might be several Pieces of Timber so long as to reach from one Side to the other. *Pliny* saith, that there was seen at *Rome* a Beam of *Larch* Wood, an hundred and twenty *Roman* Feet long, and two Feet thick in every Part, which *Tiberius Cæsar* plac'd upon the *Naumachiarian* Bridge. And another is mention'd to be cut in *Cyprus* to make a large Galley for *Demetrius* of an hundred and thirty Feet long, and almost six Feet in the Diameter. And tho' such Beams may be accounted Miraculous, and there was no Necessity to have many for this Purpose; yet GOD by his Providence might provide as many as was sufficient in those Parts; since *Buteo*, who wrote at large of the Measures of the Ark, saith, that there is no need to go far for Credit in this Case, since there are Fir-trees commonly seen in the Mountains of *Daphne* above eighty Feet high.

5. The Bottom of this Ark was smooth or plain, not round or oval, that so when the Water came under it, it might the more easily lift it up (and for this Reason it is suppos'd to have had Props under it to keep it from the Ground, as in *Fig. 2. (a).* and also that it might be less subject to be toss'd or tumbl'd about by the Violence of the Wind or Waves, and might fix firmly upon the Land when the Flood was over, without Falling on the one Side, as Ships do, when the Water is gone from them. And all this was necessary in this Case to preserve all the living Creatures safe and sound, not only upon the Water, but also when they came to Land.

6. In this Ark (*k*) *Noah* is commanded to make a Window. As this Word is us'd but once in this Sense throughout the whole *Hebrew Bible*, and even the (*l*) Window, which *Noah* look'd out at to view the

Earth is call'd in *Hebrew* by another Name; so it hath occasion'd great Difficulty among Expositors to explain it. As the Verb from whence it is deriv'd in the *Chaldee* Language frequently signifies *to shine*, or *give light*; so *Jonathan* their *Paraphrast* expounds the Command thus. *Go thou to Philon, and take from thence a precious Stone, and place it in the Ark to give Light unto you.* But this is an Exposition too far fetch'd, and instead of giving any Light in this Case, makes the Text more dark and obscure than it was before. There is no Doubt, but this Window, whatever it was, was design'd to let in the Air, that all the living Creatures which were therein, might breath freely, and live wholesome, and also that there might be Light enough for them to see their Food and their Drink, and for *Noah* and his Family to perform all the Work requir'd of them, in all the distinct Rooms and Places of the Ark. But this could not be done by one single Window. And therefore some have been of the Opinion, that if it could be conceiv'd, that one great Window could be so contriv'd as to be sufficient to let in the Light into their several Apartments; yet it is not so meant as to exclude many little ones here and there for a greater Conveniency. But there is no Necessity for so many, if (*m*) we may be at Liberty to contrive such a Form of the Ark, as agrees with all those Particulars, which are mention'd in Scripture, and will at the same Time be most Convenient both for the Men and all the Sorts of other Animals, which were contain'd in it. And therefore the Account hereof might probably be this. All the opposite Sides of the Ark were equal and parallel to each other. Part of this Ark was under Water, and this Part was firmly encompass'd about with Timber, and secur'd with *Bitumen* both within and without, that no Water could come into it, to hurt the Provisions or other Necessaries, which were kept there. But the upper Story, in which the Animals were contain'd, enjoy'd a free Air like the Seamen, when they walk above Deck, and were not shut up in wooden Walls, but only encompass'd with Latices and Rails, to prevent the Birds from flying out, or several Creatures from Leaping into the Water, or other living Creatures from Coming into the Ark at the Beginning of the Flood, more than could be contain'd therein. And here the Animals might have the whole Light of the Sun, and breathe in such an open Air, which could not be corrupted by any ill Scent, and where the Wind did daily blow through it, to keep it sweet and wholesome, as in *Fig. 1.*

7. But to this it may be objected, How the Ark could in such a Case be defended from Showers, Snow and Frost, and all other Inconveniences both of Wind and Weather? And to this it may be answer'd, that *Noah*

(*k*) Gen. 6. 16. חַלּוֹן.  
sect. 6. pag. 186.

(*l*) Gen. 8. 6. חַלּוֹן.

(*m*) Lamy de Tabernaculo, &c. lib. 1. cap. 2.



## Chap. XI. *The* SCRIPTURE CHRONOLOGY. 145

cover'd the Ark with thick Cloaths, or Skins of Goats, Sheep, Bullocks or other Animals so sew'd together, and plac'd in such a Manner, that they might be easily drawn close in Case of Storms and cold Weather, or open'd again, whenever those Animals wanted either Light or a fresher Air to breath in. Upon this Supposition all the Difficulties are answer'd, which are rais'd from a close Confinement in the Ark. It may be farther objected. That there can be no Foundation for such a Fancy as this: And on the contrary it may be farther ask'd, What Foundation can there be to fancy, that they were all shut up as in a Dungeon? If it is farther urg'd, That the Scripture takes no Notice of such a Covering of Skins over the Ark. To this it may also be answer'd, That as it takes no Notice of it; so on the other Hand it doth not deny it; neither was it necessary, that it should be so particular in such little Circumstances as these, because it would swell this Part of the Story beyond any Proportion with the rest. It is plain, that (n) many of the Antediluvian Patriarchs dwelt in Tents; and if it was customary for the Tents of the Shepherds at that Time to be cover'd with Skins, as the Tents of Soldiers were afterward (and the contrary can never be prov'd) *Noah* might well use such a Covering to secure himself from Damage, as he saw was commonly practis'd in other Cases. *Sanchoniatho* tells us (o) that in the fifth Generation from *Adam*, *Usons* invented Covering for his Body made of the Skins of the wild Beasts, which he could catch, and why might not (p) *Agrus* and *Agrouerus*, when they made Courts about Men's Houses and other Fences, as well as *Jabal*, make them in the same Manner? The *Latin* Phrase of *Living all Winter under Skins*, signifies only *Dwelling* in Tents, like (\*) the ancient *Scythians*; and *Virgil* (q) observes, that *Goats were shorn for the Use of the Camps, and to be a covering to the distressed Seamen*. And to make this Matter more plain, *Noah* is said (r) to *remove the covering of the ark, and he looked and behold the face of the earth was dry*. Where it is observable, that the *Hebrew* Word מִכְסָה was never us'd to signify the Roof of an House or any other Covering made of Wood, but always (s) us'd to signify the Covering of the Tabernacle, which (t) was made of Skins; so that this will justify such an Exposition of the Text, against all the Arguments, which can be brought to the contrary. If it is said, that the Ark could not be cover'd without an infinite Number of

Skins, with which it was a difficult Matter to be furnish'd in those Times, when the Eating of Flesh was not very common. To this also it may be answer'd, That whatever Skins were necessary, *Noah* might be an hundred Years in Providing 'em or several Sorts of Cloath might be more easily had. It is true, that Men did not eat Flesh. However, Sacrificing of Beasts was very common in those Times, and very many might be offer'd by *Noah*, he being a just and a religious Man; and he having Power over the living Creatures, might kill the more for this Use, or purchase the Skins from his Neighbours at a reasonable Consideration. Or the Ark might be almost wholly cover'd with Boards, and leave only a few Places on the Top to be open'd to look out at as Occasion did require, and then there would need but a few Skins or Cloaths for this Purpose.

7. The next Particular spok'n of by *Moses* concerning the Ark is the command of GOD to *Noah*, (u) that *in a cubit he should finish it above*. As this Expression immediately follows, what we thus translate, *A window shalt thou make in the ark*; so there are some who interpret it thus, *This Window shall be broad at the bottom, and grow narrower in such a Manner, that the Breadth on the Top shall be only a Cubit*. But whatever Interpretations may be put upon any Translation signifies nothing, since it is certain that the *Hebrew* will not bear it, where the Word צֶהָר or *Window* is of such a Form, that we may suppose it to be of the *Masculine* Gender, and the Word תִּכְהָ is of the *Feminine*, with which the Particle *It* agrees, as the Word which it is nearest to, and it cannot agree with the other. So that the Sense of these Words must be thus. Tho' the Ark is fifty Cubits broad; yet there must be a Roof rais'd upon it, that the Water may run off from it; and this Roof must be so contriv'd, that the Middle, where the two Sides meet, must be but a Cubit broad, as in *Fig. 3*. And the door of the ark was to be set in the side thereof, as in *Fig. 2*, with a Bridge before it, on which all the Creatures were to go into the Ark, and the Door must be of such a Bigness, that the largest of all Animals, particularly an Elephant might go in at it. And *Noah* was also commanded to *make it with lower, second and third Stories*, so that here were three Floors directly over each other, beside the Roof, and what other Conveniencies were necessary for such a Design. And here all Sorts of Animals were to

(n) Gen. 4. 20. (o) See this Book, Chap. 7. Sect. 12. Page 96. (p) See this Book, Chap. 7. Sect. 16. Page 97. \* Justin Hist. lib. 2. Quamquam continuis frigoribus urantur, pellibus tamen ferinis aut murinis utuntur. (q) Geor. lib. 3. verse 311, &c.

Nec minus interea barbas, incanaque menta  
Cinyphii tondent hirci, setasque comantes;

| Usum in castrorum, et miseris velamina nautis.

(r) Gen. 8. 13. (s) Accordingly it is translated by the Septuagint κάλυμμα, as Exod. 35. 11. Num. 3. 25. Num. 4. 8, 10, 11, 14, 25. or ἐπι κάλυμμα, as Exod. 26. 14, and Exod. 36. 19. or κατα κάλυμμα, as Exod. 39. 34, and Exod. 40. 19. which is always call'd A Covering in our Translation, as in the before mention'd Text. (t) Exod. 25. 5. and 26. 14. and 35. 7, and 36. 19, and 39. 34. (u) Gen. 6. 16. P p \*



be preserv'd, with Food sufficient to last for a whole Year. For (x) *Noah did according to all that GOD commanded him*, and (y) the Command was very particular. *Take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for thine. Of every clean beast thou shalt take unto thee by sevens, the male and his female, and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female to keep seed alive upon the face of all the earth.*

8. So far the *Scriptures* give us an Account of the Ark, and as to all other Particulars every Man is left at Liberty not only to frame such Notions as may be consistent with such a Design, but also to improve upon the Notions of others for such a Purpose. And as the Design of such a Fabrick was to preserve alive such a vast number of Animals, to bring them conveniently into the Ark when the Flood began, and bring them out when the Flood was over, and also to contrive Places proper for each of them to lie down in, and such Conveniencies, that their Food, their Litter, and their Water might be giv'n them, and they might be cleans'd every Day by eight Persons only; so the Contriving it exactly will require the Skill of a very able Architect, especially from those small Hints, which are afforded us in the sacred *Scriptures*.

9. For this Purpose we may first observe, that when the Ark landed upon (z) the Mountain of *Ararat* it drew fifteen Cubits of Water. The (a) *waters prevail'd fifteen cubits upward, when all the mountains were covered*; and so it lasted (b) *an hundred and fifty days*. And that very day when the (c) *Waters* began to *assuage*, the (d) Ark landed; so that its Draught of Water then was fifteen Cubits, and consequently it drew more at first, because it had then in it all the Food and Litter which was spent in all that Time, or the Space of five Months.

10. Secondly, Tho' the *Scripture* mentions three Stories in the Whole; yet we are under no Necessity of supposing each Story to be of an equal Height; but (if as in *Fig. 3.*) the Height from *a* to *b* is equal to thirty Cubits, the particular Stories may be of such a Length, as shall be most convenient. As therefore the Ark at its first Swimming might draw a large Quantity of Water; so the large lower Story might serve like the Hold of a Ship to store therein all the Corn, or any other heavy Goods, as should be proper for all the Animals, which were there, or might serve for Ballast, to keep the Ark upright and steady. And this I take to have had a firm and solid Deck, and so firmly secur'd by the Bitumen or Pitch, that when any Wave went over it, there could not any

Water go into this Story. This Deck might be supported by Pieces of Timber of a Cubit Square, and ten Cubits Distance from each other, so that there might be four Rows of Supporters and twenty nine in a Row, or 116 in all. Over this Deck I suppose a void Space of about three Cubits high, supported in the same Manner, so that the Water might frequently wash it clean, whilst the Ark did swim, to cleanse away all the Dung and Filth, that should fall upon it from the two other Stories without any farther Trouble, and when the Ark was landed, any one might conveniently go down upon it and cleanse it, as Occasion should require. Over this I suppose square Beams to have been plac'd from Pillar to Pillar, to support the Floor of the next Roof, and that this Roof was made by other square Beams of a Cubit thick, with proper Holes or Drains, through which any thing that fell naturally, or was thrown into them might be convey'd to the Deck, to be carry'd off from thence by the Water, or otherwise as Occasion should require. And in this Manner *Hercules* is said to cleanse the Stalls of *Augaus* King of *Elis*, in conveying into it the River *Alpheus*, which in one Day wash'd the Filth clean away, and which otherwise had been an impossible Task. And after the Water was gone from the Ark, the Space between the Deck and the Floor of the next Story being four Cubits high, would be high enough for any Man to perform there such Works as should be necessary. From the Door at *b* to the Deck at *c* *Fig. 2.* I suppose a Bridge with Ledges nail'd thereon to drive up and down all such Animals, as were preserv'd in the Ark, and as it was above an hundred and forty Cubits in Length, and but twenty in height; so the Ascent would make but an Angle of  $8^{\text{d}}. 8^{\text{m}}$ , and therefore any Beast might pass or repass with Ease; and that in the same Manner a Passage might be made from the Deck to the next Story, and there might be other Perpendicular Passages, that a Man might go down into the Hold of the Ark by the Help of Stairs made for that Purpose; to fetch from thence whatever should be wanting, and all these must be well secur'd with *Bitumen*, or Pitch, as far as the next Story, that no Water might come in that Way; and of these we may suppose that there were about thirty plac'd at convenient Distances, and that each of these might be about three Cubits square, without including the Steps which probably might be a Cubit and a half more. And in each of these there might be plac'd two Buckers fasten'd to a Wheel with a Cord in such a Manner, that one of them might descend, when the other ascended, as in a Mine, and a Man below might fill such Grain, or other Materials as should be wanting for Food or other Uses, whilst another Person drew it

(x) Gen. 6. 22. (y) Gen. 6. 19, 20, 21, and Gen. 7. 2, 3. (z) Gen. 8. 4. (a) Gen. 7. 20.  
(b) Gen. 7. 24. (c) Compare Gen. 7. 11, and Gen. 8. 4. with Gen. 7. 24. and Gen. 8. 1, 2, 3.  
(d) Gen. 8. 4.



up from thence, and landed it in another Story, as occasion did require. The Floor of the second Story being in this Method about five and twenty Cubits high, might contain Room enough for all the Animals of all Sorts, both Men, Beast and Fowl, and if it was three Cubits and a half high, it might be high enough for any living Creatures, the Elephant and some few others excepted, for whom in some particular Places, the Roof might be rais'd as Occasion did require. This might be supported by Pillars as the other, and if it was divided into Rooms or Cells to separate the different Animals, there might be an hundred and fifty Rooms, or thirty in Length and five in Breadth, of about ten Cubits square each, for the Reception of the different Kinds according to their Natures: And here might also be placed two Buckets and Pullies with a Cord and a Wheel to draw Water from the Flood, and pour it into such Channels, as might convey it into such Troughs, which would be sufficient for all the Animals when thirsty to drink out of. In this Story was the Window plac'd, as we translate it, tho' (e) the Word will equally signify the *Splendor*, The *Light* or *Noon-Day*. Here therefore we may suppose the second Story, in which all the Animals are plac'd, to have been quite open all round, except some Parts, which were grated to hinder the Birds from flying in and out. Or otherwise it was impossible, how they could have sufficient Light and Air, and a free Passage to it to prevent Stagnations of the Blood, and many other Inconveniencies; which in this Case would have been remov'd. And as to the Cleanliness, the Stalls for the Beasts may have been so open and shelving at the Bottom of them, that whatever Filth they may be suppos'd to have, might have been easily thrown down through Holes which might have at other Times been stopp'd by Doors or Hatches made for that Purpose.

10. We are now come nine and twenty Cubits high, so that there is but one Cubit left, which belongs to the third Story and must accordingly be rais'd by the Roof, so as to be made convenient for its respective Use. How high the Middle Part was from the Floor cannot otherwise be determin'd, but by considering what a Quantity of Hay and Straw was necessary to be plac'd there to serve for Provender and Litter for all the Beasts, which were in the Ark during their Confinement, and which might be tumbl'd down from thence with little Difficulty, as Occasion did require, through Holes made for that Purpose, and which being lighter than the other things might be easily plac'd in this upper Story. And in this Story some of the upper and open Parts were (f) cover'd with Skins and other Cloaths sew'd together, (as the Tabernacle afterward was) which *Noah* could easily let down, or roll up

according as Rain or Storms, or Want of Air made it necessary. And thus *Noah* is said (g) to have remov'd the Covering of the Ark after the Flood; where the *Hebrew* Word מכסה properly signifies a *Vail* or *Covering*, like that of Skins, which cover'd the Tabernacle.

11. And now it is probable, that such an empty Fabrick as this might draw a large Quantity of Water. To give a near Estimate whercof, we must first take it for granted, that a Piece of Timber is lighter than the like Quantity of Water, because it will swim upon it. But it is probable, that such a Piece being besmear'd with *Bitumen* or Pitch both within and without, and fasten'd to other Pieces with Iron Pins and Bolts to join the whole Fabrick together, might then be as heavy as an equal Quantity of Water, and consequently such a Quantity may be thus computed.

The lower Floor 300 Cubits long,	
50 Cubits broad, and one Cubit	
high, made of square Timber	15000
Ribs at the Bottom a square Cubit,	
contiguous to each other, filling up	
the Space of 298 Cubits long, and	14304
48 Cubits broad	
The Deck of the lower Story like	
the other Floor	15000
The Ribbs as before	14304
The two Sides each Side being 300	
Cubits long and 19 Cubits high	11400
The two Ends, each End being 48	
Cubits broad and 19 Cubits high	1824
The Ribbs for the two Sides, the Ribbs	
of each Side containing 298 Cubits	11324
long, and 19 Cubits high	
The Ribbs for the two Ends, each End	
containing 46 Cubits long, and 18	828
Cubits high	
116 Supporters a Cubit thick, and	
16 Cubits high	1856
A Bridge with Ledges and Rails, 3	
Cubits broad and a quarter of a	
Cubit thick, and 140 Cubits long,	140
containing of Timber about	
The Beams of the Deck of the first	
Story contiguous to each other, con-	
taining a Space of 296 Cubits long	13616
and 46 Cubits broad	
The Deck equal with the same be-	
tween the first and second Story	13616
155 Supporters of a Cubit thick and	
three Cubits high	465
30 Frames of Timber to go from	
the second Story to the Bottom	3000
of the Ark with Stairs	
The second Story	
Timbers to go round it of a Cubit thick	696
29 Cross Beams from Side to Side over	
the Supporters of 48 Cubits long	1392
and 1 Cubit thick	

(e) Bundy's Introduction to the holy Scriptures, pag. 56.  
(g) Gen. 8. 13.

(f) Bundy's Introduction to the holy Scrip-



The Floor of the Second Story like the First	15000	2 Rows of Supporters 29 in a Row	1276
The Sides of the second Story two Cubits thick like the other, eight Cubits high, and 300 Cubits long	9600	4 $\frac{1}{2}$ Cubits long, and two Rows of Supporters 29 in a Row of 6 $\frac{2}{3}$ Cubits long	
The Ends 46 Cubits long, eight Cubits high, and two Cubits thick	676	4 Beams over the Supporters, 296 Cubits long	1184
29 Rafter to support the second Story 48 Cubits long	1392	29 Couples of 10 Feet each from the highest Supporter to the other	290
116 Supporters at the Corners of each Room 3 $\frac{1}{4}$ high	377	The finishing Beam above	300
4 Partitions of a Quarter of a Cubit thick, and 267 Cubits long (the Breadth of the Sides 4 Cubits, and the four Pillars subtracted out of the whole Length, and 3 $\frac{1}{4}$ Cubits high.	1001	29 Beams on each Side from the Sides to the Top of the Roof 28 Feet long	1624
29 Partitions of a Quarter of a Cubit thick and 42 Cubits long (the Breadth of the Sides 4 Cubits and the 4 Pillars subtracted out of the whole Length, and 4 $\frac{1}{2}$ Cubits thick	1142	The Covering of the two Sides of the Ark, each being 28 Feet broad and 300 Feet long with Bounds of a Quarter of a Cubit thick	4200
The Floor of the third 29 Rafter of 48 Cubits long and half a Cubit thick	348	For Ballast of Earth and Stone, Skins, Racks, Troughs, Mangers, Boxes, Closets, Household-Goods, Cells, Cloaths, Tools, and other Utensils, and unforeseen Materials	15721
The Floor of the third Story 296 Cubits long, 46 Cubits broad, and a Quarter of a Cubit thick	3404	Total is	180000
The two Quine Ends 50 Cubits broad, ten Cubits high, and two Cubits thick	1000		

Hence it is evident, that the Weight of the Ark might be such, as to draw about twelve Cubits of Water; the Quantity of which may be assign'd to the living Creatures contain'd in the Ark; and their Food will be consider'd more fully in the next Chapter.

## CHAP. XII.

### OBJECTIONS answer'd.

**T**HERE have been two Objections rais'd against this Part of the History of *Moses*, which hath been already mention'd. The first is, That there could not be so great a Quantity of Water in this Planetary System, as to cause such a Flood; and the other is, That the Ark could not be so large as to contain all the living Creatures, which are in the World, and Food for them all for so long a Time as is mention'd.

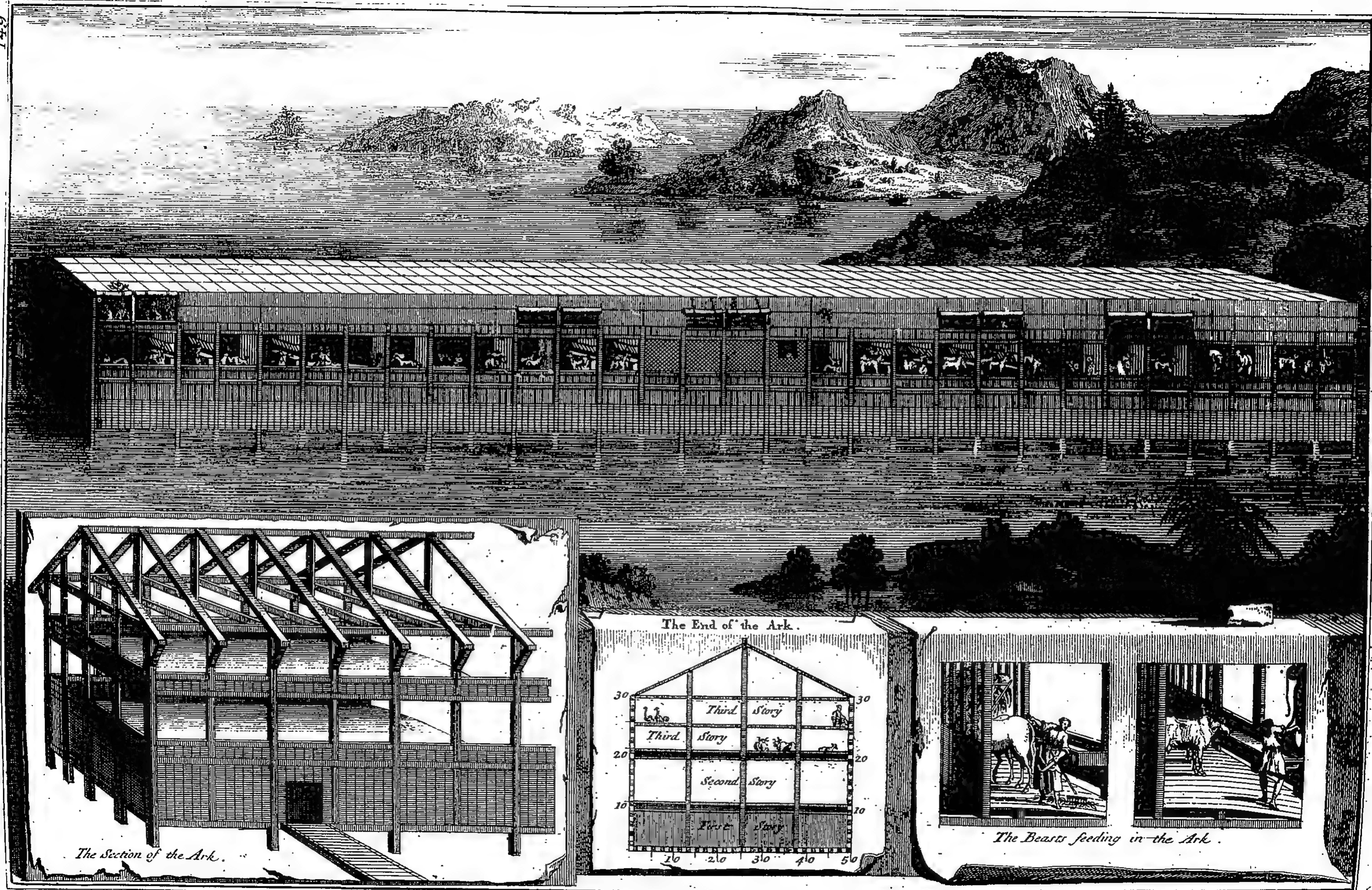
2. For the Answering this first Objection I shall endeavour to prove, that there was such an universal Flood, as that which *Moses* mentions in the Time of *Noah*, and then give an Account, from whence so great a Quantity of Waters might be had.

3. That there was such a Flood is evident from the Consent of all Nations, as it was handed down to them by their most ancient Traditions. Of this an eminent Author of our own hath given us an excellent Account in these Words, (a) *Concerning the Flood, that there hath been such an universal Deluge, nothing hath been more universally credited. And because the Tradition of it was, that it hap-*

*pen'd in the first Age of the World, and Men were generally ignorant of the right Account of Times; therefore they apply'd it still to that, which they thought most ancient. So the Thebans to the Time of Ogyges, and the Thessalians to the Time of Deucalion; which Floods of Ogyges and Deucalion were not two other distinct Floods (as some have suppos'd) but the same Flood of Noah apply'd to those Times, and call'd by those Names, which they thought of greatest Antiquity. One saith well, What Nation hath not believ'd it? Among the Egyptians, Phoenicians, Grecians and Romans, nothing was more common. And well may we suppose it should be so. For they, who attempted the Rearing of that Structure at Babel, had probably a particular Respect in what they did, to the Flood that was past, resolving to prevent the Danger of another, and therefore they had sufficient Occasion wheresoever they came to preserve and continue the Memory of it. Berosus, one of the most ancient Writers after *Moses*, sets down the Story of it in the very Way that *Moses* doth. He begins his History thus, Before the famous*

(a) Wofley's Reasonableness of Scripture Belief, pag. 329.





b o

NOAH'S ARK.



The Floor of the Second Story like the first	15000	2 Rows of Supporters 29 in a Row	1276
The Sides of the second Story two Cubits thick like the other, eight Cubits high, and 300 Cubits long	9600	4½ Cubits long, and two Rows of Supporters 29 in a Row of 6½ Cubits long	
The Ends 46 Cubits long, eight Cubits high, and two Cubits thick	676	4 Beams over the Supporters, 296 Cubits long	1184
29 Rafter to support the second Story 48 Cubits long	1392	29 Couples of 10 Feet each from the highest Supporter to the other	290
116 Supporters at the Corners of each Room 3½ high	377	The finishing Beam above	300
4 Partitions of a Quarter of a Cubit thick, and 267 Cubits long (the Breadth of the Sides 4 Cubits, and the four Pillars subtracted out of the whole Length, and 3½ Cubits high.	1001	29 Beams on each Side from the Sides to the Top of the Roof 28 Feet long	1624
29 Partitions of a Quarter of a Cubit thick and 42 Cubits long (the Breadth of the Sides 4 Cubits and the 4 Pillars subtracted out of the whole Length, and 4½ Cubits thick)	1142	The Covering of the two Sides of the Ark, each being 28 Feet broad and 300 Feet long with Bounds of a Quarter of a Cubit thick	4200
The Floor of the third 29 Rafter of 48 Cubits long and half a Cubit thick	348	For Ballast of Earth and Stone, Skins, Racks, Troughs, Mangers, Boxes, Closets, Household-Goods, Cells, Cloaths, Tools, and other Utensils, and unforeseen Materials	15721
The Floor of the third Story 296 Cubits long, 46 Cubits broad, and a Quarter of a Cubit thick	3404	Total is	180000
The two Quine Ends 50 Cubits broad, ten Cubits high, and two Cubits thick	1000		

Hence it is evident, that the Weight of the Ark might be such, as to draw about twelve Cubits of Water; the Quantity of which may be assign'd to the living Creatures contain'd in the Ark, and their Food will be consider'd more fully in the next Chapter.

## CHAP. XII.

### OBJECTIONS answer'd.

**T**HERE have been two Objections rais'd against this Part of the History of *Moses*, which hath been already mention'd. The first is, That there could not be so great a Quantity of Water in this Planetary System, as to cause such a Flood; and the other is, That the Ark could not be so large as to contain all the living Creatures, which are in the World, and Food for them all for so long a Time as is mention'd.

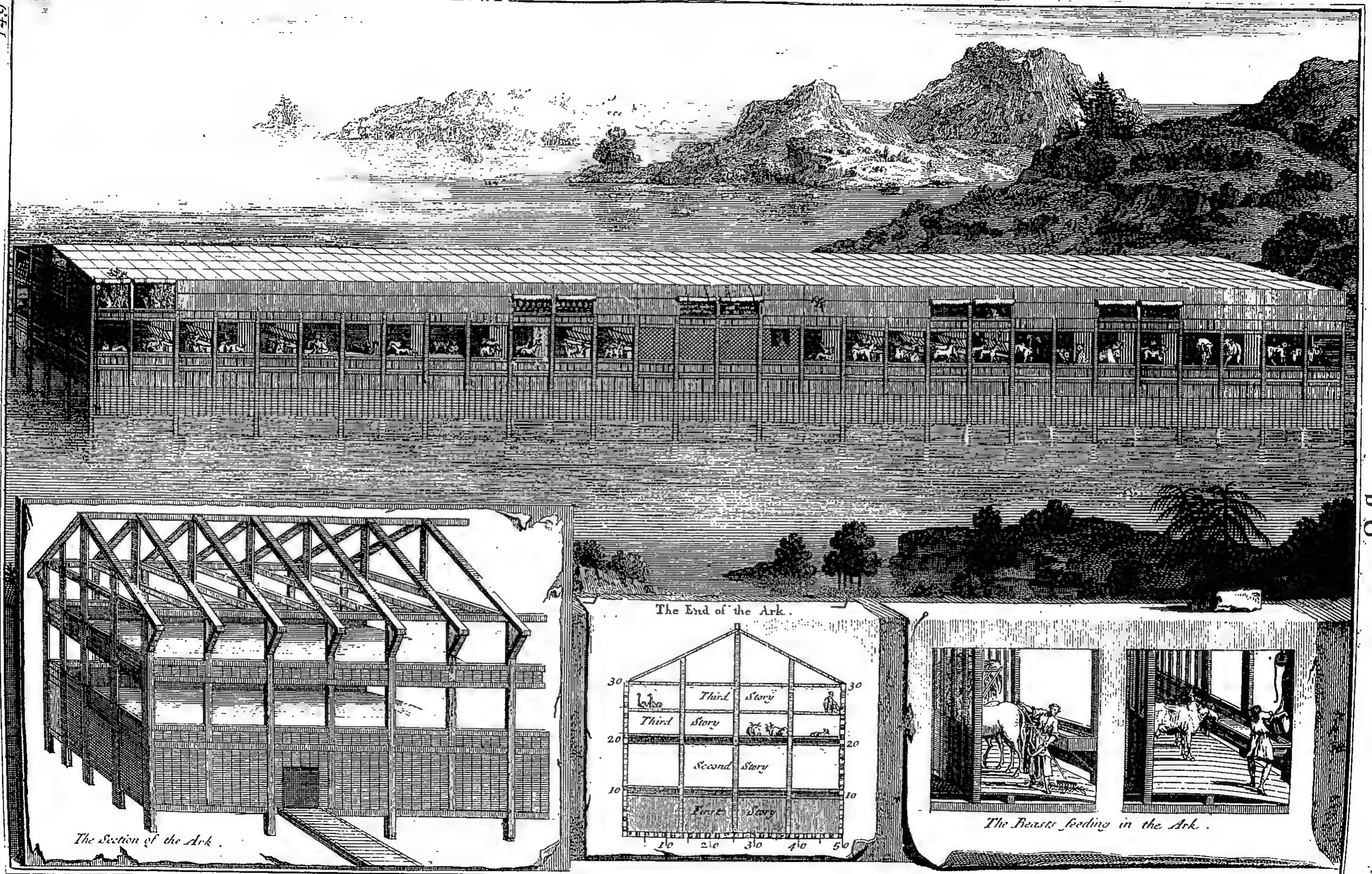
2. For the Answering this first Objection I shall endeavour to prove, that there was such an universal Flood, as that which *Moses* mentions in the Time of *Noah*, and then give an Account, from whence so great a Quantity of Waters might be had.

3. That there was such a Flood is evident from the Consent of all Nations, as it was handed down to them by their most ancient Traditions. Of this an eminent Author of our own hath given us an excellent Account in these Words, (*a*) *Concerning the Flood, that there hath been such an universal Deluge, nothing hath been more universally credited. And because the Tradition of it was, that it hap-*

*pen'd in the first Age of the World, and Men were generally ignorant of the right Account of Times; therefore they apply'd it still to that, which they thought most ancient. So the Thebans to the Time of Ogyges, and the Thessalians to the Time of Deucalion; which Floods of Ogyges and Deucalion were not two other distinct Floods (as some have suppos'd) but the same Flood of Noah apply'd to those Times, and call'd by those Names, which they thought of greatest Antiquity. One saith well, What Nation hath not believ'd it? Among the Egyptians, Phoenicians, Grecians and Romans, nothing was more common. And well may we suppose it should be so. For they, who attempted the Rearing of that Structure at Babel, had probably a particular Respect in what they did, to the Flood that was past, resolving to prevent the Danger of another, and therefore they had sufficient Occasion wheresoever they came to preserve and continue the Memory of it. Berosus, one of the most ancient Writers after Moles, sets down the Story of it in the very Way that Moles doth. He begins his History thus, Before the famous*

(a) Weisley's Reasonableness of Scripture Belief, pag. 329.





149

NOAH'S ARK.



## 150 The SCRIPTURE CHRONOLOGY. Chap. XII.

Destruction by Water, in which the whole World perish'd, and saith, There were only eight Persons sav'd. Cyril in his first Book against Julian shews that Alexander Polyhistor, and Abidene, under the feign'd Names of Saturn and Xisuthrus, have writ for the most Part the same Story of the Flood, and of the Ark, and the Place of its Resting, which Moses hath mention'd. And in very many other ancient Authors, we have particular Narratives of it. And 'tis evident, that many Poetical Fictions and fabulous Stories, which we find among the ancient Heathen Writers, had their Derivations from thence. So that to doubt about the Fact of what Moses hath writt'n in this Particular is extreamly unreasonable. For it is to deny what is eminently witness'd to us by several Historians of several Countries, and to withstand the Stream of an universal Tradition. It is certain, that (b) Ovid writes of these Times, as if he believ'd the Mosaical Account hereof. He saith, that there were Giants in those Days, who wag'd War against Heaven, and that their Offspring were Contemners of the Gods, guilty of Murder and Oppression, and bloody in their very Natures. Upon which Jupiter having beheld all their Wickedness, calls a Council of the Gods, and tells them, that he would try some farther Methods for the Amendment of that wicked Age, but if they were to no Purpose, and the whole Earth continu'd as bad, and as universally corrupt as it was before, that he would destroy them all, and raise up a better Offspring in a miraculous Manner; and accordingly he sends a Flood of Waters on all the Earth, that the Rain pour'd down from Heaven, and there were prodigious Inundations from the Sea, which destroy'd the Corn, the Trees, the Houses and all Mankind, and prevail'd over all the Hills, only Deucalion and his Wife Pyrrha, who were good and just People, and great Reverencers of the Gods, were preserv'd by Sailing in a Boat to the Top of the Mountain of Parnassus. And when Jupiter saw them remaining, he took Pity on them, he restrain'd the Rain, and caus'd the Waters of the great Deep to return to their former Channels. And so from them two the World was repeopl'd. A late eminent (c) Author speaking of this Story makes this just Remark. *It is not material, whether Deucalion among the Greeks is the same with Noah among the Hebrews, or whether in Reality there happen'd another Flood in Thessaly, when Deucalion was their King. It is certain, that this universal Flood remain'd in the Memory of all Men, and let Deucalion be who you please, or live when or where you please, such things are spoken of him, as can only agree to an universal Flood. And he, who reads the whole Story in Ovid, must acknow-*

*ledge, that in his Poem the true History of Noah's Flood is mix'd and interwov'n with the Fables of Deucalion. Varro the most learned of the Romans (as (d) Censorinus relates it) divided the Times into three Parts, which he call'd the three Differences. The first he reckon'd from the Beginning of the World to the first Flood, which because of the Ignorance of the things then done, he call'd The fabulous Time. The second Epochæ was from the first Flood to the first Olympiad, and because there were many fictitious Stories related of that Time, he call'd it The uncertain Age. The third was from the first Olympiad to his Days, which he call'd The historical Age, because there had been convey'd down to them a true Account of the Things done in that Epochæ. Seneca (e) plainly shews, that he had a clear Notion not only of the first Flood, for which he quotes Ovid as before; but he was apprehensive of a future Flood to destroy the Earth, and of another Destruction by Fire, and speaking at large about it, he saith, *It may be ask'd; When that fatal Day of the Flood shall come; when great Part of the Earth shall be overwhelm'd with Water, whether it shall be done by the Force of the Ocean? or the Seas shall rise up upon us? or there shall be frequent Showers without Intermission? or a continual Winter having brok'n through the Clouds shall cast down an immense Force of Water? Whether the Earth shall pour out large Rivers, and open new Fountains? or, Whether there shall not be only one Cause to so great a Calamity? or every Thing shall agree together to bring it on? or all things shall rush as with an united Force for the Destruction of Mankind?* And then he gives his Opinion, *So it will be. There is nothing difficult to Nature, when it hast'ns to bring all things to an End. It comes slowly on to produce new Beings, but it brings all things to Destruction with a speedy Force.* After this he farther adds, *In some Places an harmless Tide flows along for some hundred Miles, and keeps its Order. It flows to its due Height, and then ebbs again. But at that Time it shall be free from all Laws and Bounds. If you ask, How shall it be? I answer, By the same Method, by which the World shall hereafter be burnt. Both shall happen when GOD shall think fit to ordain better things, and put an end to the old World. Fire and Water rule over earthly things. From these and by these all things were made, and by these all things shall be destroy'd. And therefore when it shall please GOD to make all things new, at one time he is pleas'd to destroy us by Water, and at another Time by Fire.* And after he had describ'd the Flood very elegantly and at large, he adds, *Rivers shall spring out of the Mountains, and shake**

(b) Metam. lib. 1. (c) Lamy de Tabernaculo, &c. lib. 2. cap. 3. sect. 6. pag. 214. (d) In libro de die natali.

(e) Nat. Quæst. lib. 3. quæ est de aquâ, Sect. 27, 28, 29, 30.



them with Violence; and they shall flow from thence with a silent Gale. Every Soil, and even the most high Mountains shall abound with Waters. And as in human Bodies the sound Parts turn into Distempers, and peccant Humours increase the Sore; so every thing that is near to such Springs shall be dissolv'd and flow into them, first by Drops, and then by greater Quantities. The Rivers shall spring out of Rocks in many Places, and shall turn into an Ocean. And there shall be no Borders to the Adriatick or the Sicilian Sea. And to make this probable, he farther adds, Consider now, what vast Lakes there are hid in the Earth. There are vast Seas under Ground, and Rivers which pass, we know not where. And these from all Quarters shall be the Cause of the Flood. And he farther adds, that this Flood shall also cease, The Waters shall not always have the same Liberty, but when the Beasts, and Men transform'd into Beasts shall be destroy'd, the Earth shall drink in the Water again. GOD shall cause the Sea to stand still, or only to rage within its own Banks; and the Ocean cast from the Earth shall retire into its secret Recesses. The ancient Order shall be recall'd. Every Animal shall be made new, and a new Race of Men free from Wickedness, and born for better Fortune, shall dwell on the Earth. Thus far Seneca, whose Apprehensions of things to come, was only occasion'd by the current Tradition of things past; for if he had learn'd it from the Writings of Moses, he must have known, that what was past, would not happ'n again.

3. *Josephus* (f) saith, *We read of this Deluge and the Ark in all the Writers of Barbarian Histories, as in Berosus the Chaldean for one, who speaking of this Flood, writes to this Effect.* They say, that there are some Remains of this Vessel to be seen upon the Mountains of the *Cordyæans* in *Armenia* to this very Day, and that several People scrape the Pitch off from the Planks as a Rarity, and carry it about them for a Charm. *Hieronymus the Egyptian in his Phœnician Antiquities, Maricas and a great many others say somewhat of this Matter too.* But *Nicolaus of Damascus speaks to this Purpose,* In the Province of *Minyas* in *Armenia* there is a high Mountain call'd *Baris*, to which Place there fled a great many People, as the Story goes in the Time of a Deluge for Sanctuary. There is a Tradition also, of a certain Man in a Vessel that struck upon the Top of this Mountain, and that several Pieces of Timber were to be seen there a long Time after. *This perhaps might be the Man, that Moses makes mention of.* Thus far *Josephus.* Whether the Ark landed in those Parts of *Armenia* is another Question. It is certain from hence, that they had a Notion of a Flood long before *Josephus's*

Time from Tradition. As for the Pieces of the Ark, they are reported to shew them at this Time, and no Doubt will shew them as long as they can find a rotten Piece of Timber in the Country, or People so credulous as to spend their Money to go thither and see it. However the same *Josephus* saith in (g) another Place, that *this Berosus following the most ancient Writings declares the same with Moses concerning the great Flood, and the Destruction of Men thereby, and of the Ark in which Noah the Restorer of Mankind was preserv'd; when it carry'd him to the Top of the Mountains of Ararat.* *Strabo* (h) saith, *It was the Opinion of Plato, that after the Flood there were three Ways of Living, The first was plain and simple, in the Tops of the Mountains, when Men were afraid of the Waters, which then cover'd the Fields. The second was at the Bottom of the Mountains, when they took more Courage, and the Fields began to be dry: And the Third was in the Plains.* And that this was the Flood, which was known (as *Strabo* saith) to *Plato* and all other ancient Writers, is evident; because there could be no other Particular Flood in which the Waters could rise so high, that there was a Necessity for Men to fly for refuge to the Tops of the highest Mountains. The Story of *Noah* among the *Chaldeans* by the Name of *Oannes* and *Xisuthrus* hath been (i) already mention'd. The learned *Vossius* tells us, that there is a Tradition among the *Chinese*, that one *Puoncius* escap'd with his Family out of the universal Deluge. And he supposeth *Pu* or *Pi* to be only a Præfix to the Name (or an Article, as it is in the *Coptick* Language, and so the Name *Pu-o-nchus* is the same with *ΠΙ* or *αὐτὸς ὁ Νῶχ*. *Martinius* also tells us, that the ancient Writers of the *Chinese* History speak much of the Flood. And (m) it now appears, that the *Americans* had a Tradition of it (as credible Authors *Acosta, Herrera* and others inform us) who affirm, that the whole Race of Mankind was destroy'd by the Deluge, except some few that escap'd. They are the Words of *Augustin Corata* concerning the *Peruvian* Tradition. And *Lupus Gomara* saith the same from those of *Mexico*. And (n) *Johannes de Laet*, tells us out of *Lescharbotus*, how constant the Tradition of the Flood is among the *Indians* not only in *Peru*, but also in *New France* and other Parts. *Moses* tells us (o) that *Noah sent out a dove to see if the waters were abated from off the face of the ground. And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.* To this *Plutarch* expressly refers, when doubting, whether the Sea or the Land Animals are hottest in their Nature, he mentions the Dove sent

(f) Jewish Antiquities, Book 1. Chap. 4.

(i) Chap. 6. Sect. 4.  
or Gen. 6. 17.

(k) Epist. ad Colvium, pag. 409.

(n) De Origine Gentium American lib. 1. pag. 115.

(g) Against Apion, Book 1.

(l) Hist. Sinic. lib. 1. pag. 12.

(h) Geog. lib. 13.

(o) Gen. 8. 10, 11.



out of the Ark in the Time of *Deucalion*, and adds, That the *Mythologists* affirm, that her Coming into the Ark signify'd stormy Weather, and her Going out of the Ark signify'd clear Weather. And as the Olive Branch was a sign of Peace between GOD and *Noah*; so from hence so universal a Custom arose, that an Olive Branch was a Sign of Peace between Man and Man. *Virgil* saith of *Aeneas* (p) *He brought the Bough of a peace making Olive Tree in his Hand.* *Polybius* saith, (q) that when *Hannibal* pass'd the *Alps* the People brought him such Boughs as a Sign of Peace and Subjection. *Livy* saith, that the ten Ambassadors from *Lorin*, when the Consuls were in the Senate House stretch'd out their Hands with the Olive Branches, according to the Custom of the *Greeks*, and fell before the Throne on the Ground with a lamentable Cry, desiring Peace. And *Columbus* (s) tells us the same of the *Americans* upon the first Discovery of that Country, when they had no other Way to express their Inclinations. In short, there are so many things related by the Heathen Authors concerning the Universality of the Flood, the Saving a few Men in the Ark, and also of other Animals, the Sending out the Birds to see if the Waters were abated, the Opening the Ark to see if the Ground was dry, the Offering Sacrifices to God, the Disappearing of *Noah*, and the Building of *Babylon* by his Posterity, as must leave it past Dispute. And the most ancient Accounts hereof are collected from so many (t) other Authors, that no Man of Letters can be suppos'd to be ignorant of it. And therefore such as Dispute against the Possibility of such a Flood from Philosophical Principles, seem only to argue against that, which they themselves must know to be true.

4. The Truth of the Flood being thus confirm'd, there may be many Ways to answer this Question, How there could be such a Quantity of Water, as might be sufficient to cover the whole Globe in such a Manner? And the first Answer alone may silence all Disputes about it, which is, That it was miraculous. That GOD, who created the whole World out of nothing, could as easily create a sufficient Quantity of Water for this Purpose, and dissolve it again into nothing, or bring it from distant Places, and bring it back again to the same Places, where it was at first. Thus our Blessed SAVIOUR answers all such In-

quiries, (u) *With men it is impossible, but not with GOD : for with GOD all things are possible.*

5. To solve this Difficulty, there are some who have affirm'd, that the Flood was not universal; others, that all the Waters of the Sea overflow'd its Banks, and consequently that the Seat of Gravity might not be in the Center of the Earth, but equally diffus'd through the Circumference, that the Water might be in no Place above fifteen Cubits deep, and in no Place less. But laying aside these Speculations, which serve rather to amuse the Reader, than to solve the Difficulty; I shall allow that the Flood was universal, and that when the Waters were at the highest, they lay in a plain Sphere, covering the Tops of the highest Mountains, and for proving the Possibility of the Flood from these Principles, it will be necessary to take a Survey of the highest Mountains, and then to prove, that either of these two Methods mention'd by *Moses* were sufficient to cover them, in the same Manner as *Moses* mentions, and consequently that both together could do it more effectually, when GOD thought fit by his Providence to order, that it should be so.

6. As for the Mountains the most of them are very low; very few are suppos'd to be a Mile high, and the highest not to be above four, taking the (x) Altitude of them from the Plain, which they stand upon. The Height of *Olympus* is so extoll'd by the Poets and ancient *Greeks*, that it is said to exceed the Clouds; yet (y) *Plutarch* tells us, that *Xenagoras* measur'd it, and found it not to exceed a Mile and a half, and about seventy Paces in its perpendicular. Much about the same Height (z) *Pliny* saith, that *Dichæarchus* found the Mountain *Pelion* to be. The Mount *Athos* is suppos'd to be of an extraordinary Height, because it casts its Shadow to the Island of *Lemnos*, which according to *Pliny* was eighty seven Miles; yet *Gassendus* allows it to be but two Miles in Height, and (a) *Isaac Vossius* will not have it to be above ten or eleven Furlongs at most. And it is certain, that (b) if we allow but 60 Miles to a Degree, the Shadow might have been seen so far upon level Ground at Sun rising or Sun set, if the Mountain had been but nine Furlongs, or a little more than a Mile high, and much more from any Hill in the Island. *Caucasus* by *Ricciolus* is said to be one and fifty Miles in Height, *Gassendus*, allowing it to be

(p) *Æneid. lib. 8. vers. 116.* *Paciferaque manu ramum prætendit olivæ.* (q) *Lib. 3.* (r) *Lib. 29.* (s) *Navigat. Cap. 103.* (t) *Josephus Jewish Antiquities, Book 1. Chap. 4. and against Apion, Book 1.* *Eusebius de Demonstratione Evangelicâ, et de Preparatione Evangelicâ, lib. 1. cap. 12.* *Cyrillus Alexandrinus. Peol's Synopsis Criticorum in Gen. 8.* *Patrick on the same.* *Lamy de Tabernaculo, lib. 2. cap. 3. sect. 6.* *Sir Walter Raleigh's History of the World, book 1. chap. 7.* *Stillingsfleet's Origines Sacræ, book 3. chap. 4. sect. 8.* *Grotius de Veritate Religionis Christianæ, lib. 1.* *Vossius's Isagoge Chronic. Dissert 4. Chap. 2. et 3.* *Bocharti Geographia sacra, lib. 1. cap. 4.* *August. de Civitate Dei, lib. 18. cap. 12. and Ludovicus Vives on the same.* *Euseb. Chron. pag. 5. edit. 2.* *Scaliger. Isaac Vossius's Epistle to Colvius.* *Martinius's Chinese History, lib. 1. pag. 12. and Johan. de Laet de Origine gentium Americanarum, lib. 1. pag. 115. with many others.* (u) *Mark 10. 27.* (x) *Stillingsfleet's Origines Sacræ, book 3. chap. 4. sect. 5.* (y) *Plutarch in Æmilian.* (z) *Plin. lib. 2. cap. 67.* (a) *Notæ in Pomponium Melam lib. 5. cap. 2. pag. 115, &c.* (b) *For as the Sine of the Angle 1°. 27' is to the Tangent of the same; so is the Semediameter of the Earth 2436 Miles, to the Secant of 2437. 101 Miles.*



higher than *Athos* or *Olympus*, conceives it not to be above three or four Miles at most; but *Vossius* will not allow it to be above three Miles perpendicular, for which he gives this very good Reason, That there is no Mountain in *Greece*, which may not be ascended in a Day, and makes the highest Mountains there not to exceed ten Furlongs, which (saith *Vossius*) it is scarce possible for any one to reach in that Time, unless he be a Mountaineer born; but any other will scarce be able to ascend above six Furlongs perpendicular. For in the Ascent of any Mountain every Pace doth scarce reach to a Hand Breadth perpendicular. But if we do allow eight Furlongs to a Day's Ascent; yet thereby it will appear, that the highest Mountains in the World are not above three Miles in Height, because they may be ascended in less than the Compass of three Days. And this may be the easier believ'd, since it is reported, that in the Months of *July* and *August* Men frequently go to the Top of the *Pike of Teneriff* in that Space of Time, which Mountain is (c) suppos'd to be the highest in the whole World. Besides, the *Spaniards* tell us, that the *Alps* in *Italy* (which are so much talk'd of) are but Cottages in comparison of the lofty Mountains of *Peru*; and yet these lofty Mountains may be ascended in four Days Time. And therefore as no Mountain can be suppos'd to exceed four Miles in Height; so the Addition of fifteen Cubits more, will bring the Waters to the utmost Height, which *Moses* allotted for them.

7. Now *Moses* himself assigns two Causes for this Deluge, and each of these may be sufficient, for ought we know to the contrary. The first is (d) that *the windows of heaven were opened*. Sir *Walter Raleigh* expounds it thus, that (e) the Clouds only are meant thereby, and *Moses* useth the Word only to express the Violence of the Rains, and the Pouring down of the Waters. For whoever hath seen those Fallings of Water, which sometimes happen in the *Indies*, which are call'd, *The Spouts* (where Clouds do not break into Drops, but fall with a resistless Violence in one Body) may properly use that Manner of Speech, which *Moses* did. That the Windows or Flood-Gates of Heaven were open'd, or that the Waters fell contrary to Custom and that Order, which we call natural. GOD then loosen'd the retentive Power in the Air, and the Waters fell in abundance. Indeed they who think

that there is no Water, but in the Clouds; may look on this as impossible. But we well know, that thick Air is easily turn'd into Water, and that round the Earth there is a thicker Air, which we call the *Atmosphere*; which the farther it is distant from the Earth the thinner it is, and so it grows thinner in proportion until it loseth all its watry Quality. How far this may extend, cannot be determin'd. It may reach as far as the Orb of the Moon for ought we know to the contrary. Now when this retentive Quality of Waters was withdrawn, *Moses* tells us (f) that *the rain was upon the earth forty days and forty nights*, and therefore some of it might come so far as to be forty Days in Falling. And if we allow the Rain to fall a little more than ten Miles in an Hour, or 250 Miles in a Day, then all the watry Particles, which were ten thousand Miles high might descend upon the Earth, and this alone might be more than sufficient to cover the highest Mountains.

8. To this *Moses* assigns another Cause, (g) *The fountains of the great deep were broken up*. Those Waters which were contain'd in vast Quantities in the Bowels of the Earth, being press'd upward by some Cause unknown to us, gush'd out violently at several Parts of the Earth, where they either found or made a Vent. There are vast Quantities of subterraneous Waters more than we know of. The Observation of *Solomon* (g) could never be contradicted, *All the rivers run into the sea, yet the sea is not full; and unto the place from whence the rivers come, thither they return again*. Tho' the Water is naturally lower than the Earth; yet every Cloud that we see in the Air will tell us, that it may be rais'd above it; and thus there is some accidental Cause in the Earth, which perhaps we can give no Account of, that raises the Water to the Top of the Surface, and lets it out in an infinite number of Springs for the Good of all the Animals, which are upon the Earth. That all the Earth is full of Water is evident, because Men dig in all Parts of it for Springs, and the deeper they dig, they are not only sure to find Water, but also greater Quantities of it. It is evident in (h) *Ochye Hole* in *Somersetshire*, and (i) the *Peake* in *Darbyshire*, that there are large subterraneous Passages of Rivers; and it is probable, that such as these in other Countries gave Rise to that Notion among the Heathens, that the Souls departed passed over the *Stygian Lake*, before

(c) *Varenii Geographia Generalis, lib. 1. cap. 10. prop. 3.* (d) *Gen. 7. 11.* (e) *History of the World, book 1. chap. 7. sect. 6.* (f) *Gen. 7. 12.* (g) *Eccles. 1. 7.* (h) *Cambden in his Britannia for Somersetshire describes it thus: Among these Hills there is a Cave or Den far within the Ground, wherein are to be seen certain Pits and Rivulets. The Place they call Ochye Hole, whereof the Inhabitants feign no fewer Tales, nor devise less Dorages, than the Italians did of their Sibil's Cave in the Mountain Apenninus.* (i) *Hobbs of the Wonders of the Peak in Darbyshire, page 26.*

Making our Entrance with confused Light,  
Until at length the slow and humble Source  
Of a dark River crossing stopp'd our Course.  
A Stream whose Channel ran 'til now beneath  
The Earth, here under low the Arch doth breath,

And winding in its Channel to and fro  
Not always doth irrevocably go.  
Sometimes it bosoms you within its Bay,  
Then jetting out it drives you far away.



they could enter into the *Elysian* Fields. There are some large Rivers which are lost by running under Ground, particularly some which run in the Lakes of *Chaldea*, and the swift Stream of the River *Jordan*, which overflows all its Banks in the Time of Harvest and is lost in the *Dead Sea*, and several others. Besides there are vast Numbers of Rivers, which run into the Mediterranean Sea of *Europe*, *Asia*, and *Africa*, and particularly from the *Hellespont* and the *Euxine* Sea, and tho' it might be thought that such a Mass of Water is sufficient to overflow the Earth; yet it generally runs in thither also from the main Ocean at the Straits of *Gibraltar*, and all this is emptied from thence in an unknown Manner. The *Euxine* Sea hath many Rivers constantly running into it, and so small a Passage out, as is not sufficient to empty the tenth Part of so much Water. The (k) *Caspian* Sea is reckon'd in Length to be above an hundred and twenty *German* Leagues, and in Breadth from East to West about ninety of the same Leagues. There is no visible Way for the Water to run out, and yet it receives into its Bosom near an hundred large Rivers, and particularly the great River *Volga*, which of it self is like a Sea for Largeness, and (l) is supposed to empty so much Water into it in a Year's Time, as might suffice to cover the whole Earth, and yet it is never increas'd nor diminish'd, nor is it observ'd to ebb or flow. This constant Plenitude hath giv'n Rise to many Speculations, especially that it must necessarily have a Subterranean Communication, either with the *Black Sea*, altho' that be an hundred and twenty Leagues distant, or with the *Persian* Gulph, tho' that is near two hundred Leagues from it. For this last Opinion Father *Avril*, a modern Traveller, brings this Proof, That near the Coast of *Kylan* there is in the *Caspian* Sea a mighty Whirlpool, which sucks in every Thing that comes near it, and consequently a Cavity in the Earth there; and in the *Persian* Gulph there are found to swim on the Waters a great Quantity of the Leaves of Willow Trees; but no Willow Tree grows near that Sea, and very many are seen on the *Caspian*, and therefore they are carry'd by a subterranean Passage from the one to the other. So that if the *Fountains of the great deep* or those subterraneous Passages were continu'd to be let loose, without any Reflux into them, as (m) *Moses* supposes during the Time of the Rain, which was forty Days and forty Nights, and the Waters ascended but a Quarter of a Mile in an Hour; yet in forty Days it would drain all the Waters for two hundred and forty Miles deep, which would no doubt be sufficient to cover the Earth above four Mile high. As for those, who contend, that such Quantities of Water may be drawn out of the

*Caspian* and *Mediterranean* Seas by the Influence of the Sun, as may prevent this Increase, I shall not dispute it, but only desire them to consider, that if such Quantities are extracted from the *Caspian* Sea, which is between 39 and 46 Degrees of Latitude, and from the *Mediterranean* Sea, which is between thirty and forty three Degrees of Latitude, Whether there might not be extracted by the same Method so great a Quantity of Water in the torrid Zone out of the main Ocean between *Africa* and *America*, as must long before this have turn'd the Sea into dry Land? Or if the Seas are kept within their Bounds by the Attraction of Waters occasion'd by the Sun, then the bare Suspension of such an Attraction for forty Days, might alone cause such a Flood as *Moses* mentions, and the (n) Return of such an Attraction with the Stopping the Fountains of the great Deep might alone dry up the Waters, as *Moses* describes it, and cause all Things to return again at the Time limited, into their former Channels. I shall conclude this with (o) the remarkable Words of *Seneca*. *Where hath not Nature dispos'd of Moisture sufficient to attack us on all Sides, when it pleases? There are huge Lakes, which we do not see, much of the Sea that lies hidden, and many Rivers that slide in secret. So that there may be Causes of a Deluge on all Sides, when some Waters flow in under the Earth, and others flow round about it, which being long pent up overwhelm it, and Rivers joyn with Rivers, and Pools with Pools.----- And as our Bodies sometimes dissolve into Sweat; so the Earth shall melt, and without the Help of other Causes shall find in it self what will drown it, ----- Since there may be on a sudden, every where, openly, and secretly from above, and from beneath an Eruption of Waters.* These Words of an Heathen are so plain, as if he had been directed to write a Commentary on the Words of *Moses*, and may be sufficient to end all Disputes of this Nature.

9. The other Objection is, That there was not Room in the Ark to contain the Number of Living Creatures, which *Moses* mentions, and Food of all Sorts for them all for so long a Time as he also mentions.

10. In answer to this it must be granted, That there were three Sorts of living Creatures, Men, Beasts and Fowls. Of Beasts and Fowls, some feed on Flesh, some on Hay, and some on Seeds or Roots. Of Birds and Beasts which (p) were not clean, there were two of each sort the male and the female, and of such as were clean there were seven of each sort, two of each Sort for Breed, two for their Food after the Flood, two for Sacrifices on solemn Days, and a Male of each Sort to be offer'd up by *Noah* (r) immediately after the Flood.

(k) Moll's Geography at the End of Persia in Asia, pag. 67.  
book 3. chap. 4. sect. 6. page 341.

(m) Gen. 7. 11, 12.

(p) Gen. 7. 2. et Commentarios in locum.

(l) Stillingfleet's Origines Sacrae,  
Gen. 8. 1, 2.

(o) Seneca, lib. 3.

(r) Gen. 8. 20.



And the Food must be so much, as would last a Year. Now there was sufficient Room for the Placing all these Creatures in the Ark, and the Ark could easily swim under such a Burden.

11. For the Proof of this, I place the Roots and Grain in the lower Story, the living Creatures of all Sorts in the second Story, and their Hay and Litter in the third Story.

12. The second Story being three hundred Cubits long, and fifty Cubits broad, contains in the Whole fifteen thousand Cubits, which (1) is supposed to be divided into an hundred and fifty equal Rooms; and if the Ark is suppos'd to be two Cubits thick in the Sides, and the Partitions to be a Quarter of a Cubit thick, then the Total to be subtracted will be 2013 Cubits, so that the clear Space will be 12987 Cubits, which divided by 150, or the Number of Rooms, will leave the clear Space in every Room 86<sup>79</sup>/<sub>150</sub> Cubits, or 86 Cubits, and 53 Decimal Parts, which would make a Square Room of 9.304 Cubits. And as the Length of each Cubit is now known to be 21.888 Inches; so each Room would contain a Square of 16.97 English Feet, or 287.88 Feet in the Whole. The Computation is thus:

13. From the whole Number of Cubits	15000
Subtract one long Side 300 Cubits in length, and 200 Cubits breadth	600
Another of the same	600
One Side being the Breadth of the Ark, fifty Cubits in all, or 46 Cubits, when the Breadth of the Sides is subtracted, and two Cubits broad	92
Another of the same	92
Four Partitions, in Length 296 Cubits, and in Breadth a Quarter of a Cubit	296
29 Partitions from Side to Side, being in Length 46 Cubits each, or 1334 in the whole Length, and a Quarter of a Cubit thick, makes	333
Total is	2013
Remains	12987

14. Of these 150 Rooms I allow four for Noah and his three Sons and their Wives, and two Rooms with Earth for those Animals that live under Ground, one for those which live on Herbs and Roots, and the other for those which live on Flesh, and divide the other 144 Rooms into three Parts, that is 24 for Birds, twenty five for Beasts, and the other ninety five for such Animals as are design'd to be Food for the Rest. In such a Case there will be Space sufficient for them, and also for Noah

and his Family upon all Occasions to come in and cleanse them.

15. As for Birds the accurate and judicious (a) Bishop Wilkins hath divided them into nine Sorts, and reckons them up to be 195 in the Whole, thus:

1. Carnivorous Birds	60
2. Phytivorous Birds of short Wings	17
3. Phytivorous Birds of long Wings	18
4. Phytivorous Birds of short thick Bills	16
5. Insectivorous Birds the greater	15
6. Insectivorous Birds the less	12
7. Aquatick Birds near wet Places	17
8. Aquatick Fissipedes	16
9. Aquatick Palmipedes	18
Total is	195

Beside these we may suppose ten several other Species of large and especially foreign Birds, for which five Rooms may be allow'd. Of the Birds reckon'd by the aforesaid Author there are 66, which he calls *carnivorous*, and therefore they may all be reputed as unclean; so that two of each Sort may be sufficient to be kept in the Ark. And many of these being large, I shall only suppose twelve in a Room; tho' we may reasonably allow more. The Remainder being 129 I will enlarge to 150, and suppose them to be all clean, and that seven more were preserv'd of each Sort, so that there were 1050 in all, and if to each Room of near 188 square Feet there are allowed but 132 Birds, most of which are small, they will be easily contain'd within the Compass aforesaid thus:

Rooms for large Birds	5
Rooms for 132 <i>carnivorous</i> Birds twelve in a Room	11
Rooms for 1050 other Birds, 132 in a Room	8
Total is	24

16. To prove that sixty of the Rooms will be sufficient to contain all the Beasts, we must divide them into their several Kinds as the same Author hath done, and allow for every Ox seven Feet square or 49 Feet in the whole, and also allow for every Sheep five Feet square or 25 Feet in the whole, and the same for Wolves and allow every Ox to be seven hundred Pound Weight, and every Sheep or Wolf to be an hundred. This is the utmost Room and Weight, which can well be demanded, and in such a Case there will be Room enough to cleanse, feed and litter them, as Occasion shall require; and both the Space which these Beasts will take up may be guess'd at by the following Computation.

(1) Thus the Targum of Jonathan upon Gen. 6. 14. places an hundred and fifty Rooms in the Ark. Beasts



Beasts feeding on Hay.

Num-ber.	Name.	Proportion to Cows.	Feet Breadth of Stalls.	Weight.				
2	Horse	3	147	2100	2	Ferret	}	
2	Affe	2	98	1400	2	Polecat		
2	Camel	4	196	2800	2	Martin		
2	Elephant	8	392	5600	2	Sloat		3     75     300
7	Cow	7	343	4900	2	Weefle		
7	Urus	7	343	4900	2	Castor	}	
7	Bifons	7	343	4900	2	Otter		
7	Bonafus	7	343	4900	2	Dog		2     50     200
7	Buffalo	7	343	4900	2	Wolf		2     50     200
7	Sheep	1	175	700	2	Fox	}	
7	Stepficeros	1	175	700	2	Badger		2     50     200
7	Broadtayl	1	175	700	2	Jackall		
7	Goats	1	175	700	2	Caragaya		
7	Stone Buck	1	175	700				
7	Shamois	1	175	700				
7	Antelope	1	175	700				
7	Elke	7	343	4900				
7	Hart	4	196	2800				
7	Buck	3	147	2100				
7	Rein Deer	3	149	2100				
7	Roc	2	98	1400				
7	Rhinoceros	8	392	5600				
2	Camelopard	6	294	4200				
2	Hare	{ equal to two Sheep. }	50	200				
2	Rabbit							
2	Marmotto's							
		92 $\frac{2}{7}$	5442	64600				

17. According to these Computations the Beasts which feed on Hay will make up 5462 Feet. The Beasts, which feed on Fruits, Roots and Insects will make up 525 Feet, and the carnivorous Animals will take up 675 Feet, which is in the whole 6692, which being divided by 288, the Number of Feet in each Room shews that they would all be contain'd in about 23 Rooms, tho' 25 are allotted for such a Purpose.

18. As for the Beasts, which are allotted for the carnivorous Animals for a whole Year, it is plain that they are computed at 27 Wolves, and therefore let us suppose them at 30, and allow one Sheep to six Wolves every Day, in such a Case the Number to be kill'd will be five in a Day, or 1825 in the whole, which would be sufficient for them and the carnivorous Birds also, and being multiply'd by 25, or the Feet allotted to each of them, makes 27375 the Number of Feet in the whole, and divided as before by 288 shews, that they will all be contain'd in 95 Rooms, which was the Number allotted for such a Purpose.

19. The next thing to be consider'd is, That there was Room in the Ark to contain Food sufficient for all these Animals. For this Purpose I place the Hay in the upper Story under the Roof, and a Quantity of Litter, which would take up as much Room as the same Quantity of Hay. Let us then to each Ox allow the Weight of forty Pound of Hay in each Day, and suppose, that as much was spent as 93 Oxen could eat; in such a Case they would eat 3720 Pound in a Day, and in 365 Days or a Year they would eat 1357800 Pound, or 679 Tun, and consequently there must be Room enough in the third Story to contain 1358 Tun of Hay and Litter. To this must be added (m) the Hay for 1825 Sheep for a Year, lessening their Number 5 in a Day, which will be equivalent to 333975 in the whole, which divided by seven, leaves an equal Quantity of Hay to what 47701 Oxen would eat in a Day, which at the Rate of 40 Pound a Day is 1908040

Beasts feeding on Fruits, Roots, and Insects.

Num-ber.	Name.	Proportion to Sheep.	Feet Breadth of Stalls.	Weight.
2	Hog	4	100	400
2	Baboon	2	50	200
2	Ape	2	50	200
2	Monkey	{	75	700
2	Sloth			
2	Porcupine			
2	Hedghog			
2	Squirrel			
2	Guinea Pig	{	50	200
2	Ant Bear			
2	Armadilla			
2	Tortoise			
		21	525	2100

Carniverous Beasts.

Num-ber.	Name.	Proportion to Wolves.	Feet Breadth of Stalls.	Weight.
2	Lion	4	100	400
2	Bear	4	100	400
2	Tiger	3	75	300
2	Leopard	3	75	300
2	Ounce	2	50	200
2	Cat	1	25	100
2	Civet Cat	1	25	100

(m) As 365 is an odd Number; so there is an easier Way to find out the Number here mention'd, than by so tedious an Addition, thus. Take the next greatest Number to 365 or 366, and divide it into half, the Quotient is 183, by which multiply 365, and the Total is 66795, the progressive Number of 1 to 365 inclusively by the Addition of the whole Numbers together, which multiply'd by 5, the Total is 333975, or the Number before mention'd. Pound,



Pound, or 754 Tuns more, and allowing an equal Quantity of Litter, makes the Space of 1508 Tuns, which added to the former Sum of 1358 makes 2866 Tuns in the whole, which could well be contain'd in the upper Story. Now it hath been observ'd by *Buteo* on this Occasion, that a Cubit square of well-press'd Hay, as in a Mow, will contain 40 Pound Weight, when the Cubit was computed at 18 Inches. But the real Cubit being 21.888 Inches, the Proportion of the other to this is as 1 to 1.798, and therefore such a Cubit will contain 71 Pound. So that the whole will take up a Space of 80450 Cubits, which may easily be contain'd in a Roof of a little more than eight Cubits high; tho' ten may well be allowed, and then the upper Part thereof will be eleven Cubits high from the Floor of the upper Story.

20. As for the Beasts, which feed on Fruit, Roots and Insects, they are reckon'd to be equal to one and twenty Sheep, or three Oxen, and consequently allowing to them an hundred and fifty Pound Weight every Day, the Weight would be 54750 in all. Let us therefore suppose the Weight of the Birds to be as follows:

10 Couple of large Birds at 100 l. weight each	} 2000
66 Couple of Carnivorous Birds at 5 l. weight each	
1050 of other Birds at 3 l. weight each	
	660
	5250
Total is	7910

The Weight of the Birds, which feed on Herbs and Roots may be suppos'd at about 7000 Pound, and that they should eat their own Weight in ten Days or 700 Pound every Day; and allowing six Pound every Day to each Person in *Noah's* Family or 48 Pound in the Whole, allowing also a tenth Part of their Provender in Corn to the Beasts, which feed on Hay; or 144 Tun, or 789 Pound every Day, the Total will be 1687 Pound every Day; or allowing 2000 Pound Weight every Day, the Total, which will be spent in a Year, will be about 365 Tun, which may much more conveniently be plac'd in the lower Story, than the Hay and Straw would be plac'd in the upper.

21. Here then we may observe the constant Employment of *Noah* and his Family, which was to throw down about eight Tun of Hay and Litter every Day in the Racks and Stalls; to cleanse the Stalls by throwing down the Filth upon the Deck of the lower Story through Holes contriv'd for that Purpose, which might be an equal Labour with the other; to bring up about a Tun of Grain out of the lower Story every Day by the Help of a Pulley, and give it to the respective Animals; to give five Sheep every Day to the carnivorous Animals; and to draw up about eight Tun of Water by a Pulley; and to empty it into Channels

by which these Animals might be water'd, which as it was a sufficient Task for them all; so if the Ark was contriv'd in such a convenient Manner, it was no more than what they could well perform.

22. It may be ask'd, What Necessity there was of so large a Space in the lower Story, since the Quantity of Provisions allotted for it might be contain'd in a much less? But to this it may be answer'd, That there was a Necessity of a large Quantity of Air below the Water to raise the Ark so much the higher, as might Ballance the Weight in the second and third Stories, or otherwise that Weight would have sunk the Ark so low under Water, that it must have drown'd all the Animals which were there preserv'd.

23. But here it may be also ask'd; Whether the Ark could swim with so great a Burden as all the Animals mention'd, and the Food for them all? And to this it may be answer'd; that all which is mention'd could not draw two Cubits of Water; so that if the empty Ark could swim in twelve Cubits, it could swim, when thus loaded, in fourteen Cubits Depth. For a Proof of this (*m*) if the Length of the Ark three hundred Cubits or 6566.400 Inches, is multiply'd by the Breadth fifty Cubits, or 1094.400 Inches, the Total is 7186268.160 cubical Inches, which multiply'd by 21.888 the Inches in a Cubit, makes 157293037.486 Square Inches in a Cubit Depth of the Ark; which being also divided by 27.792 the Inches of Water contain'd in a Pint or Pound, leaves 5659651 for the Number of Pounds, which will depress the Ark a Cubit in the Water. The additional Weight in the Ark may be computed as followeth:

Weight of Beasts feeding on Hay	64600
Weight of Beasts feeding on Roots	2100
Weight of Carnivorous Beasts	2700
Weight of 8 Men and Women	1440
Weight of Earth and Stone for Subterraneous Animals	} 20000
	90840
Food for carnivorous Animals	182500
Hay and Litter in the upper Story	5732000
Food for other Beasts, Birds and Men	730000
Total for a whole Year	6644500
Total of both	6735340

And as such a Quantity of Provision might serve for a Year; so 2730616 Pounds might be spent in 150 Days, which being subtracted from the other, may leave the additional Weight of 4004724, or about  $\frac{2}{3}$  Part of a Cubit.

24. Thus the Bulk of the Ark when it rested on the Mountain of *Ararat*, might draw 12 $\frac{2}{3}$  Cubits of Water, and consequently if (*n*) the Feet, upon which it is supposed to stand (not only

(*m*) See this Book, chap. 4. sect. 17. Page 39.

(*n*) Lamy de Tabernaculo, ut prius. S f that



that the Water might more easily bear the Ark up, but also to prevent the lower Part from Rotting, and to make Room for *Noah* or others to plaister it with *Bitumen* for its better Security) might be  $2\frac{1}{2}$  Cubits long, they might be 15 Cubits deep in the Water, and consequently land on the Mountain of *Ararat* in the same Manner as *Moses* mentions. And therefore there is no Occasion to object against the Fashion of the Ark, since such a Draught may be giv'n in this Manner, as will sufficiently vindicate all that is writt'n thereof in the holy Scriptures.

25. In this Enumeration (to use the Words of (o) a reverend Prelate, to whose ingenious Observations we chiefly owe this Discovery) there is no mention made of the Mule, because it is a Mungrel Production, and not to be reckon'd as a distinct Species. And tho' it be most probable, that the several Variety of Beeves, namely those which are stil'd *Urus*, *Bisons*, *Bonafus* and *Buffalo*, and those other Varieties reckon'd up under *Sheep* and *Goats*, be not distinct Species from *Sheep* and *Goat*, there being much less Difference betwixt these, than there is betwixt several Dogs: And it being known by Experience, what various Changes are frequently occasion'd in the same Species by several Countries, Diets and other Accidents; yet to prevent all Cavilling, they are allow'd to be distinct Species, and each of them to be clean Beasts, and consequently such as were to be receiv'd in by sevens. As for the *Morse*, *Seal*, *Turtle* or *Sea-Tortoise*, *Crocodile* and *Senembi*, these are usually describ'd to be such Kind of Animals, as can abide in the Water; and therefore they are not taken into the Ark; tho' if that were necessary, there would be Room enough for them. The *Serpentine-kind*, *Snake*, *Viper*, *Slow-worm*, *Lizard*, *Frog* and *Toad*, might have sufficient Space for their Reception, and for their Nourishment in the Dreins or Sinks of the Ark, which were under the Floor for the Standings of the Beasts. As for those lesser Beasts, as *Rat*, *Mouse*, *Mole*, and also as for the several Species of Insects, there can be no Reason to Question, but that these may find sufficient Room in several Parts of the Ark, without having any particular Stalls appointed for them.

26. And tho' it may seem most probable, That before the Flood both Men, Beasts and Birds did feed only upon Vegetables, as may appear from (p) the Words of GOD, where he said, *Behold, I have given you every herb bearing seed, which is upon the the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, I have given every green herb for meat*: And that after the Flood, when the Productions of

the Earth were become of less Efficacy and Vigour, and less fit for Nourishment, their Liberty was enlarg'd by these Words of GOD to *Noah*, *Every moving thing that liveth shall be meat for you, even as the green herb I have given you all things*: Yet because this Proof is not so very cogent to convince a captious Adversary, but he may be still apt to question, Whether the rapacious Kinds of Beasts and Birds, who in the natural Frame of their Parts, are peculiarly fitted for the catching and devouring of their Prey, did ever feed on Herbs and Fruits; therefore to prevent such Cavils, the *Animals*, which are now *carnivorous*, are suppos'd to be so from the Beginning, and accordingly a sufficient Space is allow'd not only for them, but also for their Food.

27. So that upon the whole Matter it appears the more difficult Task of the two to assign a sufficient Number and Bulk of necessary Things, to answer the Capacity of the Ark, rather than to find out sufficient Room for those several Species of *Animals* already known. Perhaps it might be made so large, that it might be the longer in Building, and give the old World a larger Time for their Repentance, or leave them wholly without Excuse, when they were destroy'd. But beside this, it may be presum'd, that there are several other Kinds of Beasts and Birds, especially in the undiscover'd Parts of the World, beside those which have been here reckon'd up, and therefore it is but reasonable to suppose the Ark to be of a bigger Capacity, than what may be sufficient for the Things already known; and it was also necessary to preserve the Grain, and other Things laid up for Food, sweet and good for so long a Time, that it should not lye in too great Quantities upon each other, especially in so moist an Air, as must then be suppos'd to be. And therefore it may be asserted, that if such Persons, who are most expert in Philosophy or Mathematicks, were now to assign the Proportions of a Vessel, that might be suitable to the Ends, which are here propos'd, they could not (all things consider'd) find out any Dimensions more accommodated for those Purposes, than those which are mention'd by *Moses* in the Book of *Genesis*.

18. Thus have I prov'd, That the Ark was of a sufficient Capacity to contain all the living Creatures, and Food for them all. To measure the Weight of the empty Ark, and the Quantity of Water, which it drew, when it began to swim, will afford us another Curiosity, which may guess'd at in this Manner.

29. When our Country-man the ingenious and learned Mr. *Greaves* travell'd into *Rome*, *Greece*, *Palestina* and *Egypt*; that he might be capable of discovering the ancient Weights, Mony and Measures both of Lengths, Solids, and Liquids us'd in those Parts, he measur'd

(o) *Bishop Wilkins's* Essay toward a real Character, page 165. and 167.

(p) Gen. 1. 29, 30. com-

par'd with Gen. 9. 3.



## Chap. XIII. *The* SCRIPTURE CHRONOLOGY. 159

the *Pyramids* in *Egypt*, and accordingly comparing the Account, which *Herodotus*, *Strabo* and others give of their Bigness, he found (a) the Length of a Cubit to be 21.888 Inches (which is accordingly agreed to by (b) other eminent Writers) and therefore tho' a Cubit was formerly reckon'd to be but 18 Inches, and consequently the Cube thereof to be but 5832 cubical Inches; yet the Cube of a Cubit, as it is now plainly known from this Experiment, is 10267 Inches, and therefore the Capacity and Weight of *Noah's* Ark appears to be almost double of what it was once thought to be. Now according to the former Account of the Dimensions of the Ark it was suppos'd when empty to draw 12 Cubits of Water, and being as heavy as the Quantity of Water, which it drew, its Weight must be thus computed. As (c) 27.792 Inches of Water contain a Pint or a Pound; so by dividing 10267 Inches, which are contain'd in the Cube of a Cubit, it appears, that such a Cube will contain 369.415

Pounds. And therefore since it appears, that the Weight of the Ark might be equal to 180000 Cubits of Water; so if this Sum is multiply'd by 369.415, the Total will be about 66494700 Pounds in the whole. And as *Noah* was (d) *an hundred and twenty Years* in Preparing the Ark, in which there were 37569 Days of Labour, the Sabbaths excepted; so by dividing the Sum of 66494700 by 37569, it appears that *Noah* and his Family might add to the Weight of the Ark about 1770 Pound Weight in Timber and other Materials every Day; which, if it was made of square Beams (as *St. Chrysostome* and others mention) and in a square Figure (as the *Scriptures* plainly intimate) might have been practicable, it being not above the Weight of a Piece of Timber of a Cubit Square, and five Cubits in Length. But if it had been made of Boards, or in the Form of a Ship, so that the Timber must have been bent to fit it for such an Use, it must have been a more difficult Task.

(q) *Greaves of the Roman Foot*, page 40. The *English Foot* is 1034.13, and the *Derah* or *Cubit* at *Cairo* in *Egypt* is 1886.25. And therefore as 1034.13 is to 1886.25; so is 12 Inches or an *English Foot*, to 21.888 Inches, or an *Egyptian Cubit*. (r) *Arburthnet on Weights and Measures*, Tab. 4, and *Bishop Cumberland of Scripture Weights and Measures*, page 34, 40 and 43. (s) *Cumberland*, page 63. An Apothecary's Pound, being a Pint of Wine Measure, is by the Statute of this Kingdom 27 $\frac{1}{2}$  Cubical Inches. And among us it is agreed, that our Wine Gallon most frequently us'd contains 231 solid or cubical Inches of our standard Measure. And again, page 69, Rain Water being lighter than our Fountain Water, and of a more constant Equality in its Weight than Spring Waters are (which differ a little in Weight from each other) takes up a little more Room than so many Ounces of our Water will do: So that tho' we reckon 1720 cubick Inches to 1000 Ounces of our Fountain Water; yet we may well allow 1747 such Inches to 1000 Ounces of lighter Rain Water. And as Part of the Waters of the Flood was occasion'd by Springs, and Part by Rain; so I shall take the Middle between both, and suppose, that about 1737 Inches might contain about 1000 Ounces; and therefore 16 Ounces or a Pound contains 27.792 Inches. (t) 1 Pet. 3. 20. and Gen. 6. 3.

## C H A P. XIII.

### OBSERVATIONS upon the Whole.

HAVING now by the Blessing of GOD, giv'n an Account of the most remarkable Occurrences between the Creation of the World and the Flood, as they are contain'd in the six first Chapters of *Genesis*; I shall in this Chapter and in the last Chapter of every Book, endeavour to observe this Method.

First, I shall mention such Observations, which may illustrate or confirm any Custom, which is us'd in the Church of *England*.

Secondly, I shall mention such Texts of *Scripture*, which speak of the *Trinity*.

Thirdly, I shall mention such Texts, which are alledg'd as Prophecies of some things to come, particularly of CHRIST JESUS; and such Persons or Things, as are suppos'd to be Types of him, and shew how they have been fulfill'd.

Fourthly, I shall make such Observations, as

may be of Use to vindicate the Authority of the Sacred *Scriptures*.

Fifthly, I shall give the Reasons of the several Dislocations, which are to be found either in the historical or prophetical Part of *Scripture*.

And lastly, I shall propose a *Chronological* Method for the reading of the sacred *Scriptures* of the old Testament from the Beginning to the End.

First, As to such Observations, which may illustrate or confirm any Custom, which is us'd in the Church of *England*. And here at the first Opening of the *Hebrew Bible*, we find not only a Distinction of Books and Chapters, but also the five Books of *Moses* are distinguish'd into several large Sections, and three *Hebrew* Letters which we call *Pe*, plac'd at the Beginning of each, in this Manner, פ פ פ being the first Letter of (a) the *Hebrew* Word

(a) *Buxtorfius de Abbreviaturis Hebraicis in literâ פ pag. 138.*



# 160 The SCRIPTURE CHRONOLOGY. Chap. XIII.

*פרשה Parashah*, which signifies, A *Distinction* or *Section*, and to make it more remarkable, each of these Divisions are call'd by some remarkable Word in the Beginning of each Section. Thus the first (*b*) Section is call'd *בראשית*, or, *In the beginning*: The (*c*) Second is call'd *נח* or *Noah*; and the (*d*) Third is call'd *לך לך*, or, *Get thee out*, &c. The five Books of *Moses* were thus divided into so many Sections, that by reading one of them every Week, the whole was read over publickly to the *Jews* once every Year. And thus it is said (*e*) that *Moses had of old time in every city those, who preached, or read him publickly to the People, because this was their constant Practice in their synagogues every sabbath day*. Agreeable to this is the Usage of our Church, in which the *old Testament* is appointed to be read over once every Year, the *New* three Times, and the *Psalms* once every Month. But when *Antiochus Epiphanes*, who was the cruellest Enemy, that the People and Religion of the *Jews* ever had, had not only (*f*) profan'd the Temple, and made the daily Sacrifice and Oblation to cease, but also (*g*) burnt with Fire all the Books of the Law, which they could find, and put to Death those, with whom any such Things were found; then there could be no publick Reading of the Law, and therefore some Persons appointed such Sections out of the Prophets, which they thought to be parallel to them to be read on every Sabbath Day in their Stead; and when this Persecution ceas'd, so that the Reading of the Law was restor'd, the Reading of both continu'd every Sabbath Day, not only until the whole *Jewish* Polity was dissolv'd, but even during their Dispersion into other Countries; and from hence came the Custom of Reading such Portions of *Scripture* which we call *Epistles* and *Gospels* on every LORD's Day. Now these Lessons of the Law and the Prophets began their (*b*) Round one Sabbath before the Courses of the Priests, upon the Feast of *Tabernacles*, when all the Priests were present and serv'd, and thus by the next Feast of *Tabernacles*, or the next Year, all the Law was read over, whether the Year was a common or an *Embolimæan* Year. For if it was a common Year, the Sections in the latter End of *Deuteronomy* were made fewer and longer, but if it was an *Embolimæan* Year, then they were broke into more, according to the Sabbaths of that Year, that at the Feast of *Tabernacles*, *Deuteronomy* might be finish'd, and *Genesis* might be begun again. I shall here annex the Sections out of the Law and the Prophets, according as they are appointed by the *Jewish* Rubrick, and if the Reader shall think fit to observe the Harmony, between the two Portions, which were read at one and the

same Time, he will find, that the Choice of the Sections out of the Prophets was of more than ordinary and common Discretion.

Sabbath 1. After the Feast of *Tabernacles*.  
*Gen.* Chap. 1. 1. to Chap. 6. 9.  
*Isai.* Chap. 42. 5. to Chap. 43. 11.

Sabbath 2. *Gen.* Chap. 6. 9. to Chap. 12. 1.  
*Isai.* Chap. 54. 1. to Chap. 55. 5.

Sabbath 3. *Gen.* Chap. 12. 1. to Chap. 18. 1.  
*Isai.* Chap. 40. 27. to Chap. 41. 17.

Sabbath 4. *Gen.* Chap. 18. 1. to Chap. 23. 1.  
2 *Kings* Chap. 4. 1. to Chap. 4. 38.

Sabbath 5. *Gen.* Chap. 23. 1. to Chap. 25. 19.  
1 *Kings* Chap. 1. 1. to Chap. 1. 32.

Sabbath 6. *Gen.* Chap. 25. 19. to Chap. 28. 10.  
*Malachi* Chap. 1. 1. to Chap. 2. 8.

Sabbath 7. *Gen.* Chap. 28. 10. to Chap. 32. 5.  
*Hosea* Chap. 11. 7. to Chap. 14. 2.

Sabbath 8. *Gen.* Chap. 32. 3. to Chap. 37. 1.  
*Obadiah* throughout, or *Hosea* Chap. 12. 12. to the End of the Book.

Sabbath 9. *Gen.* Chap. 37. 1. to Chap. 41. 1.  
*Amos* Chap. 2. 6. to Chap. 3. 9.

Sabbath 10. *Gen.* Chap. 41. 1. to Chap. 44. 18.  
1 *Kings* Chap. 3. 15. to the End of the Chapter.

Sabbath 11. *Gen.* Chap. 44. 18. to Chap. 47. 27.  
*Ezek.* Chap. 37. 15. to the End of the Chapter.

Sabbath 12. *Gen.* Chap. 47. 27. to the End of the Book.  
1 *Kings* Chap. 2. 1. to Verse 13.

Sabbath 13. *Exod.* Chap. 1. 1. to Chap. 6. 2.  
*Isaiab* Chap. 27. Verse 6. to Chap. 28. 14. Or,  
*Jer.* Chap. 1. 1. to Chap. 2. 4.

Sabbath 14. *Exod.* Chap. 6. 2. to Chap. 10. 1.  
*Ezek.* Chap. 28. 25. to the End of Chap. 29.

Sabbath 15. *Exod.* Chap. 10. 1. to Chap. 13. 17.  
*Jer.* Chap. 46. 13. to the End of the Chapter.

Sabbath 16. *Exod.* Chap. 13. 17. to Chap. 18. 1.  
*Jud.* Chap. 4. 4. to Chap. 6. 1.

Sabbath 17. *Exod.* Chap. 18. 1. to Chap. 21. 1.  
*Isaiab* Chap. 6. throughout.

Sabbath 18. *Exod.* Chap. 21. 1. to Chap. 25. 1.  
*Jer.* Chap. 34. 8. to the End of the Chapter.

(*b*) Beginning at *Gen.* 1. 1. (*c*) Beginning at *Gen.* 6. 9. viz. These are the Generations of Noah.  
(*d*) Beginning at *Gen.* 12. 1. viz. And the LORD said unto Abraham, Get thee out of thy country.  
(*e*) *Act.* 15. 21. (*f*) 1 *Mac.* 1. 44, &c. (*g*) 1 *Mac.* 1. 56, 57. (*h*) Lightfoot, vol. 1. pag. 402.



# Chap. XIII. *The* SCRIPTURE CHRONOLOGY. 161

Sabbath 19. *Exod.* chap. 25. 1. to chap. 27. 20.  
1 *Kings* chap. 5. 12. to chap. 6. 14.

Sabbath 20. *Exod.* chap. 27. 20. to chap.  
30. 11.  
*Ezek.* chap. 43. 10. to the End of the chapter.

Sabbath 21. *Exod.* chap. 30. 11. to chap.  
35. 1.  
1 *Kings* chap. 18. 1. to verse 39.

Sabbath 22. *Exod.* chap. 35. 1. to chap.  
38. 21.  
1 *Kings* chap. 7. 13. to verse 26.

Sabbath 23. *Exod.* chap. 38. 21. to the End  
of the Book.  
1 *Kings* chap. 7. 50. to chap. 8. 21.

Sabbath 24. *Levit.* chap. 1. 1. to chap. 6. 1.  
*Isaiah* chap. 43. 21. to chap. 44. 24.

Sabbath 25. *Levit.* chap. 6. 1. to chap. 9. 1.  
*Jerem.* chap. 7. 21. to chap. 8. 4.

Sabbath 26. or the Passover Sabbath. *Levit.*  
chap. 9. 1. to chap. 12. 1.  
2 *Sam.* chap. 6. 1. to chap. 7. 17.

Sabbath 1. after the Passover. *Levit.* chap. 12.  
1. to chap. 14. 1.  
2 *Sam.* chap. 6. 1. to chap. 7. 17.

Sabbath 2. *Levit.* chap. 14. 1. to chap. 16. 1.  
2 *Kings* chap. 7. 3. to the End of the chapter.

Sabbath 3. *Levit.* chap. 16. 1. to chap. 19. 1.  
*Ezek.* chap. 23. 1. to the End of the chapter.

Sabbath 4. *Levit.* chap. 19. 1. to chap. 21. 1.  
*Amos* chap. 9. 7. to the End of the Book: Or,  
*Ezek.* chap. 20. 2. to verse 21.

Sabbath 5. *Levit.* chap. 21. 1. to chap. 25. 1.  
*Ezek.* chap. 44. 15. to the End of the Chapter.

Sabbath 6. *Levit.* chap. 25. 1. to chap. 26. 3.  
*Jer.* chap. 32. 6. to verse 28.

Sabbath 7. Feast of Pentecost. *Levit.* chap.  
26. 3. to the End of the Book.  
*Jer.* chap. 16. 19. to chap. 17. 15.

Sabbath 8. *Num.* chap. 1. 1. to chap. 4. 21.  
*Hosea* chap. 1. 10. to chap. 2. 21.

Sabbath 9. *Num.* chap. 4. 21. to chap. 8. 1.  
*Jud.* chap. 13. 2. to the End of the Chapter.

Sabbath 10. *Num.* chap. 8. 1. to chap. 13. 1.  
*Zech.* chap. 2. 10. to chap. 4. 8.

Sabbath 11. *Num.* chap. 13. 1. to chap. 16. 1.  
*Joshua* chap. 2. throughout.

Sabbath 12. *Num.* chap. 16. 1. to chap. 19. 1.  
1 *Sam.* chap. 11. 14. to chap. 12. 23.

Sabbath 13. *Num.* chap. 19. 1. to chap. 22. 2.  
*Judg.* chap. 11. 1. to chap. 11. 34.

Sabbath 14. *Num.* chap. 22. 2. to chap. 25. 10.  
*Micah* chap. 5. 7. to chap. 6. 9.

Sabbath 15. *Num.* chap. 25. 10. to chap. 30. 2.  
1 *Kings* chap. 18. 46. to the End of chap. 19.

Sabbath 16. *Num.* chap. 30. 2. to chap. 33. 1.  
*Jer.* chap. 1. 1. to chap. 2. 4.

Sabbath 17. *Num.* chap. 33. 1. to the End of  
the Book.  
*Jer.* chap. 2. 4. to verse 29.

Sabbath 18. *Deut.* chap. 1. 1. to chap. 3. 23.  
*Isaiah* chap. 1. 1. to verse 29.

Sabbath 19. *Deut.* chap. 3. 33. to chap. 7. 12.  
*Isaiah* chap. 40. 1. to verse 27.

Sabbath 20. *Deut.* chap. 7. 12. to chap. 11. 26.  
*Isaiah* chap. 49. 14. to chap. 51. 4.

Sabbath 21. *Deut.* chap. 11. 26. to chap. 16. 18.  
*Isaiah* chap. 54. 11. to chap. 55. 4.

Sabbath 22. *Deut.* chap. 16. 18. to chap. 21. 10.  
*Isaiah* chap. 51. 12. to chap. 52. 13.

Sabbath 23. *Deut.* chap. 21. 10. to chap. 26. 1.  
*Isaiah* chap. 54. 1. to verse 11.

Sabbath 24. *Deut.* chap. 26. 1. to chap. 29. 10.  
*Isaiah* chap. 60. verse 1. to the End of the  
chapter.

Sabbath 25. *Deut.* chap. 29. 10. to chap. 31. 1.  
when there were more Weeks in the Year,  
or otherwise to the End of the Book.  
*Isaiah* chap. 61. 10. to Chap. 63. 10.

2. At the Beginning of every Day's Work of  
the Creation in the first Chapter of *Genesis*  
there is also in the *Hebrew* Bible prefix'd the  
*Hebrew* Letter *ב*, which plainly divides this  
Chapter into six Sections, and the Reason is,  
because in their Feast at the Beginning of the  
Year, they read these six Sections on the six  
Days of the respective Week, and on the Sab-  
bath Day following they concluded the same  
by reading the three first Verses of the second  
Chapter. And as the *Jews*, celebrating their  
*Sabbath* to commemorate the Creation of the  
World, had particular Portions of *Scripture* to  
be read every Day in the Week, before that  
*Sabbath* in which GOD rested from his Works;  
so we celebrating the *Christian* Sabbath in Com-  
memoration of our Redemption by CHRIST  
JESUS do not only celebrate in a more particu-  
lar Manner, that great Day in which he rose from  
the Dead, and so compleated that blessed Work;  
but we have Epistles and Gospels for every  
Day of the preceding Week, in which we com-  
memorate those Sorrows and Sufferings, that  
happen'd to him in the Week before. The *Jews*

T t

in



in their Liturgy had (*z*) a Psalm for the Sabbath Day, and we have (*k*) a Psalm to be us'd every Morning in which we have Divine Service. They had particular Psalms for (*l*) each Day of the Feast of Tabernacles, and for other Occasions. Their (*m*) *Hallel* was us'd at the Passover, and several other (*n*) Psalms were sung in their solemn Processions, when they went to the Temple at the Gate of *Nicanor*; and thus we have Psalms for particular Days selected for that Purpose. The *Jewish* Liturgy had a grateful Variety consisting sometimes of Confession, sometimes of Petition, and sometimes of Praise, sometimes of Portions out of the Psalms, sometimes out of the Law, and sometimes out of the Prophets, sometimes of short Ejaculations with Responses, and sometimes of longer and several Prayers, at the End of which the whole Congregation did say *Amen*: Thus the Service consisted of a grateful Variety to make it more easy and delightful; and so it is with us. They frequently pray'd, that the *Messiah* might come; and we daily return Thanks, because he is come. They had several Types and Sacrifices to foreshew his Coming, which were instituted by *Moses*; we lay these aside, because they were abolish'd by CHRIST, and use the same, and no other than what he hath instituted. They offer'd up Bulls, Lambs, and Goats; and we offer up to GOD (*o*) the Calves of our Lips, even the (*p*) Sacrifices of Praise and Thanksgiving. They had three solemn Feasts; and so have we. The Priests went daily to offer at the Altar of Incense, but the high Priest alone went only (*q*) once a Year into the Holy of Holies; but since (*r*) by the Death of CHRIST the *Vail of the Temple*, which made the Distinction, *was rent in twain from the top to the bottom*; therefore we not only perform Divine Service every Day in the Reading Desk, but also every *Sunday*, and as often as there are Epistles and Gospels read, the Minister goes to the Chancel or Communion Table for that Purpose. Thus under the Law (*s*) *The HOLY GHOST signified this, that the way into the holiest of all was not as yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present*. But now under the Gospel, we shew, that (*t*) *we have boldness to enter into the holiest by the blood of JESUS, by a new and living way, which he hath consecrated for us, through the vail, that is to say his flesh; And that we have such a high priest over the house of GOD, that we may draw near with a*

*true heart and in full assurance of faith*. Thus the old Law directed the *Jews* to look unto CHRIST, and our Service may direct *Christians* to look unto the fulfilling thereof by him. Tho' we retain nothing typical; yet we retain several things us'd among them, which contribute to Decency and Order, and especially to Devotion, and whereby we may testify, that the Church of CHRIST consisting both of *Jews* and *Gentiles* is but one, and may prevail upon the *Jews* to come over to us, when the Time shall happen, which GOD hath appointed for their Conversion. The Prophet *Jeremiah* gives us (*u*) this Direction. *Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls*. This justifies us, in making no greater Separation, than what was absolutely necessary, either from the *Jews* or from the Church of *Rome*, and may both invite and justify them, whenever they come over to us, at the Time of their Conversion. And as our SAVIOUR himself and his Apostles frequented the Temple, at the Time when the *Jewish* Liturgy was perform'd; so their very Example will justify us, who frequent the Liturgy of the Church of *England*, a Service the most pure and *Apostolical* of any in the World.

3. And as the Letters added by the *Jews* to the Beginning of the *Hebrew* Bible may suggest to us such Thoughts, as will vindicate our Service; so the first Verse in the *Hebrew* Text may furnish us with Matter to vindicate our Doctrine of the Trinity. (*x*) *In the beginning GOD created the heaven and the earth*. Here the Word GOD is us'd in the plural Number, and *Christians* generally make use of it as an Argument to prove some Plurality in the Deity, or what we call a Plurality of Persons, and the Verb is in the singular Number to shew an Unity of Essence, and if there is any Force in this Argument, there are (*y*) several hundred Instances to be found of this Nature in the old Testament, even as often as the Word GOD comes before a Verb in our *English* Translation. Thus (*z*) *the LORD GOD formed man*, and *The LORD GOD planted a Garden*; where the Word LORD is in the singular Number, and the Word GOD is in the Plural for the same Reason, and some Hundred of Instances may be also mention'd of this Nature, even as often as these two Words are found together in our *English* Bible. However, laying aside these Critical Observations, the divine Trinity may be thus

(*i*) Psal. 92. (*k*) Psal. 95. (*l*) On the first Day, Psal. 105. On the second Psal. 29. On the third Psal. 50. at verse 16. On the fourth Psal. 94. at verse 16. On the fifth Psal. 94. at verse 8. On the sixth Psal. 81. at verse 6. And on the seventh, Psal. 82. at verse 5. (*m*) Psal. 113, 114, 115, 116, 117 and 118. (*n*) Psal. 120. 10 Psal. 135. on every Step one, each of which Psalms are therefore intitl'd, A Song of Degrees or Steps. (*o*) Hos. 14. 2. (*p*) Psal. 116. 17. Heb. 13. 15, 16. (*q*) Exod. 30. 10. Levit. chap. 16. Heb. 9. 7. (*r*) Matth. 27. 51. Mark 15. 38. (*s*) Heb. 9. 8, 9. (*t*) Heb. 9. 19, 20, 21, 22. (*u*) Jer. 6. 16. (*x*) Gen. 1. 1. (*y*) Gen. 1. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 16, 17, 18, 20, 21, 22, 24, 25, 26, 27, 28, 29, 31. Gen. 2. 2, 3. Gen. 3. 1, 3, 5. Gen. 4. 25. Gen. 5. 1, 24. Gen. 6. 5, 12, 13. (*z*) Gen. 2. 5, 7, 8, 9, 15, 16, 18, 19, 21, 22. Gen. 3. 1, 8, 9, 13, 14, 21, 22, 23.



prov'd from hence. The Work of Creation is attributed to GOD, and to GOD only. It is hard to conceive, how the Creator of any thing should be a Creature; and the *Apostle* tells us, (a) that as certain, as *every house is built by some man*; so certain it is, that *he who built all things must be GOD*. Now the Work of Creation is attributed in *Scripture* to CHRIST JESUS, the WORD or SON of GOD, and also to the HOLY GHOST. Thus (b) *The SPIRIT of GOD is said to move upon the face of the waters*. Or, The HOLY GHOST caus'd the same Effect in this rude and indigested Chaos, as a Hen doth, when she sits upon her Eggs; for so the Word literally signifies. This Spirit of GOD did not only separate those Parts, which were thus mix'd together, but also gave a vivifick Virtue to them, to produce what was contain'd in them. Thus *Moses* describeth the Eagle, that (c) she first makes her Nest, then she hatcheth her young ones (where this Word is us'd) then she covers them with her Wings, and after that she teacheth them to fly. The *Psalmist* saith, (d) that by the WORD of the LORD, or the second Person in the Trinity were the heavens made, and all the host of them by the breath or SPIRIT of his mouth, or the third Person, which proceedeth from him. And *Job* tells us, (†) that By his SPIRIT he hath garnished the heavens. The *Psalmist* saith (e) *Of old thou hast laid the foundations of the earth, and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old as a garment, and as a vesture shalt thou change them, and they shall be changed; But thou art the same, and thy years shall have no end*. This the *Apostle* (f) applies to CHRIST JESUS, the SON of GOD, and calls him LORD at the same Time, and testifies of him (g) that he was the brightness of his FATHER's glory, and the express image of his person, and that he upheld all things by the word of his power, and was the Person, by whom GOD the FATHER made the worlds. And (h) in another Place. *He is the image of the invisible GOD, the (i) first Bringer forth or Producer, or Creator of every Creature. For by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him. And he is*

*before all things, and by him all things consist*. And St. *John* also (k) testifies of him, that *In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by him, and without him was not any thing made, that was made*. An ancient *Jewish Commentator* on these Words, *The Spirit of GOD moved upon the face of the waters*, saith expressly (l) *This is the Spirit of the MESSIAS*. Thus *In the beginning GOD the FATHER* made all things by his eternal ΛΟΓΟΣ or WORD, (the same with the Νῆς of the ancient Philosophers) whose almighty SPIRIT agitated the vast confus'd Mass of Matter, and put it into Form. A (m) *Jewish Exposition* on the *Psalms* allows, that these three Words *El, Elohim, and Jehovah* are three several Names of GOD. For there this Question is ask'd, *Why doth he mention the Name of the blessed GOD three Times?* And the Answer is return'd thus, *It is to teach thee, that the blessed GOD created this World by these three Names, which answer to the three Middoth (or Properties) by which the World was created; and they are these, Wisdom, Knowledge and Understanding*. *Wisdom*, as it is said, (n) *The LORD by Wisdom hath founded the earth*. *Understanding*, as it is said, *By understanding he hath establish'd the heavens*. *Knowledge*, as it is said, *By his knowledge the depths are broken up, and the clouds drop down the dew*. And thus it is said, (o) *I the LORD thy GOD (Jehovah, El, Elohim, are the Words there us'd) am a jealous GOD*. Three answering to the three, by which the world was made. And thus the *Children of Gad and the Children of Reuben* say (p) *El, Elohim, Jehovah; El, Elohim, Jehovah he knoweth*. And why are these three mention'd twice? Because by these three the world was made, and because by these three the Law was given. So that tho' the modern *Jews* out of their Aversion to Christianity do explode the Doctrine of the Trinity with the utmost Violence; yet their Ancestors, who were the best Judges of this Doctrine, (q) were of a different Opinion. And (r) tho' the *Jews* do on this Occasion industriously avoid the Word *Person*; yet they call them (s) *three Properties*, or (t) *Essences*, or (u) *Inward or Essential Modes or Forms*, by which they can mean no other than we do.

(a) Heb. 3. 4. (b) Gen. 1. 2. (c) Deut. 32. 11. (d) Psal. 33. 6. (†) Job 26. 13.  
 (e) Psal. 102. 25, 26, 27. (f) Heb. 1. 10, 11, 12. (g) Heb. 1. 1, 2, 3. (h) Colos. 1. 15, 16, 17.  
 (i) This is the right Interpretation of the Text, if we only grant, that the Accent (which were all added to the Words long since the *Apostle's Days*) is misplac'd, and that instead of *πρωτότοκος* the first born, it should have been *πρωτότοκος*, the first Bringer forth or Former of every Creature. This alone will make the Sense of the Words clear and plain, and free them from all the Difficulties, which have arose from this Mistake. (k) John 1. 1, 2, 3.  
 (l) *זה רוח של משיח* See Hackspan in his Cabbala Judaica, Num. 66. (m) Midrash Tehillim on Psal. 50. 1.  
 (n) Prov. 3. 19, 20. Kidder's Demonstration of the MESSIAS, in Folio, part 3. page 84.  
 (o) Exod. 20. 5. (p) Jos. 22. 22. (q) Allix's Doctrine of the Unitarians, and of the ancient Jews, concerning the Trinity. (r) Jos. Voisin de Pugione Fidei, pag. 406. (s) *מדות* Midrash Tekillim in Psal. 50. 1.  
 (t) *הויות* in Sepher Jethirah. (u) *פנים הפנימים* in Shaare Tsedek.



4. When GOD determin'd to create our first Parents, he said, (x) *Let us make man in our image, and after our likeness.* Here we find the same Word which was us'd in the Beginning of the Bible, where it is said, that GOD *created the heaven and the earth.* The Grammatical Sense, which (a) ought not to be receded from without Reason, implies many, as appears from like (b) Expressions in the same Book; and in this Sense is the Text understood by the *Jewish* Doctors, who were best acquainted with the Nature of their own Tongue, and knew that it would not admit of any other Sense, except that which was literal. An (c) eminent Jew mentions one of their Doctors, who in (d) another Book says, That when *Moses* by GOD's Direction was about to write these Words, *Let us make man*, he cried out, O LORD of the World, why wilt thou give Men occasion to err about thy most simple Unity? To which he receiv'd this Answer, *Write as I bid thee, and if any Man love to err let him err.* Which shews, that their Doctors have been long puzzl'd with these Words, because they unavoidably suggested to their Thoughts more than one Person in the Deity, and that they could not return a satisfactory Answer to them. *Philo* the Jew acknowledges more than once, (e) That the Words, *Let us make* do plainly shew a Plurality as of Co-workers or Co-assistants, and the *Jewish* (f) Commentators, and other (g) of their learned and ancient Doctors do testify the same. So that if we can find the Persons in whose Image Man was made, we may also find the Persons concern'd in the Creation of him. First, Man was created in the Image of GOD the FATHER, Thus the *Psalmist* saith to him (h) *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.* Secondly, Man was created in the Image of GOD the SON. And thus St. *John* saith of him, (i) *We know that when he shall appear, we shall be like him, for we shall see him, as he is.* And Thirdly, Man was created in the Image of GOD the HOLY GHOST. And thus St. *Paul* saith, (k) *We all with open face beholding as in a glass the glory of the LORD* (that is of (l) the LORD the SPIRIT) *are changed into the same image from glory to glory, even as by the SPIRIT of the LORD.* And therefore as we bear the Image of the FATHER, the SON and the HOLY GHOST; so these are the Persons spok'n of when GOD said, *Let us make man in our own image, and after our likeness.* Accordingly the (m) ancient

*Christians* look'd upon this as a plain Intimation of a Plurality of Persons in the Godhead. *Epiphanius* saith, (n) *This is the Language of GOD to his WORD and only begott'n, as all the faithful do believe.* Besides, it is certain that GOD the SON was concern'd in the Creation of Man, because St. *John* saith, (\*) *All things were made by him, and without him was not any thing made that was made.* And *Elihu* testifies the same of the HOLY GHOST in these Words, (†) *The SPIRIT of GOD hath made me, and the breath of the almighty hath given me life.* And thus (o) *Adam* was form'd by the Hand of the FATHER, and of the SON and of the HOLY GHOST. It may be farther observ'd, that tho' GOD said, *Let us make man in our own image, and after our own likeness*; yet it immediately follows, *so GOD created man after his own image.* He was created after the Image of the three Persons as of many; and yet he was created after the Image but of one GOD; because they are all but one Substance.

5. And as both *Jews* and *Christians* acknowledge a Plurality in the divine Essence from these Words, *Let us make man*; so they acknowledge the same from the other Words, *Behold the man is become as one of us.* These Words, One of us (as (p) *Philo* saith) are not said of one, but of many. And *Justin Martyr* saith, (q) *One of us, signifies Plurality, at least two, and is not figurative, as the Sophists would expound it, who can neither speak nor conceive truth.* As the former Text gave to each Person an Equality of Power; so this Text gives them such an Equality of Knowledge, that we may easily perceive who they are that are meant thereby. First, It is said of GOD the FATHER, that (r) *the LORD is a GOD of knowledge*, where the Word is in the plural Number, and implies Knowledge of all Sorts and in the utmost Perfection. Secondly, The SON of GOD speaking of these Truths, which were necessary to be reveal'd, declares himself capable to reveal them all by this Expression, (s) *All things, that the FATHER hath, are mine.* And speaking of the HOLY GHOST he adds, (t) *Howbeit when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shew it unto you.* The FATHER communicates his whole Knowledge and Essence to the SON, and the FATHER and the SON com-

(x) Gen. 1. 26. (y) Dr. Knight's Sermons, page 4. (b) Gen. 11. 3, 4. (c) Menasseh Ben. Israel in his Conciliator locorum Scripturæ 2. 6. in Genesim. (d) Bereshith Rabbah, fol. 9. col. 2. Edit. Amstelodami. (e) De Profugis, De Confusione linguarum, et De mundi Opificio. (f) Aben Ezra, and Solomon Jorhi. (g) Maimonides Moreh Nebochim, part 2. c. 6. (h) Psal. 17. 15. (i) 1 John 3. 1. (k) 2 Cor. 3. 18. (l) 2 Cor. 3. 17. (m) Barnabæ Epist. cap. 5. Hermas, Sim. 9. Sect. 12. Justin, pag. 96. Edit. Paris. Irenæus adversus Hæreses, lib. 4. cap. 37. & lib. 5. cap. 15. Tertullian adversus Praxeam, cap. 12. Origen in Matth. pag. 266. & contra Celsum, pag. 63. Novatian, cap. 21 & 25. (n) Epiphanius Hæres. 23. n. 2. & 44. n. 4. (\*) John 1. 3. (†) Job 33. 4. (o) Epiphanius Hæres. 46. n. 3. (p) De Confusione linguarum, pag. 233. (q) Dialogus cum Tryphone, pag. 285. (r) 1 Sam. 2. 3. (s) John 16. 15. (t) John 16. 13, 14.



## Chap. XIII. *The SCRIPTURE CHRONOLOGY.* 165

communicate the same to the HOLY GHOST in the same Manner. And therefore (u) GOD is said to *reveal* the hidd'n Mysteries to us by his SPIRIT, *for the SPIRIT searcheth all things, yea, the deep things of GOD, and the SPIRIT of GOD knows the things of GOD* in the same Manner as *the spirit of a man, which is within him, knows the things of a man.* So that when GOD said, *Behold the man is become like one of Us, to know good and evil;* by the Word Us must be meant each of these three Persons, and can be meant no other.

6. I shall therefore conclude the Observations on this Head with the Words of (x) an eminent Divine of our own Church. *It may be worth while to reflect on the Words, which the Serpent spoke to deceive our first Parents. GOD doth know (saith he) that (y) in the day you eat thereof, then your eyes shall be open'd and ye shall be as gods (or rather, as GOD, the one GOD) knowing good and evil: For the Word Elohim is so us'd from the Beginning of Genesis to this very Place for the one GOD, and the Design of the Tempter was to make them believe, that by tasting of the Fruit, which GOD had forbidden, they might come to the Knowledge and Wisdom of GOD, even of the same GOD, who gave them the Precept. When therefore GOD saith, The man is become as one of us, the Meaning is this, He is become as GOD; for he hints at the Promise that the Serpent had made, which was a Likeness to GOD and not to Angels. But one of us is an indefinite Term, and equally applicable to each of the Persons meant and comprehended in the Pronoun us. It will therefore follow, that each of the Persons is alike comprehended in the Name GOD, and consequently one with the true GOD.*

7. And now it is easy to observe, that the ancient Jewish Paraphrasts did agree with the Christians in these great Articles of our Faith, and with what is spoken of them in other Places of Scripture. As for the Actions of the Deity, which are recorded before the Flood, sometimes they ascribe them to the LORD, and sometimes to the WORD of the LORD without the least Distinction, or as if they were both the same. We are told in the Scripture, that (z) *In the beginning GOD created the heaven and the earth.* The Jerusalem Targum expresseth it thus, *GOD created the heaven and the earth in (or by) Wisdom,* which among the Jews, was one of the three Properties, answering to the three Names of GOD, by which the World was created. If (a) St. John and (b) St. Paul call our Blessed SAVIOUR *The WORD*, they only

borrow this Expression from the common Use of the Jews before their Time. And if they attribute to the WORD such Actions as can only agree to a living, a rational, and an almighty Being, they may be justified from the Language of their own Nation. They tell us, that (c) *the WORD of the LORD created Man in his own Likeness: in a Likeness from the Presence of the LORD created he him.* That (d) *a Garden was planted from Eden by the WORD of the LORD for the Just before the Creation of the World.* That Adam (f) *and his Wife heard the Voice of the WORD of the LORD GOD walking in in the Garden in the Cool of the Day, and they hid themselves from the Presence of the LORD GOD among the Trees of the Garden,* and Adam made this Excuse, *I heard the Voice of thy WORD in the Garden, and I was afraid.* That (f) when Enoch was born, it was the Age, in which Men began to err, and made themselves Idols, and call'd their Idols by the Name of the WORD of the LORD. That (g) *the LORD blessed Man in the Name of his WORD.* That (h) Enoch was withdrawn from the Earth into Heaven by the WORD, which was before the Presence of the LORD. That (i) *The WORD of the LORD said,* or (k) *the LORD spake by his WORD.* (l) *The LORD repented in his WORD,* or (m) *There was repentance from the Presence of the LORD in his WORD.* If St. John calls CHRIST JESUS, (n) *the only begotten SON, which is in the bosom of the FATHER,* the Jews have no Reason to find Fault, since (o) their own Targum hath this Expression. *And the WORD of the LORD GOD said, Behold Adam, whom I have created, is the only one in the Earth, even as I am the only one in the highest Heavens----- Now therefore it is better that we cast him out from the Garden of Eden ----- so he cast out the Man.* And as the SON of GOD is call'd (p) *The angel of his presence,* and by the Jews themselves, *The WORD from the Presence of the LORD;* so they call the HOLY GHOST, (q) *the Spirit of Compassion from before the LORD.*

8. The only Objection against this is, That these Expressions are not to be understood of the Substantial *Λόγος* or *Word*, but of the Command or Speech of GOD to Man, which is in the Hebrew express'd by *דבר*, and to which the Chalde Word *מִימְרָא* is suppos'd to answer. But this Objection is of no Weight, because (r) the Objectors bring not one Text throughout the whole Bible to support it. The Objection supposeth that for Truth, which is directly false in Fact, and he who looks on

(u) 1 Cor. 2. 10, 11. (x) Dr. Knight's Sermons, page 30. (y) Gen. 3. 5. (z) Gen. 1. 1.  
(a) John 1. 1, 14. 1 John 5. 7. (b) Heb. 4. 12, 13, 14. (c) Targum Jer. in Gen. 1. 27. (d) Tar. Jon. in  
Gen. 2. 8. (e) Onk. and Jon. in Gen. 3. 8, 10. (f) Tar. Jon. in Gen. 4. 26. (g) Tar. Jon. in Gen. 5. 1.  
(h) Tar. Jon. and Jer. in Gen. 5. 24. (i) Tar. Jer. in Gen. 6. 3. and Onk. in Gen. 6. 6. (k) Tar. Jon. in  
Gen. 6. 3. (l) Onk. in Gen. 6. 6. (m) Tar. Jer. in Gen. 6. 6. (n) John 1. 18. (o) Tar. Jer. in Gen. 4.  
22, 23. (p) Isai. 63. 9. (q) Tar. Jon. and Jer. in Gen. 1. 2. (r) Kidder's Demonstration of the Messias,  
Folio. part 3. page 108.



those few Instances already mention'd, and the many hundreds which may be added, will easily observe, that they must have an higher Meaning. Besides, it is certain, that in the *Chaldee Language* there is another Noun (*viz.* פתגם or פתגמא) which signifies a Word either written or spoken, and by which they always translate the *Hebrew Word* דבר. *Elias the Levite*, who very well understood this Matter, tells us (s) that this is the *Chaldee Word* into which the *Hebrew Word* דבר is translated by the *Paraphrasts*; and as he produceth several Instances to that Purpose, so he might have produc'd some hundreds more. But he makes no mention of the Word מִצְוָה upon that Occasion, which he would not (in all Probability) have fail'd to have done, if he had been able. There is (t) a remarkable Text to this Purpose. *I (saith Moses) stood between the LORD and you at that Time, to shew you the word of the LORD.* Onkelos and Jonathan turn the Text thus, *I stood between the WORD of the LORD and you at that Time, to shew you the Word of the LORD.* In both these Authors there is the same Expression. *The Word of the LORD* occurs twice, but in two different Senses. In the former Part of the Verse it is put instead of the LORD, and must signify *The essential אלהים*, and it is accordingly express'd by מִצְוָה; but in the latter Part of the Verse it signifies a *Commandment*, or the reveal'd Will of GOD, and it is express'd by דבר, which is the *Hebrew Word* us'd in the Text, and is translated by the Word פתגמא, which is the *Chaldee Word*, that answers to it not only there, but even throughout the old Testament. And therefore the Raising such an Objection can be only to impose upon the ignorant by such, who must know, that they, who have the least Skill in these Languages, can easily confute it.

8. The Texts, which in this Part of the holy *Scriptures* speak of CHRIST JESUS as the *Saviour* of the World, are two, and were giv'n to those, who had; and at a Time, when they had the greatest Need of such a comfortable Promise. The first was giv'n to our first Parents *Adam*, and *Eve* immediately after the Fall, when they had eat'n the forbid'n Fruit, and were justly liable to the threaten'd Curse, (t) *In the day that thou eatest thereof, thou shalt surely die*; which Sentence must have been executed accordingly, if the Promise of a SAVIOUR had not interven'd, and our Parents had not been sav'd by Laying hold on him through Faith. When therefore GOD had brought them both to (u) a Confession of their Sin, and that the old *Serpent* or the *Devil* was the Cause thereof, and having curs'd (x) the *Serpent*, whose Shape the *Devil* assum'd, he then proceeds (y) to pass Sentence

upon the *Devil* himself, who was the principal Cause of all. *I (saith GOD) will put enmity between thee and the woman, and between thy seed, and her seed.* The *Devil* (z) was a murderer from the beginning of the World; and as long as the World lasts, so long (a) doth this adversary go about as a roaring lion seeking whom he may devour; sometimes (b) tempting us to Sin, and then (c) accusing us for Sin, and therefore he is justly abhor'd by all Mankind as their greatest Enemy. And then he tells the *Devil*, how all his Designs shall be disappointed. There shall be a particular Seed born of the Woman alone and not of the Man, that is, who shall be born of a Virgin, *he shall bruise thy head; and thou shalt bruise his heel.* Here the Pronoun *he*, the Verb *bruise*, and the Affix *his* are all of the singular Number, and therefore the Observation, which *St. Paul* (d) makes in another Case, may be very properly apply'd in this, GOD speaks not of Seeds as of many; but as of one, *And thy seed, which is CHRIST.* And accordingly (e) the *Jewish Paraphrasts* express it thus, *There shall be a Remedy to Mankind, but there shall be no Remedy to thee the Serpent, but there shall be a Remedy to them in the latter Age of the World, even in the Days of King MESSIAH, (f) who shall remember what thou didst in the Beginning of the World.* *Maimonides* a learned Jew justly admires, that the Seed of the Woman should be only mention'd, and not of *Adam*, (without whom she could have no Seed, and which must therefore be his Seed) and that it should be said of her Seed, not of his that it bruised the Serpent's Head. *This (saith he) is one of the Passages in Scripture, which is most wonderful, and not to be understood according to the Letter, but contains great Wisdom in it.* In which Words he wrote more Truth than he was aware of; but he could not unfold this hidd'n Wisdom, as we *Christians* (bless'd be GOD) are able to do. We know, that GOD did here promise, that this SEED of the Woman should deprive the *Devil* of his Power, and abolish his Tyranny. And as the Head is the Seat of Wisdom; so the Bruising the Head may also signify the Defeating of all his Designs and Contrivances, and Rescuing us from all his Snares. For (h) as the *Devil* was the Cause of Sin from the beginning; so for this purpose the SON of GOD was manifested, that he might destroy the works of the devil. But this Victory over the *Devil* was not to be gott'n without Blood. The *Devil* did all that he could to destroy this Seed, and (i) he enter'd into *Judas Iscariot*, and put it into his heart to betray him for that Purpose. But this was impossible to be done. He could only assault his lower Part (call'd here his

(s) Lexicon Chaldaicum in voce פתגם. (t) Gen. 2. 17. (u) Gen. 3. 8, 9, 10, 11, 12. (x) Gen. 3. 14. (y) Gen. 3. 15. (z) John 8. 44. (a) 1 Pet. 5. 8. (b) Matth. 4. 3. (c) Rev. 12. 10. (d) Gal. 3. 16. (e) Targ. Jon. & Jerus. in Gen. 3. 15. (f) Onkelos, *ibid.* (g) More Nebochim, part 2. cap. 30. (h) 1 John 3. 8. (i) John 13. 2.



## Chap. XIII. The SCRIPTURE CHRONOLOGY. 167

*Heel*) viz. His Body or Flesh, which by his Instruments he persecuted, despoightfully us'd, and at last crucify'd; so that they (*k*) pierced his hands and his feet. By which very Means (so admirable was the Wisdom and Goodness of GOD) through (*l*) his death he destroyed him who had the power of death, that is, the devil; And delivered them, who through fear of death were all their life-time subject to bondage. Besides, the Time when this Promise was made, was very remarkable, which was before GOD had rejected Cain and prefer'd Seth to him, and long before any Restriction was made to any Branch of Noah's Family, that all the World might look upon the MESSIAH as a common Benefit to all the Sons of ADAM. And the tender Mercy of GOD must also be here acknowledg'd, which gave our first Parents the Hopes of a Recovery on the Day when they fell, and gave them this gracious Promise of a Blessing, before he pronounc'd the Curse: Which Promise, tho' at first but obscurely deliver'd, grew clearer and clearer till CHRIST came.

9. Tho' it doth not appear from the Promise, that this our MESSIAH was to be GOD and Man in one Person; yet it is plain that Eve had a Notion that it should be so. For (*m*) when she brought forth her first born Son, she expected, that he should have been this very Person, and therefore she call'd his Name Cain, which signifies a Person obtain'd, adding this as a Reason, *I have obtain'd or gotten a man from the LORD*. The Hebrew expresseth it thus, *I have gotten a man* (who is) the LORD or JEHOVAH. And therefore one of (*n*) the Paraphrasts expound it thus. *I have gotten the man*, who is before the Face of the LORD, and (*o*) the other thus, *I have gotten that Man*, who is the Angel of the LORD, and is therefore call'd by Jacob (*p*) *The Angel of his presence*. But when Eve found her Mistake, and that the MESSIAH was not to be her immediate Offspring, and when (*q*) she conceiv'd again, and bore another Son, she call'd his Name Abel, which signifies *Vanity*.

10. As the first Promise was given to our first Parents Adam and Eve; so the second Promise was given to Cain their first Son, upon a remarkable Occasion. When (*r*) Cain and Abel brought their Offerings to the LORD, and the LORD had Respect unto Abel and to his Offering, then Cain was very angry, and his Countenance fell, or as some Translations

render it, *He hung down his Head for shame*. Upon which GOD expostulates with Cain, and tells him of a better Offering, than that which he brought. He said unto him, *Why art thou wroth? and why is thy countenance fallen?* There is no Cause for him to be displeas'd, either upon his own Account, or upon the Account of his Brother. Not upon his own Account, for saith GOD, *If thou dost well shalt thou not be accepted? And if thou dost not well, sin lieth at the door*. Here we may observe, that the Word Sin is usually in the Hebrew of the feminine Gender, as ending in the Servile Letter ם; but when it is (*s*) in the Masculine Gender, as it is here, it may properly signify *A Sin Offering*, and so allude to CHRIST, who was to be slain for us, and was to be as (*t*) a Male out of the Flock to suffer in our Stead. And as St. Paul saith, (*u*) he was made Sin (that is, A Sin Offering) for us, tho' he knew no sin in himself, that we might be made the righteousness of GOD in him. This Sin Offering lay at the Door. It was represented by the Sacrifices, which were even then brought to the Place of Publick Worship, and afterward were brought to the (*x*) door of the tabernacle of the congregation, and it was to be a sufficient Sacrifice, not only for the Sins of Cain, but also for the Sins of the whole World. And thus one of the (*y*) Jewish Paraphrasts render the Words thus, *And if thou dost not well, yet if thou shalt be converted, thy sin shall be forgiv'n thee*. Neither was there any Cause to be displeas'd upon the Account of Abel's Person, for he was still the younger Brother. The Right of Primogeniture should lie in Cain, who should be Superiour to Abel. His (*z*) Desire should be subject to Cain, and Cain should have Power to controul his Desire. Cain therefore needed not to be displeas'd. If he was a good Man he should be accepted of GOD; if not, there was no Atonement promis'd for his Sins. And nothing of this should alter his civil Right, nor give Abel any Authority over him: But he should still retain the Privilege of his Birth-right; and needed not to fear any Harm from his Brother, who was still his Inferior.

11. The Types of CHRIST in this Part of the sacred Scriptures are of two Sorts, either Things or Persons. The Things, which were Types of CHRIST were the Sacrifices, the Design of them was to put the Sinner in Mind of that great Sacrifice, which should be offer'd, by which the Guilt of all their Sins should be

(k) Psal. 22. 16. (l) Heb. 2. 14, 15. (m) Gen. 4. 1. (n) The learned Bythner in his Hebrew Grammar denies this to be the Sense of the Words, because the Particle ם is not put to the former Word as well as to the latter, and produceth some Examples to justify his Notion, page 7. rule 33. But Erpenius in his Arabick Grammar, lib. 5. cap. 1. sect. 5. gives us a Rule in that Language, which is observ'd in the other Orientals, that, If the last Word restrains the first from a general Sense to one that is more particular (as in this Text) the Article shall belong only to the second Word, and be omitted in the first; which is not contradicted by any Example, that Bythner alledges. (q) Gen. 4. 1, 2. (r) Gen. 4. 3, 4, 5, 6, 7. (s) As Exod. 29. 14. and Exod. 30. 10, &c. (t) Exod. 12. 5. (u) 2 Cor. 5. 21. (x) Exod. 29. 11, 42. and 40. 6, 29. Levit. 1. 3, 5. and 3. 2, and 4. 4, 7, 18. and 12. 6, and 14. 11, 12, 23, 24. and 15. 14, 15, 29, 30. and 16. 5, 6, 7. and 17. 3, 4, 5, 8, 9, &c. (y) Onkelos in Gen. 4. 7. (z) See Gen. 3. 16.



done away, and their Persons and Works should be accepted in the Sight of GOD. When our first Parents were created, they were (a) *naked*. Their first Cloaths were (b) of the *leaves* of Trees. And the next was of the *Skins* of Beasts. For GOD having made (c) that most gracious Covenant before mention'd with them, it seems not unreasonable to suppose, that he also signify'd to them, that they should offer Sacrifices to him for the Confirmation of it: And by their Blood Covenants were ratify'd in after Times from this Example. For it is not likely, that the Beasts, of whose Skins these Coats were made, died of themselves, or that they were kill'd merely for this Use, much less for their Food, because they were (d) allow'd only to eat of Herbs, and the Fruit of the Trees, and (e) the first Allowance to eat Flesh was given after the Flood. And therefore nothing can be so probable, as that by GOD's Order they were slain for Sacrifices to him, the better to represent unto them their Guilt, and that the promis'd Seed should vanquish the Devil and redeem them by Shedding his Blood, and then GOD directed Coats to be made of the Skins of those Beasts to cloath them. Thus the (f) first thing that died was CHRIST in a Figure, who is therefore call'd (g) *the lamb* which was *slain from the foundation of the world*. Thus when the Time and Place for religious Worship was settl'd and a fit Person appointed to officiate therein, (h) *Cain brought of the fruit of the ground an offering to the LORD*. And *Abel* he also brought of the *firstlings of his flock, and of the fat thereof*. And the LORD had respect unto *Abel* and his Offering. But unto *Cain* and his offering he had not respect. Some say, that *Abel's* offering of a living Creature to be slain was a fitter Representation of the Death of CHRIST, and therefore it was accepted. But there were more than outward Qualifications, which made it acceptable. *Abel* offer'd with a pious Mind; *Cain* without a due Sense of GOD, and a sincere Affection to him. He offer'd the Fruit of his Ground; but he did not devote himself to GOD. *Cain* had only Respect to the Offering, which he made; but *Abel* had Respect to the Offering, which should be made by another, even by CHRIST, of which this was a Type. And this is the Reason, which the *Apostle* (i) gives of it. By faith *Abel* offered unto GOD a more excellent Sacrifice than *Cain*; δι' ἧς for the Sake of which Faith he obtain'd witness that he was righteous, GOD testifying of his gifts; and δι' αὐτῆς for the Sake of which Faith he being dead ἐτι λαλεῖται, is yet spoken of.

12. The Persons who were Types of CHRIST

in this Part of the sacred *Scriptures* are three, viz. *Adam*, *Enoch* and *Noah*. The first was *Adam*. For this Reason the *Apostle* saith of him (k) that he is *the figure of him, that was to come*; and CHRIST JESUS is call'd (l) *the second Adam*. *Adam* had no earthly Father, and therefore he is call'd the (m) *the Son of GOD*, being so by Grace only and Creation. CHRIST had no earthly Father, and therefore he is call'd the Son of GOD, being so by Nature and eternal Generation. *Adam* was (n) created after the Image of GOD, and CHRIST was (o) *the brightness of his FATHER's Glory, and the express image of his person*. *Adam* was the Owner of Paradise, the (p) Heir of the World, and the Sovereign Lord of all Creatures, to whom they came for their Names; CHRIST is Lord of Heaven and Earth, (q) *the heathen is given to him for an inheritance, and the utmost parts of the earth for his possession*. And (r) of him *the whole family both in heaven and earth is named*. *Adam* was the chief King, Priest and Prophet in his Family; and so is CHRIST in his Church. Besides, the *Apostle* fitly compares *Adam* with CHRIST, that as by viewing of the one we learn the Cause of our Misery; so by viewing the other and comparing of both we may learn the Cause of our Happiness. Thus (s) as *Adam* and by his Transgression all Men were liable to Death; so by CHRIST and his Obedience should all be entitl'd to eternal Life; And as by one Man came death; so by the other should come the resurrection of the dead. Thus (t) the first man *Adam* was made a living soul, to be the Cause of our natural Life; and the last *Adam* was made a quickning spirit a divine Principle to stir us up to a Life of Grace, that so hereafter we may obtain a Life of Glory. Thus (as (u) the *Apostle* saith) *The first man Adam was of the earth, and earthly; but the second man CHRIST JESUS is the LORD from heaven*. As is the earthly, such are they that are earthly; and as is the heavenly, such are they that are heavenly. And as we have born the image of the earthly, we shall also bear the image of the heavenly. And in (x) another Place he carries on the same Similitude) *Death reigned from Adam, even over them who had not sinned after the similitude of Adam's transgression*. Infants, and such as have no actual Sin like *Adam*, have died in all Ages; because the Guilt of *Adam's* first Sin hath been deriv'd to them. But not as the offence; so also is the free gift. This is of another Nature. The one brings a Curse, and the other a Blessing. The one brings Death, and the other Life. For if through the Offence of one many be dead: much more the grace of GOD, and the gift

(a) Gen. 2. 25. (b) Gen. 3. 7. (c) See Sect. 8. and Gen. 3. 15. (d) Gen. 1. 29, 30.  
 (e) Gen. 9. 2, 3. (f) Lightfoot, vol. 1. pag. 2. (g) Revel. 13. 8. (h) Gen. 4. 3, 4. (i) Heb.  
 11. 4. (k) Rom. 5. 14. (l) 1 Cor. 15. 45, 47. (m) Luke 3. 18. (n) Gen. 1. 26, 27.  
 (o) Heb. 1. 3. (p) Gen. 1. 26, 27, 28, and Gen. 2. 19. (q) Psal. 2. 8. (r) Ephe. 3. 15.  
 (s) 1 Cor. 15. 21, 22. (t) Gen. 2. 7. 1 Cor. 15. 45. (u) 1 Cor. 15. 47, 48, 49. (x) Rom. 5.  
 14, 15, 16, 17, 18, 19.



## Chap. XIII. The SCRIPTURE CHRONOLOGY. 169

by grace, which is by one man JESUS CHRIST, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, to pass Sentence for the Sake of one Crime; but the free gift is of many offences unto justification, to pardon all those who belong to CHRIST, tho' their Sins were ever so many, or ever so great in themselves, or accompany'd with the greatest Aggravations. For if by the offence of one meer man, death reign'd by one, and for his Sake; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one JESUS CHRIST, who was GOD as well as Man, and therefore what he did and suffer'd, and still doth for us, is of an infinite Value, and as such it is sufficient of it self to procure Pardon of Sin, the Favour and Love of GOD, and an Acceptance of our Persons and our Duties. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. In short, a Covenant was made with Adam not only for himself but for all his Posterity, and a Covenant was made with CHRIST, not for himself but for all who believe in him. If Adam had continu'd righteous, we had been sav'd by his Righteousness; but since he sinn'd, we must be sav'd by the Righteousness of CHRIST. By the Sin of Adam we became liable to eternal Death, and by the Death of CHRIST in our Stead we are perfectly freed from it. By the Sin of Adam we are made Strangers to GOD, and by the Mediation of CHRIST we are made his adopted Sons, and thereby obtain a nearer Admittance into his Presence. By the Sin of Adam imputed to us we are shut out of Heaven. CHRIST by his Righteousness hath purchas'd the same again for us, and this imputed to us shall give us a full and perfect Title to it. And thus the Knowledge of our Misery by the first Adam gives us a clearer View of our Salvation by the Second.

13. The next Type of CHRIST is Enoch. Enoch is (y) said to have walked with GOD, (z) to have pleased GOD, and (a) to have been beloved of him. CHRIST JESUS is said (b) to be always his delight, rejoicing always before him, and (c) to do always those things that please him, and accordingly GOD the FATHER (d) testify'd of him by a Voice from Heaven in these Words, *This is my beloved son, in whom I am well pleased.* Enoch fore-

told (e) the Destruction of the old World for their Impiety and Obstinacy, and CHRIST foretold (f) the Destruction of Jerusalem for the same Reason. The (g) Body of Enoch was translated into Heaven, that he should not see death, and therefore was not found upon the Earth. And (h) thus CHRIST being raised from the dead dieth no more, death hath no more dominion over him, and therefore his (i) Body ascended into Heaven, and (k) is to be here no more until the general Resurrection and Day of Judgment.

14. The last Type of CHRIST is Noah. Noah is (l) said to be a just man, and perfect in his generation, and to walk with GOD; and the same may be said more truly of CHRIST. The Righteousness both of Noah and Enoch was the Righteousness of Faith and not of Works; but the Righteousness of CHRIST was his own, a Righteousness of Nature, Person and Heart. Noah was (m) a perfect and an upright man. He was not defil'd with Idolatry, false Religion, Opinions or external Crimes; but CHRIST was perfectly and absolutely Righteous, without fault, doing nothing amiss, and fulfilling all righteousness. Noah was righteous according to the Covenant of the Gospel, and CHRIST according to the strict Letter of the Law; and thus (n) they both walking with GOD found grace and favour in his Sight. Noah was (o) a Preacher of righteousness. He invited all Men to Repentance and to flee from the Wrath to come. He liv'd in a most corrupt Age, when there was a general Defection both of Doctrine and Manners; and all this was true of CHRIST. When the (p) old World despis'd the preaching of Noah, the Flood came and took them all away; and when the Jews despis'd the Preaching of CHRIST (q) the Romans came and took away both their place and nation. From Noah descended all the Inhabiters of the Earth; and through CHRIST we are made Inhabiters of the Kingdom of Heaven. And as the World was replenish'd by the Posterity of Noah; so every Member of the Church is call'd (r) the seed of CHRIST. Noah (s) built an altar unto the LORD, and offer'd such burnt offerings on the altar as were acceptable to the LORD, who was delighted with it, as Men are, when they smell a sweet Saviour. CHRIST (t) offer'd not up Birds nor Beasts, but that which was much better, more perfectly pure and holy, he gave himself for us, an offering and a sacrifice to GOD for a sweet smelling savour. And thus were we deliver'd from that Wrath of GOD; and restor'd to his Favour not by the Offering

(j) Heb. 5. 22, 34. (z) Heb. 11. 24. Wisd. 4. 10. Ecclus. 44. 16. (a) Wisd. 4. 10, 14, 15.  
 (b) Prov. 8. 29, 30. (c) John 8. 29. (d) Matth. 3. 17. Mark 1. 11. Luke 3. 22. (e) Jude  
 verse 14, 15. (f) Matth. 23. 36, 37, 38. and Matth. 24. 2. (g) Gen. 5. 24. Heb. 11. 5.  
 (h) Rom. 6. 9, 10. (i) Mark 16. 19. Luke 24. 51. Act. 1. 9. (l) Act. 4. 21. (l) Tay-  
 lor's Types of CHRIST, pag. 9. Gen. 6. 9. (m) Ibid. (n) Gen. 6. 8. Luke 2. 40, 52.  
 (o) 2 Pet. 2. 5. (p) Gen. chap. 6, 7, 8. (q) John 11. 48. Matth. 24. 36 to 42. (r) Isai.  
 53. 10. (s) Gen. 8. 20, 21. (t) Ephes. 5. 2.



up (*u*) of *corruptible things, but by the precious blood of CHRIST as of a lamb without blemish and without spot*, not upon the Altar built by Hands, but upon one more perfect, the Altar of his Deity, which did most (*x*) perfectly and compleatly *sanctify the Gift*, that was offer'd upon it; not ascending to Heaven by ordinary Fire, (*y*) but *offering himself without spot through the eternal Spirit*, which (*z*) is compar'd to Fire. And therefore such an Offering as this must fully satisfy his Father's Justice, appease his Wrath, and make all other Sacrifices and Duties acceptable to him. And from hence it was that GOD did make a Covenant of Grace with both, not only for themselves, but also for all those, who should belong to them, that he would never break (*a*) out into such Wrath against them, as he did before, confirming the same unto the Posterity of *Noah* by the Sign of the Rainbow; and confirming the same to those, who are his own adopted Sons in CHRIST JESUS by the Sacraments of Baptism and the LORD's Supper. *Noah* (*b*) sent out a *Dove*, when the Waters were asswaged, and his Fears and Dangers were past, which brought in his Mouth an olive Branch, the Sign of Joy and Comfort; CHRIST JESUS when his Sufferings and Labours were ended, sent forth his *holy Spirit* (which (*c*) before had lighted on him in the Shape of a *Dove*) which brings Joy, Peace and Comfort into the Hearts of them that believe in him, and assures them that GOD's Wrath is appeas'd, and he will love them freely, and receive them into Favour.

15. And as *Noah* was a Type of CHRIST; so the Ark, which he built, hath been usually reckon'd as a Type of his Church. The Ark was toss'd about by the Waves, until it rested on one of the highest Mountains; and the Church is liable to many and great Afflictions, until it arrives safe in the Kingdom of Heaven. They who were in the Ark were sav'd, not for their own Sakes, but for the Sake of *Noah*, because he *was a just man, and perfect in his generation, and one who walked with GOD*; and they who are saved in the visible Church, are sav'd not by any Merits in themselves, but only through the Merits and Mediation of JESUS CHRIST. In the Ark there was not only good *Shem* and *Japhet*, but also cursed *Ham*; and in the visible Church the Tares grow up with the standing corn, the Chaff is mix'd with the Wheat, and it is like a Net cast into the Sea, which gathers of every Kind. As there was no visible Safety but in the Ark, for the Rest were all destroy'd; so there is no Salvation to be had in an ordinary Way but in the Church. As *Noah* the Builder of the Ark enters into it, and receives and saves all that go

in with him; for which Purpose he is contented to be tossed up and down by the most violent Waves, and had no more Freedom from Fear and Danger than others which were with him: So CHRIST the Head and Founder of his Church enters himself into it by the Waters of Baptism, and was contented for the Saving of others, to be toss'd with the Waves of Affliction, Poverty, Labour, Shame and Infamy. That his Church might be in Safety with him, he is content to be in Danger with her; and that he might help her in every State, he was like unto her in every thing, Sin only excepted. Besides, St. *Peter* (*d*) makes the Saving this Family a Type of Baptism, telling us, that as *in the days of Noah, few, that is, eight souls were saved by water*; So the like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward GOD) by the resurrection of JESUS CHRIST. If therefore we say, that Baptism is an Ordinance appointed by CHRIST himself as necessary to Salvation, where it may be had; and that (*e*) *except a man be born of water as well as of the spirit, he cannot enter into the kingdom of GOD*; If we say, that they who keep themselves and others from this Ordinance, do such a Mischief, for which they can never make Reparation: we have sufficient Grounds for such an Assertion. And as we baptize by Sprinkling, but do not condemn Dipping; so if some among us, who deny our Baptism as invalid, did but consider the first Type of it, as mention'd by the Apostle, when they who were in the Ark might be sprinkl'd with the Waves or Rain, but they who were dipp'd in the Water, were all drown'd, it might abate their Pride in their own Way, or cause them to be more charitable in their Censures.

16. The last Particular, which was propos'd, is to vindicate the Authority of the *Sacred Scriptures* from such Arguments as occur in the Reading of them; And this will be very evident, when we consider that excellent Variety of Knowledge, which is contain'd in them, the Harmony between so many Authors, who wrote in such different Stiles, in such different Times, on such different Subjects, and to such different Persons, and that the Subjects, which they wrote upon were of such a Nature, that if they had not been inspir'd, they must have betray'd their own Imposture, as *Mahomet* hath done in his pretended Miracle.

17. Thus to mention the Particulars in their Order. It was always reckon'd a Study worthy of the thoughts of the greatest Philosophers to consider how this World was made; and it is strange to consider, how confus'd they were in their Notions concerning it. They generally thought it had a Beginning, but could

(*u*) 1 Pet. 1. 18, 19. (*x*) Matth. 23. 19. (*y*) Heb. 9. 14. (*z*) Matth. 3. 11. Luke 3. 16.  
 Acts 2. 3, 4. (*a*) Gen. 8. 20, 21. Gen. 9. 8. 10. 18. Act. 2. 38, 39, 40. Matth. 26. 26, 27, 28.  
 (*b*) Gen. 8. 10, 11. (*c*) Gal. 4. 6. and Matth. 3. 16. (*d*) 1 Pet. 2. 20, 21. (*e*) John 3. 5.



## Chap. XIII. *The* SCRIPTURE CHRONOLOGY. 171

conceive nothing how it came to pass, but suppos'd it to be by Chance, or an accidental Motion of Atoms in a void Space, as if an accidental Tumbling down of Stones and Timber could form an House, or a Watch could be fram'd and rightly set without a first Hand or Mover. And the greatest Philosopher among them was most distant from the Truth, when he affirm'd, that it was eternal. But (f) the first Sentence of the Bible gives that Discovery, which could never be met with originally in any other Author. *In the beginning GOD created the heaven and the earth.* Thus (g) *through faith we understand that the worlds were framed by the word of GOD; so that things, which are seen, were not made of things, which do appear.* We understand it through Faith, because it cannot be comprehended or found out by Reason; and yet as soon as it is reveal'd to us, we presently apprehend it as the most reasonable Account of any.

18. The vast Improvements, which have been made in the Study of Astronomy, especially by the Help of Telescopes, in the last and present Century, do furnish us with more noble and enlarg'd Thoughts, not only of the Heavens, but also of the Wisdom, Power, Immensity and Goodness of the GOD, who created them, if we consider the Exactness of their Motions, and the Regularity of the Laws, by which they are guided, their prodigious Bigness, their vast Distances from us, and from each other, and the various Uses for which they are design'd; so that an uninspir'd Author, if he had wrote in those Times on such Subjects, must certainly have fall'n into those Errors, which would now have been discover'd. Thus for Instance, It is evident to those, who are skill'd in that Science, that the *Moon, Saturn,* and *Jupiter* are inhabited by living Creatures; and it is very probable, that the fix'd Stars, not only those, which are seen by the Eye, and those which are discover'd with Instruments, but Millions more at an undiscernable Distance, may be as Suns to so many other Worlds. If so, what exalted Thoughts must this raise in us? And how must we be amaz'd to think, that the same GOD (whose Providence is seen in the smallest Animal upon Earth) preserves and governs them all, and is in every Place alike? Now, tho' *Moses* in that Age might have mention'd this Earth as the only Place of the Universe, which was inhabited, and might notwithstanding have pass'd for an inspir'd Writer; yet he meddles not with the Controversy. He saith, *In the beginning GOD created the heaven and the earth,* but there is not one Word to shew, that he meant any more than this *Planetary System.* By the *Heaven* is meant the things above us, and

by the *Earth* the things below us, but he no more describes how far the Works of Creation do extend above us in the Heavens, than he tells us how far we are distant from the Center of the Earth. St. *Paul* tells us, that (h) *the SON of GOD hath been appointed heir of all things, by whom also he made the worlds.* and that (i) *through faith we understand that the worlds were created,* and the Worlds in the Original Being of the plural Number, may give just Occasion for such a Translation. And even *Moses* when (k) he saith, that GOD made the Sun and the Moon, he only adds, And he made stars also; but doth not say, that he made all the Stars; for which this only Reason can be given, That he who inspir'd him to write, would not suffer the least Word to fall from his Pen, which might give any Occasion of Cavil in future Ages, or raise the least Objection against those enlarg'd Notions of his Immensity, which might be the Effect of such Discoveries. When St. *Paul* speaks of (l) *CHRIST JESUS,* that he *is the image of the invisible GOD, and the first Cause, Author or bringer forth of every creature: For by him all things were created, that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by him and for him.* And when St. *John* saith (m) *All things were made by him, and without him was not any thing made that was made,* they neither of them mention, that all these things were made at one Time. And when *Moses* gives us an Account of what was done in the six Days of the Creation, he saith no more than what may be apply'd to this planetary System, and gives us not the least Hint, that then all things were created. GOD may every Week make other Worlds as large as this for ought we know to the contrary. Let us then think upon (n) our later Observations in Astronomy, that the Sun is no less than eighty one Millions of Miles from us in its Middle Distance, and yet we every Day are sensible of its Light and Heat. That the Distance of the Earth from the Sun is so great, that if a Bullet went toward it from the Earth at the Rate of five Miles in a Minute, or three hundred Miles in an Hour it would be thirty Years before it came thither; and yet the Rays of Light come thence in about seven Minutes and an half without occasioning the least Prejudice to the tender Eye by the Swiftmess of its Motion. That the Earth, tho' so large as it seems to be, would appear at the Sun but as a very small Star. That the Bulk of *Saturn* is 1651 Times bigger than the Earth, that of *Jupiter* is 3473 Times bigger, and that of the Sun is 1098600 Times bigger; and yet those Bodies so vastly big, and so vastly distant from each other, are

(f) Gen. 1. 1. (g) Heb. 11. 3. (h) Heb. 1. 2. (i) Heb. 11. 3. (k) Gen. 1. 16.  
(l) Col. 1. 15, 16, 17. (m) John 1. 3. (n) See *Derham's excellent Treatise call'd Astro-theology,*  
especially from page 10 to page 15, and measure the Bulk of these Planets according to the Principles of Geom-  
etry.



so regular, as not to vary a Minute of their appointed Times in their appointed Motions, and that the whole Orb of the Earth round the Sun is undiscernable in comparison of the stupendous Distance between us and the fix'd Stars: When we consider these and many more such Particulars, we cannot but cry out with the *Apostle* (o) *O the depth of the riches both of the wisdom and knowledge of GOD!* We cannot but confess with him, that (p) it is GOD, *who upholdeth all things by the word of his power*, and (q) that *the heavens declare the glory of GOD, and the firmament sheweth his handy work*. And that (r) *of him, and through him, and to him, are all things; to whom the glory of all must be ascrib'd for ever and Ever*. And when we compare all this with the Account which *Moses* gives of the Creation of the things of the Earth, it will more and more evidently suggest to us the (s) Rapture of the divine *Psalmist*, *O LORD how manifold are thy works! In wisdom hast thou made them all*. And if we add the great Probability, that there may be (t) Millions of habitable Globes, like this in which we live, and probably as large or larger; and particularly that the Surface of *Saturn* is 45 Times, and the Surface of *Jupiter* is 57 Times bigger than that of our Earth, we may soon reflect, What a small thing is this Globe in which we live? And what an inconsiderable thing is Man, who is so small a Part of it? When we think, how many Millions of Worlds there may be? and, how many Millions of reasonable Creatures there may be in each of these Worlds? And perhaps many of them, who can do their Maker greater and much better Service than we, and perhaps never offended him as we have, and daily do; and yet that out of his mere Love and Goodness to us, he should send his dear and only Son to come into this World to live here and die for us, for no other Reason but to reconcile us to himself and satisfy his Justice for our Offences, how must we lose our selves in such Meditations as these? and say with the *Psalmist* (u) *When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, What is man, that thou art mindful of him? or the son of man, that thou visitest him*. Thus we see how the All-wise Being, who made all these things, and knew what Discoveries would be found out in this later Age, directed all the Penmen of the Bible to write in such a Manner, that we cannot but confess it all to be true, and admire that it is so.

19. This will farther appear if we only consider, how (x) *Mahomet* did plainly betray his own Ignorance and Imposture in these things when he wrote about them. What a monstrous Absurdity is that which he relates of himself, of his going from *Mecca* to *Jerusalem*,

and from thence through the seven Heavens, and then Returning back to *Jerusalem*, and so to *Mecca* within the Space of the tenth Part of one Night. Here he fancies seven Heavens one above the other at an equal Distance and places *Adam* in the first, *Noah* in the Second, *Abraham* in the third, *Joseph* in the fourth, *Moses* in the fifth, *John* the Baptist in the Sixth, our SAVIOUR in the Seventh, and GOD himself at a great Distance beyond them all. He tells us, that the first Heaven was all of pure Silver, and he there saw the Stars hanging from it in Chains of Gold. In his first Heaven he tells us of a Cock in Colour as white as Snow and of so prodigious a Bigness, that his Feet standing upon the first Heaven his Head reach'd up to the Second. That there was another Angel, whose Feet being plac'd on the second Heaven, his Head reached to the third. He tells us the same of another in the fourth Heaven, and another extraordinary one in the seventh, which had seventy thousand Heads, and in every Head seventy thousand Tongues, and every Tongue uttering seventy thousand distinct Voices at the same Time, with which he continu'd Day and Night incessantly praising GOD. All these extravagant Stories plainly shew us, that he was not willing to diminish any thing from what he thought to be true; and yet in his Astronomical Accounts he is very defective. He places the fix'd Stars in the first or nearest Heavens, whereas we now know them to be at an immense Distance. He makes the fix'd Stars to be of the Bigness of Mount *Noho* in *Arabia*; whereas one of the *Satellites* of *Jupiter* is suppos'd to be as big as this Globe of the Earth, and yet is invisible by Reason of its Distance from us, tho' it may for ought we know, be five hundred Times nearer to us than any of the fix'd Stars. And if we suppose the Distance from the Earth to the first Heaven to be in his Account equal to each of the Rest, which he will have to be five Hundred Years Journey according to the Rate as we usually travel here on Earth, which, tho' we may suppose to be fifty Miles a Day; yet this would not carry him so far as the Sun. So strangely was he mistak'n in his Computations. Besides, this Impostor tells us, that in the third Heaven, he saw an Angel of so prodigious a Size, that the Distance between his two Eyes was as much as seventy thousand Days Journey according to our Rate of travelling here on Earth. But tho' he places him in one of his Heavens; yet the Distance between a Man's Eyes, being in Proportion to his Height but as one is to seventy two, according to this Computation, the Height of this Angel must have been near fourteen thousand Year's Journey, which is four Times as much as the Height of all his seven Heavens put together. And therefore such gross Mistakes in *Astronomy* and

(o) Rom. 11. 33. (p) Heb. 1. 3. (q) Psal. 19. 1. (r) Rom. 11. 36. (s) Psal. 104. 24.  
(t) Derham's *Astro-theology*, book 2. chap. 2. page 33. and book 7. chap. 5, 6, 7. (u) Psal. 8. 3, 4.  
(x) Prideaux's *Life of Mahomet*, page 55.



## Chap. XIII. *The* SCRIPTURE CHRONOLOGY. 173

*Mathematicks*, which we find in such an Author, may make us conclude, That it was only the Direction of an all-wise Being, which prevented all such Mistakes in the Account of the Creation as mention'd by *Moses*, and did so order it, that it can stand the Test of the most modern and nice Inquiry.

20. There is another (t) Text in the first Chapter of *Genesis*, which is mention'd in such a Manner as none but a divinely inspir'd Author could have thought of. *And GOD said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.* Here it is remarkable, that the Word *Seasons* is put in, and the Word *Months* is omitted. When *Moses* wrote this, the Months among the *Jews*, and perhaps among all the Nations of the World were only Lunar, and there was a natural Reason for them so to be. As the diurnal Motion of the Sun to the same Meridian measur'd the Length of the Day, and the annual Motion of the Sun to the same Point of the Ecliptick measur'd the Length of the Year; so the first Appearance of the *Moon* after the Change began the Month, which continu'd, 'til its first Appearance after the next Change began another. And thus the Son of *Sirach* saith of the *Moon*, that (x) *The month is called after her name.* But we reckon our Months in another Manner, and accordingly for Distinction Sake call them *Solar Months*. And none but a Being, infinite in Knowledge could have foreseen this. If therefore *Moses* had said, *Let them be for months*, he would have spok'n according to the Custom of those Ages, and the Resemblance between Days, Months and Years would have been more evident. But then we, who live in this Age, would have been apt to say, that it was not true; For the Moon doth not govern the Length of the Month now. But *Moses*, by the Direction of GOD, was guided to write such and only such Expressions as were true then, and true now, and will be true to the End of the World, and could be directed by no one but him, who as he knew all things; so he wrote in such Words as would be true in all Ages without Distinction. And as the Word *Months* was omitted; so the Word *Seasons* was inserted by the same divine Wisdom. The Word in the *Hebrew* constantly signifies solemn and stated *Feasts*, of which there were many among the *Jews* upon particular Days of their Month, and were accordingly determined by the *Moon*. Thus (x) *From the moon is the sign of feasts.* These if we respect the *Solar* Year, were moveable Feasts. And it is observable, that tho' all other secular Days of the solar Year are fix'd to certain Days; yet these solemn Feasts are determin'd from the Nature of the *Jewish* Months, as they were at first. So that *Moses* writes of

the *Moon*, that she was appointed to determine the solemn Feasts; so it was with them, who us'd a lunar Year; and so it is with us, who use a solar Year; and none but a GOD, who knows all things, could foresee, that it would continue so, and consequently use such an Expression, as is exactly true in all Ages.

21. Thus to instance in other Particulars, what strange Notions had the Heathen concerning the Nature of their Gods? Confining them to Place, enlarging their Number without Measure and making the chief of them to be guilty of the vilest Immoralities. But the Attributes of the divine Nature are so clearly laid down to us in these Writings, that we cannot well be ignorant, or form wrong Conceptions of them. And as they knew not what GOD was; so they were as ignorant how he was to be worshipp'd, and were thereby led into the grossest Absurdities, as Idolatry, Superstition, Cruelty to themselves, and sometimes Murdering of others. But here we are taught such a Religion, as is agreeable to the Nature of GOD, and is easy, rational and delightful to us; and our blessed SAVIOUR hath comprehended all in few Words, (y) *GOD is a spirit, and they that worship him, must worship him in spirit and in truth.*

22. How many Disputes have been continually rais'd concerning the Original of human Souls? How we came to be endow'd with Reason beyond all other Animals, and also how we became immortal? This we seek for in vain in other Writings. But here we have a full Account of all in a few Words. (z) *And GOD said, Let us make man in our own image, after our likeness. So GOD created man in his own image, in the image of GOD created he him. And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* What dark Notions had the heathen World concerning the Being and the Nature of GOD? and yet how clearly hath he reveal'd himself, his Nature and Attributes in these sacred Oracles? The Notions which the heathen World had of Angels, was very confus'd. And it is no Wonder, that if they could not rightly apprehend the things which they daily saw; but they should be at a Loss to understand the things which were not seen at all. But here we are told the Cause of their Being, and as much of their Nature as we are able to apprehend. It is (a) *GOD, who maketh his angels spirits, and his ministers a flame of fire.* They are רוחות or like Winds, as the *Hebrew* expresseth it, of an invisible Nature, and an unaccountable Power; and like Lightning, fleeing in a most swift, irresistible and penetrating Manner. Here we are told their Orders. There are (b) *Angels*, (c) *Cherubim*, and (d) *Seraphim*, (e) *Thrones*, *Dominions*, *Principalities* and *Powers*. And here we are

(t) Gen. 1. 14.  
1. 26, 27, and Gen. 2. 7.  
2, 6.

(u) Ecclus. 43. 8.  
(a) Psal. 104. 4.

(x) Ecclus. 43. 7.  
(b) 1 Thes. 4. 16.

(y) John 4. 24.  
(c) Gen. 3. 24.

(z) Gen.  
(d) Isai. 6.



told their Office, (*f*) that they are *all ministering spirits, sent forth to minister unto them, which shall be heirs of salvation*. The Heathens could discern by the Light of Nature, that they were in an ignorant and a deprav'd State; but they could give no Account how they came to be so at first, much less how they could recover themselves out of it; how GOD came at first to be displeas'd with Man, and how he must be reconcil'd again. The Heathens knew that the Gods were angry, but had never any Notion of a fit Mediator to appease them; and yet *Moses* in (*g*) the History of the Fall of their first Parents gives us an Account of these Particulars. There is in all Mankind an utter Aversion to the Sight of Spirits, and it would have been difficult to have assign'd a good Reason for it, if *Moses* had not (*h*) giv'n us an Account, how the Devil seduc'd our first Parents to fall from their original State of Innocency, and that ever since (*i*) an Enmity was plac'd between this old Serpent and the Race of Mankind. And therefore this occasions an Antipathy, because whenever any such Spirits are seen, we are not sure but they are our Enemies, even when they appear in the Shape of Friends, and we also know, that (*k*) *Satan* can transform himself into an Angel of Light, and (*l*) he walks about day and night seeking whom he may devour. The Philosophers spent a great deal of Time and Pains in Inquiring wherein Man's chief Good did consist, and if they could have found it out, it would have been a sufficient Recompense for all. *Varro* saith, that there were in his Days two hundred and eighty eight Sects about it; and tho' there were so many Opinions, yet none of them were in the right. But one Verse (*m*) in these sacred Writings will inform us that, which they could never know. *There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time, when their corn and wine and oyl increased.* And (*n*) *My flesh and my heart faileth; but GOD is the strength of my heart, and my portion for ever.*

23. Thus also in Natural Philosophy, what *Job* saith, (*o*) *GOD stretcheth out the north over the empty place, and hangeth the earth upon nothing*, is a truth, which could never have been known at that Time without divine Revelation, especially if we consider, how much the Notion of the Antipodes was oppos'd, when it was at first discover'd. Let us also consider, How many Disputes have risen up concerning the Original of Fountains and Rivers? How many Notions have been confuted, and yet what *Solomon* did at first observe, hath stood the Test in all Ages, (*p*) *All the rivers*

*run into the sea, yet the sea is not full: and unto the place, from whence the rivers come, thither they return again.*

24. And can we set light by such sacred Books as these, in whom are reveal'd all the Treasures of Wisdom and Knowledge, and especially those Truths, which are most necessary for us to know and believe? which shew us our real Happiness, how we lost it, and how we must obtain it? which even reveals to us such things of our selves, which we knew not before, and yet upon Inquiry find them to be true? There is no Book but this, which gives us an Account of the Creation of the World, at least in so perfect a Manner, of the Forming of Man, or of their ancient Habitation, or of the Time from the Creation to the Flood. And tho' there hath been a common Consent in almost all Nations, that there was an universal Flood; yet no other Person ever gave a satisfactory Account, from whence the Waters came, or whither they went, much less how all the living Creatures were preserv'd in such an Inundation. No other Writer ever gave an Account of the Dimensions of the Ark, and consequently of its Capacity; and if they had, they would certainly have made it either much too big or much too little for that Purpose, for which it was design'd. No other Writer ever hinted to us how long such a Fabrick might have been in building; and if they had, they would certainly have given more Occasions for Caviel, and very little Satisfaction.

25. But not to insist any longer on these Particulars, I shall conclude this Subject with a few Reflections upon the Dimensions of the Ark, as *Noah* was directed to make it from the Mouth of GOD himself; so that the Prejudices being remov'd which some *Hereticks* of old, and some Atheistical Scoffers in these later Times have rais'd, all their Arguments may be as Cannon turn'd upon the Enemy, and secure the Dignity of such Books, which they are labouring to destroy. It is (*q*) a great Difference between those Opinions and Apprehensions, which are occasion'd by a more general and confus'd View of things, and those which proceed from a more distinct Consideration of them, as they are reduc'd into Order. And therefore they, who urge the Impossibility, that the Ark could hold so many Animals, and their Food, may, upon a serious View acknowledge their Error, and the Wisdom of GOD so plainly legible in those Parts of the sacred Writings, which they thought were most liable to Objections.

26. He that looks upon the Stars, as they are confus'dly scatter'd up and down in the Firmament, will think them to be (as they are sometimes stil'd) innumerable, or of so vast a

(*f*) Heb. 1. 14.

(*k*) 2 Cor. 11. 14.

(*p*) Eccles. 1. 7.

(*g*) Gen. 2. 16, 17. and Gen. 3. 1 to 16.

(*l*) Pet. 5. 8.

(*m*) Psal. 4. 6, 7.

(*q*) *Bishop Wilkins's Essay toward a real Character, page 162.*

(*h*) *Ibid.*

(*n*) Psal. 73. 26.

(*i*) Gen. 3. 15.

(*o*) Job 26. 7.



## Chap. XIII. *The* SCRIPTURE CHRONOLOGY. 175

Multitude, as not to be determin'd to any set Number : But when all these Stars are distinctly reduc'd into particular Constellations, and describ'd by their several Places, Magnitude and Names, it appears, that of those, which are visible to the naked Eye, there are not fifteen Hundred in the whole Firmament, and never more than half so many to be seen at once in any Hemisphere, taking in the minuter Kinds of them, even to six Degrees of Magnitude. It is so likewise in other things. He that would put the Question, How many Sorts of Beasts or Birds there are in the World? would be answer'd, even by such as are otherwise knowing and learned Men, that there are so many hundreds of them, as could not be enumerated : Whereas upon a distinct Inquiry into all such as are yet known, and have been describ'd by credible Authors, it doth appear, that there are much fewer, than is commonly imagin'd, not an hundred Sorts of Beasts, nor two hundred Sorts of Birds.

27. And therefore from what hath been said in the former Chapter, (b) it may appear, that the Measure and Capacity of the Ark, which some atheistical irreligious Men make use of, as an Argument against the *Scripture*, ought rather to be esteem'd as a most rational Confirmation of the Truth and divine Authority of it. Especially if it be well consider'd, that in those first and ruder Ages of the World, when Men were less vers'd in Arts and Philosophy, and were therefore probably more obnoxious to vulgar Prejudices, than now they are ; yet the Capacity and Proportions of the *Ark* are so well adjusted to the things, which it was to contain : Whereas if it had been a meer human Invention, it is most probable, that it would have been contriv'd according to those wild Apprehensions, which (as was said before) do naturally arise from a more confus'd and general View of things, and have been as much too big, as such Men have been apt to think

it too little for those Ends and Purposes, for which it was design'd.

28. In this Part of the History, there is one Dislocation, *viz.* (c) Tho' Man was created on the sixth Day of the Creation, and (d) GOD *rested on the seventh day from all his works* ; yet the (e) Creation of Man is not mention'd until after the seventh Day was ended. But the Reason of this is plain. *Moses* in the first Chapter of *Genesis* gives us an Account of the Creation of the World in general, and the Work of each Day of the Six, and particularly what Animals were created on each of these Days, That the Fish and Fowl were created on the fifth Day, that all the Beasts and creeping things were created on the Beginning of the sixth Day, and then (f) Man was created last of all, as the noblest Part of the whole Work, after which GOD rested on the Seventh Day. And then (g) there follows a short Repetition of the Creation of the World in general, and a particular Account of the Creation of Man ; because *Moses*, designing to write the History of Man from that Time to his, did so order it, that the Reader might have a full View thereof altogether, without any thing to interrupt it. And this is also the Reason that the (h) Description of Paradise is plac'd before the Creation of *Eve*, *viz.* that afterward there might be nothing to interrupt the whole Story.

So that the true *Chronological* Method of Reading this Part of the Holy *Scriptures* is thus :

Gen. 1. 1. to 31.

Gen. 2. 4. to 8.

Gen. 2. 18. to the End.

Gen. 1. 31.

Gen. 2. 1, 2, 3.

Gen. 2. 8. to 18.

Gen. Chap. 3, 4, 5.

And with Gen. chap. 5. read 1 Chron.

1. 1, 2, 3, 4.

(b) *The same*, page 168.

(c) Gen. 1. 31, and Gen. 2. 1.

(d) Gen. 2. 2.

(e) Gen. 2.

4, 5, 6, 7. and Gen. 2. 18. to the End.

(g) Gen. 2. 4, 5, 6, 7.

(h) Gen. 2. 8. to 18.



BOOK





# B O O K II.

## C H A P. I.

*From the Flood until the Promise giv'n to Abraham.*



**I**N the 1656th *Julian* Year of the World the *Flood* began, *Noah* being (a) five hundred and ninety nine Years of Age complete, and entering upon the six hundredth Year. In the 1657th *Julian* Year, the *Flood* continues, *Noah* being six hundred Years old complete, and entering upon his six hundred and first Year. From this last Year the Years after the *Flood* are computed, and thus (c) *Arphaxad* is born two Years after this Year. And from this Year to the Year of the Promise given to *Abraham* are 426 Years, which added to 1657 Years, or to the Age of the World at the *Flood* shews, that the Promise was given to *Abraham* in the Year of the World 2083, as (d) appears from the following Table.

2. That this Year is rightly plac'd will be evient, if we consider, that as it is very probable, that (e) *GOD* spake to the *Patriarchs* only upon the Day of the *Antemosaical Sabbath*, and (f) that this Day was the same Day of the Week, with that which we now observe; so it is certain, that *GOD* spake to

*Abraham* on the fourteenth Day of the seventh Month, which among the *Jerés* in after Ages, when the Beginning of the Year was chang'd, answer'd to the fourteenth Day of the first Month *Nisan* or *Abib*. This appears from what is recorded (i) in *Scripture*. Now the sojourning of the children of *Israel*, who dwelt in *Egypt*, was four hundred and thirty Years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the *LORD* went out from the land of *Egypt*. It is a night to be much observed to the *LORD* for bringing them out from the land of *Egypt*; This is that night of the *LORD* to be observed of all the Children of *Israel* in their generations. It is a Night to be much observ'd, because (k) on the Evening before they were always oblig'd to kill and eat the Passover. On this (l) self same Day of the Month the Promise was giv'n to *Abraham*; and from the Day of this Promise (m) *St. Paul* himself reckons up those very four hundred and thirty Years, and tells us, that they were compleated by the Children of *Israel*'s Going out of *Egypt*, and by the Law

(a) Gen. 7. 11. (b) Gen. 7. 6. Gen. 8. 13. (c) Gen. 11. 10. (d) Table 1. (e) Chap. 2. Sect. 15. (f) Chap. 2. Sect. 13 to 23. (g) Chap. 1. Sect. 5. (h) Exod. 12. 2. (i) Exod. 12. 40, 41, 42. (k) Exod. 12. 6, and Exod. 12. 3 to 15. (l) Exod. 12. 40, 41. Gen. 12. 3, 4. (m) Gal. 3. 17.



being giv'n from Mount *Sinai* in the same Year.

3. Secondly, This *fourteenth* Day of the Month is (n) particularly mention'd in *Exodus* at the going forth of the Children of *Israel* out of *Egypt*, as the Day to be celebrated by them in Commemoration of their Deliverance, and no other is mention'd as such throughout the whole Chapter; and therefore (o) *the very self same day* mention'd as the Day of the Promise, must be this very Day of the Month, in which this Promise was fulfill'd, and can be no other.

4. Thirdly, This keeps up a greater Affinity between the Promise, the Type and the Performance. On the *fourteenth* Day of the first Month, according to the *Jewish* Account, GOD said unto *Abraham*, (p) *In thy seed* (which is *CHRIST*, and by Virtue of his Death) *shall all the families of the earth be blessed*. On the *fourteenth* Day of the first Month the *Paschal* Lamb was slain as a Type hercof. And on the *fourteenth* Day of the first Month, being the Day of the *Passover*, *CHRIST* was also crucify'd, and so he fulfill'd that, which before had been prophesy'd and typify'd of him.

5. To this it may be objected, that (q) the Departure of the Children of *Israel* out of *Egypt* is fix'd to the *fifteenth day of the first month*, and to *the morrow after the passover*. And therefore this seems to be the Day of the Promise given to *Abraham*. But to this it may be answer'd, That the *Israelites* were in actual Possession of the Promise on the *fifteenth* Day of the first Month, for then they march'd out of *Egypt*: But it was sign'd, seal'd, and made over to them on the Day before by their Killing of the *Paschal* Lamb. And therefore as we reckon our selves to be in the actual Possession of an Estate, from the Day in which the Writings are seal'd, tho' the Estate is not actually deliver'd up to us for some Time after; so it was in the Case of *Abraham* and the *Israelites*. *Abraham* could not but look upon himself as possess'd of the Land of *Canaan*, when he and his Offspring were (r) circumcis'd, which was a Token of the Covenant; and the *Israelites* might reckon themselves as departed out of *Egypt*, when they had eaten the *Paschal* Lamb, as a Sign and a Seal, that this Covenant should be perform'd the next Day.

6. The Promise, which was made to *Abraham*, was given to him when he was above seventy three Years of Age, and in the same *Julian* Year, in which he afterward compleated his seventy fourth Year, and when (s) he was in *Ur* of the *Chaldees*. In this Year GOD said unto him, *Get thee out of thy country, and*

*from thy father's house, unto a land which I shall shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee. And in thee shall all the families of the earth be blessed. Then came he out of the land of the Chaldeans, and brought with him (u) his Father Terah; and as Moses said, They came to Haran and dwelt there. This Dwelling supposes their Stay there for some Time, which could not be less than to the End of the same Year. There Terah Abraham's Father dies, (x) when he was now two hundred and five Years old, upon whose Death Abraham (y) being now full seventy and five Years old, departed from Haran, and came into the land of Canaan.*

7. As the *Scriptures* give no other Date for these Transactions, except the Time when *Abraham* was seventy and five Years of Age; so all the *Chronologers* (which I know of) make them all to happ'n in the same Year. But this cannot be prov'd from *Scripture*. There is no Doubt, but the (z) Death of *Terah* in *Haran*, and the Departure of *Abraham* from thence happen'd in the seventy and fifth Year of *Abraham's* Life, and not after he was full seventy and five Years old. And to this may be apply'd that ancient saying of the *Jews*, (a) *That with them a Part of the Month is as the whole, and a Part of the Year is as the whole*. And in this Sense whatever was done in any Part of *Abraham's* seventy fifth Year, may be said to be done, when he was seventy five Years old. And if (as the *Jews* affirm) the (b) *Patriarchs, Isaac* excepted, were all born about the *Autumnal Equinox*; and as it is evident, that *Abraham* (c) was full seventy and five Years old in the *Julian* Year of the World 2084; so these Transactions must happen in the Beginning of the same Year. And therefore the true Account seems to me to be thus. *Abraham* was (d) seventy and three Years old about the latter End of the Year 2082. And perhaps about the same Time, if (e) the *Arabick* Historian may be credited, GOD heard his Prayers in a Time of publick Calamities, when great Numbers of Birds devour'd the Seed sown in the Ground, and their Idols could not help them. Thus the true GOD being known to him, he at the Command of GOD, and in his Zeal against false Worship, burnt an Idol Temple in one of the Cities of the *Chaldeans*, and most probably in *Ur*; and his Brother *Haran* coming to quench it, perish'd in the Flames. And thus (f) *Haran died before his father Terah in the land of his nativity in Ur of the Chaldees*. If this was

(n) *Exod.* 12. 6. 18. (o) *Exod.* 12. 41. (p) *Gen.* 12. 3. *Gal.* 3. 8. 16. (q) *Num.* 33. 3. (r) *Gen.* 17. 1 to 15. *Rom.* 4. 11. (s) *Gen.* 11. 31. *Nehem.* 9. 7. (t) *Gen.* 12. 1, 2, 3. *Act.* 7. 3, 4. (u) *Gen.* 11. 31, 32. (x) *Gen.* 11. 32. (y) *Gen.* 12. 4, 5, 6. *Act.* 7. 4. (z) *Gen.* 11. 32. *Gen.* 12. 4. *Act.* 7. 4. (a) *Seder Olam, cap.* 4. *Perek* 1. (b) *Rabbi Eliezer upon Rosh Hashanah.* (c) *Table* 21. (d) *Table* 21. (e) *Abu'l Pharagii Historia Dynastiarum, page* 20. (f) *Gen.* 11. 28.



true, then there was a visible Reason, why not only *Abraham*, but also his Father *Terah*, and *Lot* his Brother's Son and their Families should depart the Country, namely, for fear of being destroy'd by the incens'd Multitude, and accordingly to encourage them therein, GOD commanded *Abraham* (g) to depart, and gave him the Promise. Thus this Promise was giv'n, when *Abraham* was (h) seventy three Years old and an half, and in the Year of the World 2083. Upon this he travails in the Summer with his aged Father *Terah* (who could travail but slowly) and came to *Haran*, and being detain'd by his Father's Sickness and Infirmities, he (i) dwelt there. There he spends the Winter, and there in or near the Spring, his Father died, being (k) two hundred and five Years old. In the (l) Spring following, when *Abraham* was in his seventy fifth Year, he removes from thence, and travails into the Land of *Canaan*, where he settles for some Time. This seems to be the genuine Account mention'd in the *Scriptures*; and it not only places the Departure of the Children of *Israel* out of *Egypt*, which (m) depends thereon, so as to agree with *Astronomical* Observations (of which in its due Place) but it may be farther confirm'd by the *Celestial* Occurrences of the *Epocha* from the Creation of the World to the Flood, as in the former Book.

8. There are (n) some Authors of considerable Note, who look upon *Ur*, the Town from whence *Abraham* came, to be the same with *Urchoa*, and place it southward of *Babylon*, at some Distance. Others place it (o) to the North of *Babylon*, so that the *Longitude* of all three Places is almost the same. The Reason why *Ur* is plac'd Northward of *Babylon* I know not, unless it is, that *Haran* may lie less out of the Road from *Ur* to the Land of *Canaan*. But the (p) learned *Bochartus* places *Ur* of the *Chaldees* in that Part of *Mesopotamia*, which was nearest to *Assyria* in the Way from the River *Tigris* to *Nisibis* the capital City of that Country near the *Latitude* of 37 Degrees, and about five Degrees of *Longitude* eastward from *Jerusalem*. And his Reasons are two. First, Because according to this Situation *Haran* lies in the direct Road from *Ur* to the Land of *Canaan*. And secondly, It will best answer to the Description, which St. *Stephen* (q) gives of it, *Th. GOD of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. And he said unto him, Get thee out of thy country, and from thy kindred, and come into the land, which I shall shew thee. Then came he out of the land of the Chaldeans, and*

*dwelt in Charran, and from thence, when his father was dead, he remov'd him into the land, wherein ye now dwell.* And therefore tho' the Moon was first visible at the Beginning of the Year abovemention'd on the same Evening in all Parts of *Asia*; yet I shall take the Place of *Ur* in *Mesopotamia* as assign'd by *Bochartus*, and not in *Babylonia*, for (r) the following Calculation; by which it will appear, that (s) this Promise of a Blessing was giv'n to *Abraham* on the Day of the *Antemosaical Sabbath*.

9. As therefore *Jerusalem*, according to our latest and best Maps is plac'd about 37 Degrees distant in *Longitude* from *London*, and about the *Latitude* of 31 Deg. 30"; so if five Degrees, being the Difference of *Longitude* between *Jerusalem* and *Ur* be added, the *Longitude* of *Ur* from *London* appears to be about forty two Degrees, which being reduc'd into Time makes 2<sup>h</sup>. 48'. for the Difference in Calculation.

10. It appears from these (t) *Tables*, that the Promise was giv'n in the 2788<sup>th</sup> Year of the *Julian Period*, and this Number (u) being divided by 28 the Remainder is 16, and (x) the *Dominical Letter* for that Year is B. And it also appears by Calculation, that (y) in the same Year, the Sun came to the *Autumnal Equinox* on the tenth Day of *October* in the *Longitude* of *Ur* of the *Chaldees*, and that in the same Year (z) the Moon was visible on the twelfth Day in the Evening, and consequently that the Year began on the thirteenth Day; so that it appears by the underwritten Computation, that the fourteenth Day of the seventh Month happen'd to be on the twenty fourth Day of *April*, whose (a) *Dominical Letter* is B, which shews, that this Day happen'd to be on the Day of the *Antemosaical Sabbath*, as aforesaid.

		Days.
October 12	----	285
Month 7 Day 14	-----	194
Total	-----	479
Subtract	-----	365
Remainder, April 24	-----	114

11. In the *Tables* at the End of this Book, I place the Time of *Noah's* Drunkenness in the Year before the Dispersion of his Family into new Colonies, for these Reasons. First, we may suppose it to have been some considerable Time, before *Noah* being so good a Man, one who always walked with GOD, and who was for his Piety so signally preserv'd from the Deluge, could so far forget so signal a

(g) Gen. 12. 1, 2, 3. Heb. 11. 8. (h) Table 23. (i) Gen. 11. 31. Act. 7. 2. (k) Gen. 11. 32.  
 (l) Gen. 12. 5. Act. 7. 3. (m) Exod. 12. 40, 41, 42. Gal. 3. 17. (n) Sir Walter Raleigh's History  
 of the World. (o) Dr. Welles's Maps in Folio. (p) Geographia Sacra, lib. 2. cap. 6. (q) Act. 7.  
 2, 3, 4. (r) Chap. 1. Sect. 9. (s) Chap. 2. Sect. 12. (t) Table 1. of this Book. (u) Chap. 1.  
 Sect. 29. (x) Table 2. (y) Table 20. (z) Chap. 1. Sect. 25. (a) Table 2.



**Mercy**

These Calculations are truly performed, as Witness my Hand *Charles Leadbetter.*



Mercy, as to be guilty of so great a Sin. But Secondly, omitting this Argument, it is certain, that *Canaan* the Son of *Ham* was not born till after the *Flood*, and it might be several Years after before he was born, because he was (*b*) always plac'd the last of *Ham's* four Children, tho' his Posterity was so much spoken of in the *Scripture* History. This makes it very probable, that he was the youngest Son. And yet at this Time he was grown to so full an Age, as to be a Sharer in his Father's Sin, which makes him alone so particularly mention'd as a Sharer in his Father's Punishment. And Lastly, *Noah's* Cursing of *Ham*, his Blessing of *Shem* and *Japhet*, and his giving the greatest and first Blessing to *Shem*, who was not the first Born, might well cause such Feuds and Animosities between them, that it was high Time to think of separating them one from the other, in the same Manner, as it afterward happen'd to (*c*) *Jacob* and *Esau* upon the like Occasion.

12. In these *Tables* I also place the Confusion of Languages and Dispersion from *Babylon* in the hundred and thirty first Year after the Flood, whereas (*d*) others place it in the hundred and first Year at the Birth of *Peleg*. My Reason not to place it there is, because there being only the three Sons of *Noah*, and there could not be more than (*e*) three Generations sprung up from them to people the World, it cannot well be suppos'd, that the World could be so populous in that small Space of Time, as to inhabit the whole Country from the Place where the Ark landed to *Babylon*, and from thence to be dispers'd into remoter Kingdoms. Besides, they might be first divided into the Countries adjacent to the Habitation of *Noah*, and (*f*) after that *over the whole earth*; but they could not be divided into all Countries from *Babylon*, because many Countries, especially toward the East, from (*g*) whence they came thither, were inhabited before. Therefore it is more probable, that the Division at the Birth of *Peleg* was the first Division made by *Noah*, when he allotted the Northern and Eastern Parts of *Asia*, which was the greatest Part to *Shem*, the West and the Southwest Parts to *Ham*, that he might go from thence into *Africa*, and the Northwest Part to *Japhet*, that he might go from thence into *Europe*. This occasion'd the Posterity of *Ham* and *Japhet* to travail together Westward, and accordingly they came to *Babylon*, and endeavour'd to prevent the Design of the first Division by fixing there. Thus the Differences about *Noah's* Cursing *Ham*, and his Blessing of *Shem* and *Japhet* might occasion the first Dispersion at the Birth of *Peleg*. And *Noah's* Expulsion of *Japhet* the elder

Brother together with *Ham*, might cause them to unite more firmly together, and so to contrive to build a Tower, and fix so near to the Posterity of *Shem*, that in Time they might revenge themselves upon them: And from hence did *Ham* set upon his ancient Father *Noah*, and drove him into *China*. And as this Tower might be thirty Years in Building; so I suppose, that the Dispersion from *Babylon* was thirty Years after, according as (*h*) *Berosus*, one of the most ancient Writers hath plac'd it.

13. But here it may be ask'd, Whether *Abraham* was the eldest Son of *Terah*? If he was not, Why hath *Moses* (*i*) nam'd him the first of all his Brethren? And if he was, then he was born, when *Terah* was seventy Years of Age, and not as these and other *Tables* place him an hundred and thirty.

14. To this it may be answer'd, First, That he is reckon'd to be the first of *Terah's* Sons, as *Shem* was the first of *Noah's*, not because he was the first in Time but the first in Dignity, both upon the Account of his Piety, and also because the remaining Part of the *Scripture* History relates principally to his Family.

15. But Secondly, He was not the eldest Son of *Terah*. For First, It is generally suppos'd, that (*k*) he marry'd his Brother *Haran's* Daughter, and (*l*) she was but ten Years younger than himself, which must have been impossible, if her Father was younger than he. Thus *Lot* was (*m*) *Abraham's* Brother's Son by his Father *Haran*, and yet (*n*) *Abraham* calls him his Brother, perhaps as marry'd to his Sister, and so being his Brother-in-law. And as it is usual in the *Scripture* for the same Person to have two Names; so it is generally thought, that *Sarah* the Wife of *Abraham* is the same, who (*o*) is call'd *Ischah*. And as GOD had blessed *Abraham*, insomuch that (*p*) he was reckon'd a mighty Prince in those Times; so when GOD gave *Abraham* the first Promise (*q*) of the Blessing, he might then call her Name *Sarai*, which might then signify *my Princess*, as it did since in the *Hebrew* Language with very little Variation. If so, then there is a very good Reason, Why she should be reckon'd among the Children of *Haran*; otherwise it will be difficult to shew, Why she should be mention'd there, and not in any other Part of the *Scripture*; and also to shew, Why she should be mention'd at all, since the Name of no other Woman was recorded from the Time of the Flood to the Time of *Terah* the Father of *Abraham*. This Exposition will make the Account of the Genealogy of that Family very plain and easy. (*r*) Now these are the generations of *Terah*. *Terah* was the Father of

(*b*) Gen. 10. 6. 1 Chron. 1. 8.  
only on Gen. 10. 25, and 1 Chron. 1. 19.

(*c*) Gen. 27. 41, 42, 43.

(*d*) Such ground their Opinion

(*e*) Gen. 9. 10. and Gen. 11. 10. to 16.

(*f*) Gen. 9. 19.

(*g*) Gen. 11. 2.

(*h*) Lib. 1.

(*i*) Gen. 11. 27.

(*k*) See the Commentators on Gen. 20. 12.

(*l*) Gen. 17. 17.

(*m*) Gen. 11. 27. and Gen. 14. 12.

(*n*) Gen. 13. 8.

(*o*) Gen. 11. 27, 28, 29.

(*p*) Gen. 23. 6.

(*q*) Gen. 12. 1, 2, 3.

(*r*) Gen. 11. 27, 28, 29, 30.



*Abraham, Nabor and Haran; and Haran was the Father of his Son Lot, and of his two Daughters, Milcab and Sarah, who is call'd Iscab. And Haran died in the land of his nativity in Ur of the Chaldees. And Abraham and Nabor took them wives; the name of Abraham's wife was Sarai or Iscab; and the name of Nabor's wife was Milcab; and these were the Sisters of Lot, and the Daughters of Haran, who was the Father not only of Lot, but also of Milcab, the Wife of Nabor, and also the Father of Iscab, or of Sarah the Wife of Abraham. Secondly, Abraham (s) is said to be but seventy and five Years old, when he departed out of Haran, and (t)*

*this was after his Father's Death. Now if he had been born at Terah's being seventy Years old, he must have been an hundred and thirty Years old, when his Father died, who was (u) two hundred and five Years old at his Death. We must therefore compute the Years backwards; and so by subtracting seventy and five Years, being the Years of Abraham when Terah died, from two hundred and five Years, being the Age of Terah at his Death, it appears, that Abraham was born, not when Terah was seventy, but when he was an hundred and thirty Years old, and so it is express'd in the following Table at the End of this Book.*

(s) Gen. 12. 4.

(t) Act. 7. 4.

(u) Gen. 11. 32.

## CHAP. II.

### *Of the Place where the Ark landed.*

**H**AVING in (a) a Chapter of the former Book endeavour'd to prove, that the Ark might probably be built at a Place call'd *Cyparission* between the Rivers *Lycus* and *Caprus* on the North North East Side of the City of *Babylon*, and that it sail'd from thence to the North East as far as the *Caspian* Sea, and then it came back by a Southern Course, 'till it came almost to the East of *Babylon*, at about nine Degrees Distance from it in *Longitude*, I shall now say something more on this Subject, to confirm that this was the Place where the Ark landed, because the Settling of this Particular will be of the utmost Consequence to direct us in Describing the Manner how the World was repeopl'd immediately after the Flood in their respective Nations.

2. As all the Heathen Writers are but of a very late Date in Comparison of the five Books of *Moses*, and as they have mix'd several Fabulous Stories with this, and describ'd several other Floods, particularly those of *Deucalion* and *Ogyges*, as if they had been this universal Flood, and as they have been partial in writing in the first Ages, to make their own Nation be accounted the first, and to be many thousands of Years more ancient than they really were; so none of these Authorities can be depended upon; and therefore the sacred *Scriptures* must be our only Guide in this Inquiry, and from hence we may observe three Particulars.

3. First, That (b) *the Ark rested on one of the Mountains of Ararat*. This we are told

in express Words. It is (c) universally agreed by the learned, that the Word (d) *Ararat* doth in the sacred *Scriptures* signify the Country call'd *Armenia* first by the *Greeks*, and afterward by other Nations. And from thence the most receiv'd Opinion hath been, that the *Mountains of Ararat* signify'd only the same as *the Mountains of Armenia*; and this hath occasion'd so many Authors of the best Credit to affirm, that the Ark landed in that Country. The *Chaldee Paraphrase* (e) calls them *the Mountains of Kardu*, by which undoubtedly is meant the *Gordian* Mountains in *Armenia* the greater; and there is a Hill in those Parts, where the Inhabitants shew large Pieces of old rotten Timber, and tell those, who are willing to spend their Time and Money to see the Curiosity, that they are the Pieces of the Ark, which landed there. But in answer to this, there is a mighty Ridge of Mountains, that extend themselves far beyond the Country of *Armenia*, which are call'd, *The Mountains of Ararat*. Thus there are several Mountains, that divide *Italy* from *France*, which are call'd (f) *The Alps*; and there are several Mountains that divide *France* from *Spain*, which are call'd *The Pyrenean* Mountains. And thus it is also in *Asia*. That long Ledge of Mountains, which *Pliny* calls only *Taurus*, until they run along, and cross the Mountains of *Imaus*, are of one general Name. *Ptolemy* calls the long Ledge of Mountains, which are between the *Caspian* and *Euxine* Sea by the Name of *Caucasus*. And another Row of Mountains runs almost North and South for

(a) Chap. 9.

(b) Gen. 8. 4.

(c) Welles's Geography of the old Testament, page 56.

(d) 2 Kings 19. 37. Isai. 37, 38. Jer. 51. 27.

(e) Targum Onkelos in Gen 8. 4.

(f) Sir Walter

Raleigh's History of the World, page 106.



many hundred Miles, and are only call'd *The Mountains of Imaus*. And thus those Mountains, which run almost East and West beginning in *Armenia*, and ending near the *East-Indies*, are call'd *The Mountains of Ararat*. And the Manner of speaking in the *Hebrew Language*, *The Ark rested on the Mountains of Ararat*, leaves it undetermin'd in what Part to fix it without some other Testimonies. Thus GOD (\*) *overthrew the cities, in which Lot dwelt*. i. e. In one of which he dwelt. And thus it is said of *Jephtha* in a like (g) Phrase, that *he was buried in the cities of Gilead*, meaning only as we translate it, one of them, and not determining which. So that we need not scruple to extend the Mountains of *Ararat* from *Asia* the less, to the Confines of *Tartary*, *Persia* and *India*.

4. The Ark rested on that Part of the Mountains of *Ararat*, which lay Eastward from *Babylon*. This will help us to a nearer Discovery of the Place, and is very plain from (b) the Words of *Moses*, *And it came to pass, as they journey'd from the east, that they found a plain in the land of Shinar, and th y dwelt there*, and they built a City, which was call'd *Babel* or *Babylon*, or *Confusion*, *because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth*. They came from their first Habitation after the Flood, which was near the Place where the Ark landed, and they came also from the East to build the Tower of *Babylon*. For the Enforcing of (i) this Argument, it is very evident, that in most Places, wheresoever *Moses* makes a Difference of Countries, he generally names toward what Quarters of the World they are seated: as where he sheweth the Colonies of *Joktan*, he names (k) *Sephar* a Mountain Eastward from *Mesha*; And so it is. When (l) he speaks of *Cain's* Departure from the Presence of GOD, he adds, *And he dwelt in the Land of Nod toward the East Side of Eden*. And so it was. When (m) he describes the Tents and Habitations of *Abraham* after he departed from *Shechem*, he useth these Words, *And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east, and there he builded an altar unto the LORD, and call'd upon the name of the LORD*. And so it was. And (n) in the next Verse he saith, *And Abraham journeyed going on still toward the south*. And this was the direct Course, which he took. Thus when (o) the Prophet *Ezekiel* spoke against *Gog* and *Magog*, he tells us in what Part of the World we may find them, by joyning them with *the house of Togarmah of the north quarters*, where they really dwelt. It is said in the (p) *New Testament*

of the Queen of *Sheba*, that *she came from the South to hear the Wisdom of Solomon*. And so she did. And that (b) the *Magi* or *Wisemen* came from the east to *Jerusalem* by the Guiding of a Star to find out the Place where CHRIST was to be born. And so they did. And since in all other Places of *Scripture*, there is an exact Account given of that Quarter of the World, where the Places mention'd do really lie, we may the better conclude, that they who came to build the Tower of *Babylon*, came from the East, as it is plainly mention'd, and not from any other, especially distant Point of the Compass.

5. And Thirdly, As it was eastward from *Babylon*; so it could not be at a vast Distance from it. This is evident from the Time when they came to *Babylon*, which was at the Birth of *Peleg*, or (r) in the hundred and first Year after the Flood. It was always Customary to give Names to Persons soon after they were born, and *Peleg* had this Name giv'n him, *because (s) in his days the earth was divided*. The Reason of this Division was, because the Number of Families were then so great, that they must take up more Room upon the Earth: And as Bees drive out one another from their Hives; so the elder Families did drive the younger out to seek for Habitations at a greater Distance. But at this Time there were only four Families born from the Sons of *Noah*, by (t) whom *the whole earth was overspread*, and the Number of Men at that Time may be guess'd at from (u) a subsequent Table in this Book. And therefore tho' they did spread themselves abroad at a greater Distance (x) lest the *beasts of the earth should increase upon them*; yet we cannot suppose them to come from a greater Distance, than the nearest Mountains of *Ararat*, which lay Eastward from *Babylon*, and there the Ark is suppos'd to land.

6. From what hath been said, it is easy to confute the Opinions of those, who affirm, that the Ark landed in another Part of the World. The first Opinion is, (y) that the Ark landed in *Phrygia* near the Heads of the two Rivers *Marস্যas* and *Meander*, where there was a City call'd *Celæne*, in which there was a Palace of *Cyrus*. This Opinion is owing to some Verses of the Sibilline Oracles, where it is thus describ'd.

(z) *A Phrygian Mount doth rise so very high, It may be said to touch the lofty Sky, Near to Celæne's stately Walls, where all Who live therein, do it Ararat call.*

And if this Sibyll can be credited, this Mountain of *Ararat* was in *Phrygia*, and the particular Place is more exactly told, thus:

(a) *Here Marস্যas springs to water all the Plains, And here the Relicks of the Ark remains Upon a Mountain high.*

(\*) Gen. 19. 29. (i) Judg. 12. 7. (j) Gen. 11. 1 to 10. (i) Sir Walter Raleigh, page 108. (k) Gen. 10. 30. (l) Gen. 4. 16. (m) Gen. 12. 8. (n) Gen. 12. 9. (o) Ezek. 38. 6. (p) Matth. 12. 42. (q) Matth. 2. 1. (r) Gen. 11. 10 to 17. (s) Gen. 10. 25. and 1 Chron. 1. 19. (t) Gen. 9. 19. (u) Chap. 5. (x) Deut. 7. 22. (y) Bocharti Geographia Sacra, lib. 1. cap. 3. (z) Gallæus de Sibyllis, page 589. (a) Εἰς δὲ τις Φρυγίας ἐπὶ ὑπέρβριον Κελαινὴς Ἡλίβατον τανύμηνες ὄρεα. Ἀερεὰ δὲ καλεῖται. Now



## Chap. II. The SCRIPTURE CHRONOLOGY. 183

Now it is agreed upon by all the learned, that the Springs of *Marsyas* rise near the City of *Celene*, near to which Place, and from the same Mountain, riseth the River *Meander* so eminently known for its many Turnings and Windings, before it falls into the *Aegean* Sea. And this *Sibyll* must be a proper Judge in this Case, if she can be believ'd, since (b) she tells us her self, that she suffer'd many Storms and Tempests in the Ark, where she escap'd Death with her Father and Mother in Law, and her Husband's Brothers and their Wives. But it unluckily happens that she spoils her own Credit in the very Story that she relates; because when she speaks of her self as cotemporary with *Noah*, she takes Notice of the River *Marsyas*. What was the Name of this River at first is uncertain; but after the Death of *Midas* it was call'd the Fountain of *Midus*, and it kept its Name until the Time of *Marsyas*, by whom it was also alter'd, and this must be long after the Death of this *Sibyll*.

7. But Secondly, It is very probable, that the Mountain of *Ararat* was one of the highest in the Country, because when (d) the Ark rested upon it on the seventeenth day of the seventh month; yet the tops of the mountains were not seen until the first day of the tenth month. This Mountain the *Sibyll* describes as very high and broad. And when the *Scythians* contended with the *Egyptians* concerning the Antiquity of their Kingdom, they pleaded the Height of the Mountains in their Behalf, that (e) if all the Earth was overwhelm'd with Water, then as the Waters decreas'd, the highest Part would be first discover'd. But the first Geographers among the *Greeks*, and particularly (f) *Strabo* and *Ptolomy* tell us, that at the Place call'd *Celene* where the River *Marsyas* begins, there is no such Mountain, but only a Hill or a Heap, and (g) *Stephanus* seems to intimate, that it was made by Art as a Monument, and not by Nature, for he only calls it the Hill in which *Marsyas* was bury'd. And besides this the *Scripture* tells us, that they, who escap'd out of the Ark, came from the East, when they went into the Land of *Shinar* or *Babylon*; but they who would travel from *Phrygia* thither, must come from the West, so that there could hardly be a wider Difference in the whole Heavens.

8. But the learned *Bochartus* hath given us the Original of this Mistake, which is this, The City of *Apamea* was built near *Celene* either by *Antiochus Soter* or by *Seleucus* not far from the River *Marsyas*, into which they afterward transplanted the Inhabitants of *Celene*, and hence it happen'd, that several of the ancient Writers call'd both these Places by the same

Name, and the Name of this *Apamea* was also call'd *Κιβωτός*, which is the Word by which the Ark is call'd in the *Septuagint*, and consequently from hence this Writer concluded, that this could mean no other than the Ark of *Noah*, so that he must certainly land here. But there are other Reasons giv'n, why this Place was call'd by this Name. It was inclos'd as in a Chest or Ark by the Rivers *Marsyas*, *Obri-mas* and *Orgas*, which ran into the *Meander*. And thus the Port of *Alexandria* was call'd *Κιβωτός* or an Ark from the Harbour, which inclos'd the Ships. And there is another Reason for this Name, because it was a Town of the greatest Dignity next to *Ephesus*, and the common Receiver of the Trade both of *Italy* and *Greece*.

9. The second Opinion is, That the Ark landed in *Iberia*, or that Part of *Armenia*, which extends it self from *Armenia*, and the Havens near the Mountains of *Caucasus*, as far as the River *Tanais* and the *Palus Maotis*, and as far as *Scythia*. But this Country was never call'd in *Scripture* by the Name of the Land or Mountains of *Ararat*, but the Land of *Gog* and *Magog*; and it doth not lye Eastward but Northward from *Babylon*.

10. The third Opinion is, that *Ararat* signify'd *Armenia*, and there are such a Cloud of Testimonies to prove not only that *Armenia* was call'd *Ararat*, but also that the Ark landed in *Armenia*; that it inclin'd the learned *Bochartus* to be of that Opinion. And here also there is some Difference. A few Authors among whom *St. Jerome* is the Chief, tell us, that *Ararat* is a plain Country of incredible Fruitfulness, through which the River *Araxes* runs, which empties it self into the South West Side of the *Caspian* Sea. And there the High Mountains of *Taurus* are plac'd, where *Noah* and his Family landed, and built a City call'd *Cemains* (from the *Hebrew* Word *שמונה*, which signifies eight) because it was at first built and inhabited by those eight Persons, who were sav'd from the Flood. But this Notion also places the Ark on the North and not on the East Side of *Babylon*.

11. But the (h) greater Number of Authors both ancient and modern, who take the Mountains of *Ararat* to be situate within the Country of *Armenia*, do agree, that the Ark rested in that Part of the Mountains, which in *Greek* and *Latin* Writers is call'd *The Gordiean* Mountains (or with some Variation, the Mountains of the *Cordyæi*, *Corduani*, *Curduchi*, *Curdi*, &c.) and which lye near the Spring of the River *Tigris*, or at most not very far from it. For the Proof hereof many Authors are quoted, *Latin*, *Greek* and *Arabick*, together with the *Jewish* Paraphrasts and primitive Fa-

(b) Μαρσύη ἕνα φλέβει μεγάλη ποτάμοιο πέφυκαν,

Τὴ δὲ Κιβωτὸς ἔμεινεν ἐν ὑψηλῷ κάρηνῳ.

(d) Gen. 8. 4, 5.

Περίουδς.

(e) Justin, lib. 2.

(f) Strabo, lib. 12. Ptolom. lib. 5. cap. 3.

(g) Steph. in

(h) Dr. Welles's Historical Geography of the old Testament, Vol. 1. Page 58.

(c) — — — \*Εκφυγον αἱ πύλιν ὁλεθέρην

Πολλὰ κλυθωνισθεῖσ' αὐτὴ ἐμῶ πρόσει ἢ δαέρουσι,

\*Ἡ δ' ἐκυρῶ θ' ἐκυρῆ, ὁμονύμοισιν τε παθεῖσα.



thers, whole Authority seems to be sufficient to carry all before them. For the Proof of this it is affirm'd by some, that there is a Part of a large Ship to be seen upon some of these Mountains, and many People take from thence some of the Bitumen or Litch, which they use for a Charm. But it is strange any such Wood should endure for so many hundred Years on the Top of a Mountain, and be thereby expos'd to all Sorts of Weather without being rotten. And that if there was such Virtue in the Bitumen, it had not all been scrap'd off many Years, before any of these Authors wrote about it. But the Story seems to be this. Several credulous People believe it to be true, and spend their Money to come and see it, and to carry away the Charm with them. The Country People very well know, that by this Trick they get Money, and therefore do not fail to help them to the Sight of a rotten Post, or a sufficient Quantity of Bitumen to scrape off from it, as long as there are any such in the Country, or People, who are able to carry it up by Night into the Mountain. We are also told, that in the same Neighbourhood there was a Town call'd *Cema n* or *Thamana* so call'd from these eight Persons which came out of the Ark. There are two Places of this Name, one at the Head of the *Tigris* and another near the River *Araxis*, and both there are above two hundred Miles Distance from each other; so that if for this Reason we can prove, that the Ark landed at one of these Places, we may for the same Reason prove, that it landed at both Places; and if we know not which is the right Place, we may suspect that both are wrong. It is certain, that these Pieces of the Ark did not decide the Controversy, even among those who affirm'd, that it landed in *Armenia*, some placing these Mountains at the Spring of the River *Tigris*, and others placing them much nearer to *Babylon*, even upon the North Part of *Assyria*, where (i) *Theodor. t* saith, there stands the highest Mountain in the whole World, and that by the Help of this Mountain, the King of *Babylon*, intended to *ascend into heaven*, and so to *exalt his Throne above the stars of GOD*, and to *be like the most high*. And (k) *Benjamin* the Jew saith, that he went two Days Journey from *Nisibis*, to the Island of the Son of *Omarr*, which is in the Middle of the *Tigris* at the Foot of the Mountain of *Ararat*, and is but four Miles distant from the Place where the Ark rested. And he adds, that *Omarr*, the Son of *Alcitar* carry'd off the Relicks of the Ark from that Place into the Island, and built a *Diabometan* Church with them. And this is enough to discredit the Stories of those Pieces, which are reported to have been

seen in after Ages. Others say, that some Part of the *Gordiean* Mountains are call'd, The *Corcyraean* Mountains, and that the Inhabitants spoke a brok'n *Arabick*, in which Language *قرقر* *Corcur* signifies a very long and great Ship, and therefore the Mountains are call'd the *Corcyraean* Mountains, because the great Ship or Ark of *Noah* landed there. But other Reasons may be given for such a Name. Ships might come to the Bottom of those Mountains along the *Tigris*, and give them this Name. *Karcor* (l) was the Name of a Town, to which *Zehab* and *Zalmunnab* fled on the farther Side of *Jordan*, and there are two Islands call'd *Corcyra*, one in the *Ionian* and another in the *Adriatick* Sea, which might as well lay claim as the other. But if we must insist on the Signification of the Word in the *Arabick* Language, it is plain, that the (m) Word *قرقر* signifies a *Country in which men live peacefully and quietly*, and consequently, when the Inhabitants had came from the Eastern Parts thither, and resolv'd to settle there, they might resolve to give it this Name, rather for this, than for any other Reason. *Josephus* tells us, (n) that the *Armenians* call'd the Place where the Ark landed *Apobaterion* or *the Place of the Descent*. And he also adds, that (o) *Nicolaus* of *Damascus* speaks to this Purpose. *In the Province of Minyas in Armenia, there is a high Mountain call'd Baris, to which Place there fled a great many People, as the Story goes in the Time of a Deluge for Sanctuary. And there is a Tradition also, of a certain Man in a Vessel that struck upon the Top of this Mountain, and that several Pieces of the Timber were to be seen there a long Time after.* And to this *Josephus* adds, that *this perhaps might be the Man, that Moses speaks of.* And the learned (p) *Bochartus* and others agree, that *Baris* in the *Armenian* Language is the same with *Apobaterion* or a *Descent* in the *Greek*. Besides (q) one of the *Gordiean* Mountains, which is higher than the Rest is call'd *Lubar*, which in the *Armenian* and *Egyptian* Tongue signifies *A Place of Descent*, which Name is said to be taken from *Noah's* coming down from thence with his Family. But this is only a meer Supposition without any Proof, since any Hill from whence we must descend may be so call'd, and nothing is more common than such Names in *Scripture*. Here we have (r) *Maalah* or *The going up of Akrahim*, The (s) *Going up to Adummin*, The (t) *Going up to Gur*, The (u) *Causey of the Going up*, The (x) *Going down to Bethoron*, And (y) *The Going down of Heronaim*. And thus (z) among the *Egyptians*, *Lubra* signify'd a Synagogue, because it was commonly built upon some high Place,

(i) *In Isai.* 14. 13. (k) *Itinerarium*, page 61. (l) *Judg.* 8. 10. (m) See Pool's Synonims on *Ju. 14.* 8. 10. (n) *Book 1. Chap. 4.* (o) *In his History*, Verse 96. (p) *Lib. 1. cap. 3. pag. 12.* Galenus de *Sibyllis*, pag. 593. (q) *Fuller's Miscellanea sacra*, lib. 1. cap. 4. Bochartus ut prius. (r) *Jos.* 15. 7. and 18. 17. (s) 2 *Kings* 9. 27. (t) 1 *Chron.* 26. 16. (u) *Jos.* 7. 5. and 10. 11. (v) *Jer.* 48. 5. (w) Sir Walter Raleigh's History of the World, Book 1. Chap. 7. Sect. 10. Page 97. (x) *Jos.* 7. 5. and 10. 11. (y) *Jos.* 7. 5. and 10. 11. (z) *Jos.* 7. 5. and 10. 11. from



from whence also the *Latin* Word *Delubrum* may seem to be deriv'd. And (a) they who belong'd to the Synagogue of the *Egyptians* are call'd *Libertini*; so that there is no Arguing from Words of such a general Signification to any particular Meaning. So that the Name of *Lubar* might properly be giv'n to any Mountain, and especially to that, because the Passage up and down to it is reported to be more fair, than to any of the rest adjoining.

12. But our Countryman Sir *Walter Raleigh* (b) gives us other Reasons to confute the Opinion of the Ark's landing in *Armenia*. He saith, It is plain that (c) *Noah* planted a vineyard. And to this he adds, That the Fruit of the Vine did not grow naturally in that Part of *Armenia*, where the Ark was suppos'd to land. For if the Vine was a Stranger in *Italy* and *France*, and brought from other Countries thither, it is not probable, that it grew naturally in *Armenia* being a much colder Country. For *Tyrrhenus* first brought Vines into *France*. And at such Time as *Brennus* and the *Gauls* invaded *Italy*, there were few or no Vines in *France*. For *Plutarch* in the Life of *Camillus* tells us, that the *Gauls* remain'd between the *Pyrænean* Mountains and the *Alps* near to the *Senones*, where they continu'd a great while until they drank Wine, which was first brought them out of *Italy*, and most probably out of the Southern or farthest Part of it, or else they would have known of it sooner. And after they had tasted of it, they hastened to inhabit that Country, which brought forth such pleasant Fruit. And therefore the Fruit of the Vine was not natural in *France*, but brought thither either from the South Part of *Spain* or *Italy*. And it is plain, that *Noah* did not travel far to seek out the Vine. For the Planting of it is mention'd, before there was any Consultation how to dispose of the World among his Children; and the first thing mention'd of him, after he had offer'd Sacrifice to GOD is, that he *began to be an husbandman, and he planted a vineyard*. And therefore the Vine grew naturally, where the Ark rested, which could not be in so cold a Country as that of *Armenia*.

13. Besides, It is not certain from them, who place the Resting of the Ark in those Parts, where this Mountain of *Ararat* was. For the Books of the *Sibylls* set it in *Phrygia*, and *Berosus* in *Armenia*. And as for the Authority of *Berosus*, it cannot be sufficient on

this Occasion, Secondly, The Authors themselves do not agree, in what Country the *Gordyæan* Mountains stood. For *Ptolomy* distinguishes the *Armenian* and *Gordyæan* Mountains, and calls those of *Armenia*, *Moschici* and *Paryardes*. But the *Paryardes* are situated in the Middle of *Armenia*, and the *Moschici* are those Hills, which separate *Cochis Iberia* and *Albania* from *Armenia*. Thirdly, It cannot be prov'd, that there is any such Hill in *Armenia* or in the whole World as *Baris*. For (as *St. Jerome* saith) *Baris* signifies a high Tower, and therefore all high Hills, and especially the highest of all may be more properly so call'd. And lastly, To say that the Ark rested on the Hill call'd *Baris*, because it was the highest Hill in *Armenia*, is nothing to the Purpose. For there were other Hills which did far exceed those in *Armenia*; and if they did not, yet it doth not follow, that the Ark should rest upon the highest of all. And tho' it is probable, that it landed upon one of the highest Mountains in the Country, because the others were not seen for a considerable Time after; yet it is much more probable, that it landed in a Country, where the Mountains were very low; for if they had been high and steep, it would not have been so easy a Matter, for such Beasts, as naturally live upon the Plains, and especially those, which were very large, as the Elephant, Horse and Cow to come down from thence.

14. There is one Way, by which we may guess at the Height of the Mountain, where the Ark landed, which is this. *Moses* tells us (d) that the Ark drew fifteen Cubits of Water, when it landed on one of the Mountains of *Ararat*, which was on the seventeenth Day of the seventh Month. On (e) the first Day of the tenth Month the Tops of Mountains were seen, which was seventy four Days Distance. And (f) on the first day of the first Month in the next Year *Noah* removed the covering of the ark, and he look'd, and beheld the face of the earth was dry. This was at fifty four Days Distance. Now let us suppose, that in these fifty four Days the Waters abated as much as in the other seventy four Days, and that the Mountains which were seen were near to the Mountain, where the Ark landed; in such a Case the Mountain, where the Ark landed, could not be above fifteen Cubits or thirty Feet high. Or supposing that the Tops of the Mountains were twenty Miles distance (which is as much as can be suppos'd, since they could

(a) Act. 6. 9.  
(e) Gen. 8. 5.

(b) Ibid.  
(f) Gen. 8. 13.

(c) Gen. 9. 20.

(d) Compare Gen. 7. 24. and Gen. 8. 4.







that those Nations have communicated their Knowledge to us, and not receiv'd it from us. And *Paulus Venetus* reports of *Japan*, That the Islanders are exceedingly addicted to Religion, Learning and Philosophy, and the most diligent Searchers out of Truth. There is nothing more frequent among them than Prayer, which they use in their Churches after the Manner of *Christians*, and they acknowledge one King, and worship one GOD. So that their Antiquity, Magnificence, Civility, Riches, Sumptuous Buildings, and Policy in Government, is reported to be such, by those who have been employ'd in those Parts, that it seems to exceed all other Kingdoms of the World. All these may be probable Arguments, that the Country which lay eastward from *Babylon*, was first inhabited, and consequently that the Ark landed in those Parts. But they leave us at Liberty to fix the particular Place according as it shall appear from other Arguments.

18. To this Sir *Walter Raleigh* adds, the wonderful Resistance, which *Semiramis*, the Queen of *Babylon* found in the *East-Indies*. *Diadorus Siculus* gives us such a strange Report of her Army, that we may look upon the Number to be fabulous, and that the hundredth Part of them is most likely to be true, which is thirty thousand Foot, five thousand Horse, and one thousand Chariots. She was also the Wife of *Ninus*, the Son of *Belus*, and Grandson of *Nimrod*, the Founder of the *Assyrian* Monarchy and Builder of *Babylon*. But let her Army be what it would, she was engag'd in that War with an equal Army conducted by *Staurobates* King of *India*. If then these Numbers of *Indians* had been increas'd by a Colony sent out from *Shinar*, after the Dispersion from *Babylon*, it must be impossible, that there could be so great an Increase of them in so short a Time. This proves that the Eastern Parts were first inhabited after the Flood; but it doth not prove that the Ark landed near *India*, as Sir *Walter Raleigh* would have it, because other Reasons may be assign'd for the Populousness of that Country. When *Nimrod* establish'd the *Assyrian* Monarchy, he put those to the Sword who stood in his Way, which might cause those, who liv'd where the Ark landed, to retire farther from him toward the East. And as they were the Offspring of *Shem*, who instill'd into them the Principles of Piety and Religion, and was also instructed by *Noah*, who personally dwelt among them; so they liv'd together in Peace and Quietness, and thereby became more populous than those of other Nations near *Babylon*, who at that Time were destroying one another.

19. Another Reason to prove that the Ark landed near *India* is, that the best Vines naturally grew on the South Side of the Mountains of *Caucasus* and toward the *East-Indies*.

*Strabo* affirms, that in the neighbouring Country of *Margiana*, and under these Mountains there are the most excellent Vines in the World, the Clusters of Grapes containing two Cubits in Length. And *Quintus Curtius* tells us, that in these Parts near the Mountains of *Meros*, *Alexander* the Great did feast himself and his Army ten Days together, where he found the most delicate Wine that ever he met with. And to this may be added (i) an old and constant Tradition among the Inhabitants of the Region near *Caucasus*, that there is a great Vineyard in this Country, which was of *Noah's* Planting, after he was descended from the adjacent Mountain. But taking it for granted, that there was such a Vineyard, yet it will by no Means amount to any Proof, that the Ark rested on the neighbouring Mountain, because the Vineyard might be planted by another Person, and not by *Noah*. Neither do the Vines only grow in those Parts, but in all Places which lye in the same Climate or are either East or West from it. Thus in the same Latitude with *Babylon*, we find that (k) when *Joshua* sent Spies to search out the Land of *Canaan*, they came to the brook of *Eshcol*, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff. Thus the Vines naturally grow in *Crete* and other Southern Parts of *Greece*. Thus the *Vinum Falernum* so much talk'd of by the Poets, was made of Grapes, which grew in *Campania* in the Kingdom of *Naples*, and the best Wines in *Spain* are they, which are in the Southern Parts near the same Latitude. So that this can no more prove, that the Ark landed at *Caucasus*, than that it landed in any other Part, which lay Eastward or indeed Westward from *Babylon*.

20. It is therefore most probable, that the Ark landed on one of the Mountains of *Ararat*, which lay Eastward about nine Degrees Distance in Longitude, according as it is mention'd before, and that its Course from *Cyparission*, where it began to float was, as it is shewn in the former Map. For First, This is according as the (l) *Scripture* mentions, that they came from the east, and they found a plain in the land of *Shinar*, and they dwelt there, and built the City of *Babylon*. Secondly, The *Scripture* seems to intimate, that this was the first Plain which they came to, and therefore could not be so remote from it, as others place them. Thirdly, It is more agreeable to the Time, when they took this Journey, viz. at the Birth of *Peleg*, when the World was not so populous as to oblige them to travel farther. Fourthly, It will otherwise be difficult to account for the Course of the Ark, it being not probable that it could go North West into *Armenia*, because it would be met by the overflowing of the *Mediterranean* Sea, which would drive them another Way.

(i) Dr. Wells's Historical Geography of the old Testament, Vol. 1. Page 60.  
23, 24. (l) Gen. 11. 2.

(k) Num. 13.



Neither could it go so far Eastward as some represent it, because the *Persian* Ocean flowing from the South would have driv'n it more Northward. Fifthly, The Ark landing so near to *Babylon*, makes the Children of *Shem*, namely, *Elam*, *Assur*, *Arphaxad*, *Lud*, and *Aram*, who inherited those Countries, much nearer to their original Seats. But the placing the Ark so far Eastward, makes all the Posterity of *Noah* travel Westward, without any Ne-

cessity for it, and leave a known Country for no other Reason, but to search after unknown Habitations. And lastly, If *Noah* landed so near to *Babylon*, he might have a Notion of the Country, where he was, because he liv'd near it before the Flood, and consequently he might be capable of giving better Directions to his Family how to disperse themselves, and replenish the new World as Occasion did require.

### CHAP. III.

#### Of the Tower of BABEL.

**W**HEN the Inhabitants of the new World came to the Plain in the Land of *Shinar*, they built a Tower, which was first call'd *Babel*, and after that the Tower of *Babylon*, which was justly reckon'd one of the seven Wonders of the World. *Herodotus*, who (a) travel'd into those Parts, and probably view'd it, when it was in its Perfection in the Time of *Artaxerxes Longimanus* and *Nebemiah*, gives us the most exact Account of the Dimensions of it in this Manner, That in the City of *Babylon* there is a Temple with brazen Gates consecrated to Jupiter Belus, which was extant in his Time, being four square, and each side being two Furlongs in Length. In the Midst of this holy Place (as he calls it) there is a solid Tower (this is that which we usually call the Tower of *Babel*) of the thickness and height of a Furlong, upon which there is another Tower plac'd, and upon that another, and so one upon another, insomuch that there are eight in all. In the Outside of these there are Steps or Stairs plac'd, by which Men go from one Tower to another. In the Middle of these Steps there are resting Plac-s, and Rooms were made for that Purpose, that they, who go to the Top, may have Conveniences to sit down and refresh themselves. In the highest Part of the Tower there is another Chappel, in which there is a Bed nobly adorn'd, and a golden Table. But there is no image in this Chappel, neither doth any Person lie there by Night, but one Woman of the Natives, whom their God shall choose before the Rest, as the Chaldeans the Priests of this God do tell us. There are others who add, that in this upper Room, there was an Idol, with a large Sword in his Hand, whom they worshipp'd by the Name of *Belus* or *Bel*, and who is suppos'd to represent *Ham* or *Jupiter Hammon*, as he was call'd by other Nations.

And upon the Top hereof there was a large Room, where they made their *Astronomical Observations*. *Josephus* saith, that (b) the Project of *Nimrod* was the Erecting of a Tower to such a Height, that it should be impossible for the Waters ever to reach to the Top of it. Accordingly the People apply'd themselves immediately with Might and Main, and all Hands were at Work for the carrying on of this Design. The Height of it was to be prodigious, but the infinite Number of Labourers advanc'd it even beyond Imagination. The Breadth and Thickness of it being wonderfully firm and strong, appear'd so vast at Hand, that it made the Height seem the less for it. The Materials were burnt Brick cemented in the Joynts with a pitchy Matter to make it proof against the Waters. And he farther adds, That as to this Tower the (c) *Sibyll* makes the following Mention of it. At a certain Time when the whole World spake the same Language, the People of those Days gather'd together, and rais'd a mighty Tower, which they carry'd up to so extravagant a Height, that it look'd, as if they had propos'd the Scaling of Heaven from the Top of it. The most natural Account of the Tower seems to be this, that it was four square, That the Length of each Side was a Furlong, and the Height of all the Building was a Furlong, and there seem'd to be eight Towers standing one upon another, so that under these Towers there appear'd eight large Places on each Side, where Men did walk round it, or sixteen in all in both Sides, and as there is mention made but of one Room in the Middle from the Bottom to the Top, so these Rooms, which were over one another might be of the same Breadth with the Walk. As therefore a Furlong is 660 Feet long, so each of the Towers being the eighth Part of a Furlong must be eighty two Feet and a half high. And the Dividing of 660 by 17 shews, that each of these Walks,

(a) Lib. 1. Page 33.  
line Oracles now extant.

(b) Jewish Antiquities, Book 1. Chap. 5.

(c) This we have in the Sibylline Oracles now extant. See Dr. Beverege's Codex Canonum Vindicatus, cap. 14.







And as seventeen of our Bricks will make about a cubical Foot in Building, so there might be about 2037895400 Bricks in the whole Fa-  
brick, as appears from the following Table.

TABLE the Twenty First.				
Power	Length of the Wall.	Breadth of the Wall	Square Feet of the whole Foundation	Square Feet of the whole Tower.
1	663	312	429048	35402460
2	585	273	340704	28101080
3	507	234	255528	21088060
4	429	195	182120	15024900
5	351	156	131680	10138600
6	273	117	73008	6023160
7	195	78	37504	3094080
8	117	39	12168	1003860
Total is			119876200	
Number of Bricks			2037895400	

3. It may not be improper to observe the Additions which are made to this Story, and the Reasons for them. The (e) *Sibyll* quoted by *Josephus* saith, that *the Gods let the Winds loose upon this Tower, which with a violent Blast beat it down to the Ground, the Builders being also judicially struck with an utter Forgetfulness of their native Tongue, a new and unknown Language was substituted instead of it, wherein not one of them understood his fellow.* And from hence it came to pass, that the City was call'd *Babylon*. (f) *Eusebius* tells us, that the City of *Babylon* was first built by those, who were preserv'd from the Flood; and that they were Giants, and built that Famous Tower, which being thrown down by the divine Power, these Giants were scatter'd abroad throughout the Face of the whole Earth. And (g) *Abydenus* writes to the same Purpose, saith, *There are those who say, that the first Men, who sprung from the Earth, were proud of their Strength and Stature, and boasted themselves to be more powerful than the Gods, and accordingly built that high Tower, where Babylon now stands, and when they had rais'd it very near to Heaven, such Winds were sent from GOD as overthrow the whole Work, and accordingly the Name of Babylon was*

*given to the Ruins.* And when about that Time the Men were of one Language, GOD sent different Tongues among them. And a little after. *The Place where they built the Tower is now call'd Babylon, because of the Confusion of Languages at that Time.* For the Hebrews call *Confusion Babel*.

4. These things (saith (h) the learned *Bochartus*) are taken out of the Monuments of the *Chaldeans*, many of which are right and true; and whatever is superadded, seems to depend in some Measure upon the sacred Text. 1. They say, that *Babylon* was built by Giants, because *Nimrod* one of the Builders is call'd (i) גבור, that is a Giant, as many render it, and particularly (k) the *Greek Interpreters*. 2. They write that these Giants were sprung out of the Earth, because it is said of *Nimrod* (l) בן הארץ היה יצא He came forth from that earth. 3. That they carry'd on a War against the Gods, because it is said, that he was (m) ציד לפני יהוה a hunter before the LORD, that is as some, and particularly *Rabbi Solomon Jarhi* renders it, *A warrior against the LORD*. 4. They add, that they erected a Tower near to Heaven, as if by the Help thereof they would ascend thither, because it is said of that Tower (n) that his top should reach unto heaven. 5. They add, that GOD sent great Winds and scatter'd both the Work and the Workmen. This is taken out of the *Chaldean History*, in which it is said that this Dispersion was made בארבע רוחי שמים into the four Quarters of the World, or over the face of the whole earth, or by the four Winds of Heaven as the Instruments of GOD's Wrath. 6. And because the Verb פוצ or נפץ which *Moses* useth in the Text, doth not only signify to scatter, but also to break in Pieces, from (o) whence *Lightning* is call'd נפץ A Breaking in Pieces, from hence they say, that the whole Work was broken to Pieces and overturn'd. And *Benjamin* the Jew saith, that Fire fell down from Heaven into the midst of of the Tower, and tore the Bricks to Pieces.

5. It is observable, that tho' the *Latin* Writers had these Stories only at the third and fourth Hand, and accordingly confound the Story of the Giants before the Flood, with the Story of the Giants suppos'd to be at the Building of the Tower of *Babel*; yet they (p) particularly mention the Destroying of

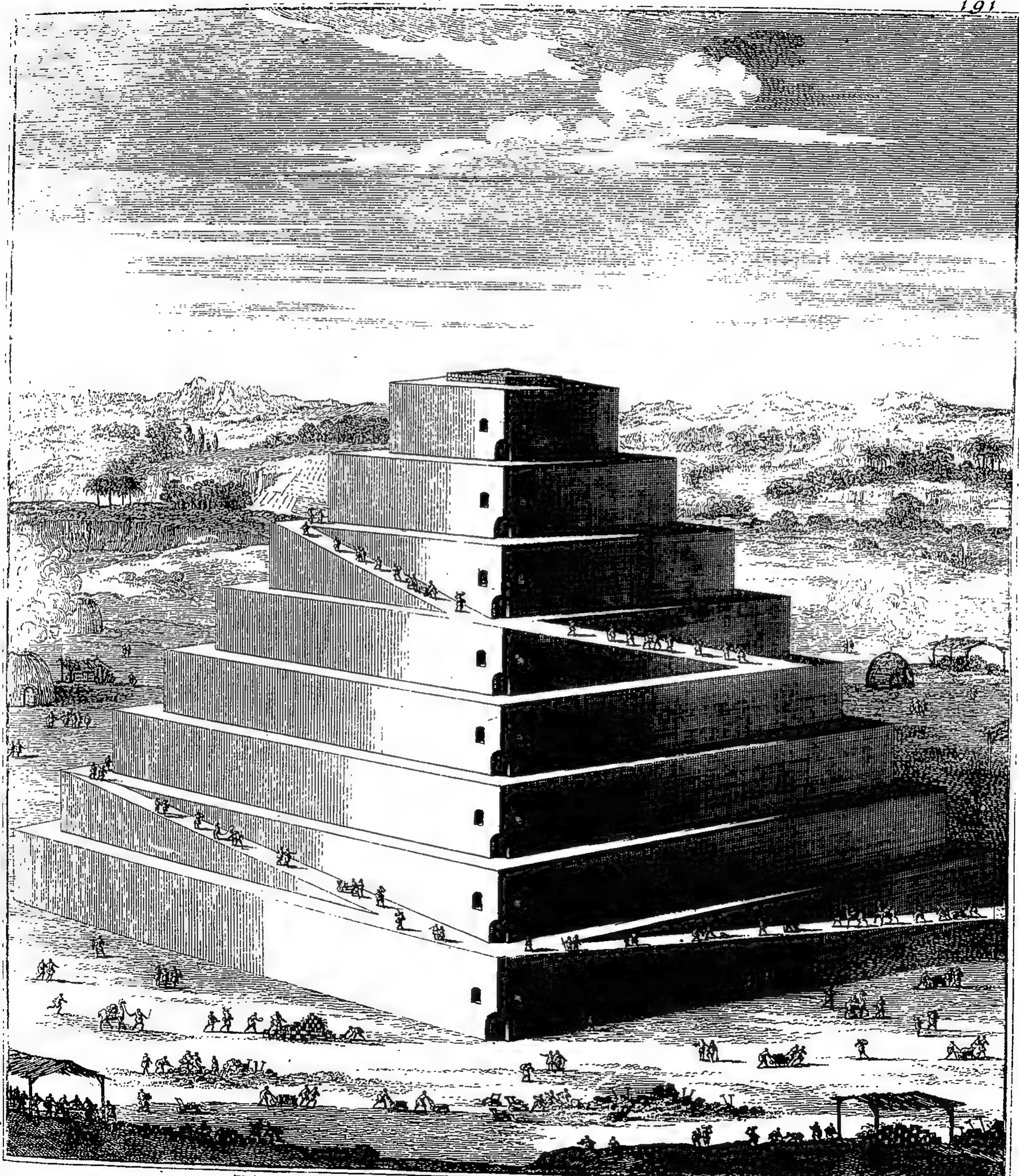
(e) *Bochartus's Geographia Sacra, lib. 1. cap. 13.* *Joseph. Jewish Ant. book 1. chap. 5.* *Euseb. de præparatione Evangelicâ, lib. 9.* (f) *Euseb. ibid. one Evangelicâ, lib. 9. & Græc. Chron. page 13.* (g) *Ovid. lib. 5. Fastorum.* (h) *Geographia Sacra, lib. 1. cap. 13.* (i) *Gen. 10. 9.* (j) *Gen. 10. 9.* (k) *Gen. 10. 9.* (l) *Gen. 10. 11.* (m) *Gen. 11. 4.* (n) *Isai. 30. 30.* (o) *Isai. 30. 30.* (p) *Ovid lib. 5. Fastorum.*

Terra feros partus, immania monstra, Gigantes  
Edidit, ausuros in Jovis ire domum.  
Mille manus illis dedit, & pro cruribus angues,  
Atque ait, In magnos bella movete Deos.  
Extraere hi montes ad sidera summa parabant,  
Et magnum bello sollicitare Jovem.  
Fulmina de cœli jaculatus Jupiter arce,  
Vertit in authores pondera vasta suos.  
Et lib. 1. Metamorph. vers. 151.

Neve foret terris securior arduus æther,  
Affectasse ferunt regnum cœlestæ Gigantes,  
Altaque congestos struxisse ad sidera montes.  
Tum pater omnipotens misso perfregit Olympum  
Fulmine, & excussit subjecto Pelio Ossam.  
Obruta mole suâ cum corpora dira jacerent;  
Perfusas multo natorum sanguine terram  
Immaduisse ferunt, calidamque animasse cruorem.  
Et nè nulla feræ stirpis monumenta manerent,  
In faciem vertisse hominum.

them





THE TOWER OF BABYLON.



them by Lightning, together with their being sprung out of the Earth, and their Wars with the Gods. And thus these different Interpretations having some Shadow of Reason to sup-

port them from the *Hebrew* Text, may be of wonderful Use to us in this and many other Places to confirm the Original *Scriptures*.

## C H A P. IV.

*Of the first Dispersion of the Nations.*

**W**HEN the Builders of *Babel* were disappointed by the Confusion of their Languages, that they could not understand one anothers Speech, it is said (a) that from thence the LORD scattered them abroad upon the face of all the earth, and so they left off to build the city. And therefore as the Sons of *Ham* and *Japhet* seem to be all concern'd in Building the Tower, and the Sons of *Shem* were originally seated not far from thence; so we must seek for the first Dispersion of the Nations, in such Countries which lay near to *Babylon*, and where we find any Remains of these Families at a greater Distance, we may conclude, that it was occasion'd by a second, third or fourth Remove, and not by the first.

2. The first Dispersion of these Nations is so excellently describ'd by (b) several learned Men in their select Discourses on this Subject, that I shall do little more than abridge what they have more largely said, and refer the Reader to them for his farther Satisfaction.

3. After the Families of *Noah* had seated themselves together for some Time, and were grown numerous, *Noah* at the Birth of *Peleg* order'd (c) the World to be divided among his three Sons. And the natural Situation of the Country seems to shew, that he intended to bound their Countries from each other by several great Rivers, which are in those Parts. Accordingly *Shem* who had the principal (d) Blessing from his Father, as a Reward for his singular Piety, seems to have a double Portion; and his Countries extended themselves eastward and northward throughout all *Asia*, being bounded on the other Side with Rivers from the *Persian* Gulph to the Head of the *Tigris*. And thus it continu'd till the Time of the *Assyrian* Monarchy. When *Nimrod* the Son of *Cush* (e) invaded *Assyria* or the Country of *Asbur* the Son of *Shem*, he then forc'd them to pass over the *Tigris*, and seat themselves on the Southward Parts of that River in the Country call'd by the same Name, or *Asbur*, and also forced the Posterity of *Aram*,

another Son of *Shem*, to cross over the *Tigris* in the same Manner, and take Possession of *Mesopotamia*, call'd *Aram Nabaraim* or *Aram* between the Rivers, and the Rest of the Country even to *Armenia*; which occasion'd the Posterity of *Japhet* to make the greater Haste to settle in *Europe*. And about the same Time *Cush* the Father of *Nimrod*, (who was seated Southward of *Babylon*, in the Country which Sir *Walter Raleigh* calls *Chuduca*, and saith, it was sometimes call'd *Chusca*) pass'd over into *Persia*, and seiz'd upon that Country, which is call'd *Chuzestan*, or in their Language the Province of *Cush*, and so they forc'd the Children of *Shem* to go farther toward the Eastern Parts of *Asia*. And thus there was given to the Sons of *Shem* the Country, where *Noah* liv'd after the Flood, and the Country of *Cyparission*, where he built the Ark. And accordingly it was determin'd, that the Posterity of *Ham* should inherit all the Country from the Head of the *Euphrates* to the *Persian* Gulph, and so have a free Passage into *Africa* through *Egypt*, and that the Sons of *Japhet* should inhabit between the *Tigris* and the *Euphrates*, and so enlarge their Borders Eastward, until they had a free Passage into *Europe* over the *Hellepont*. And this seems to be the first Division.

4. But these Original Intentions being disappointed by the Building of the Tower of *Babylon*, and there being little Remains to enable us to form a Conjecture of these things, therefore the *Scripture* doth not begin the Dispersion of Nations till after the Rise of the *Assyrian* Monarchy, that by having a View of it at that Time, we might form the better Notion, how it continu'd whilst that Monarchy lasted. And this is the Reason, why the Rise of this Monarchy is so particularly (f) mention'd in that (g) Chapter, which tells us, how the Families of the Sons of *Noah* were settled after their Generations, in their Nations; and how by these the nations were divided in the earth after the flood.

5. But to proceed more regularly in this Inquiry, this tenth Chapter of *Genesis* must

(a) Gen. 11. 8, 9. (b) Bochar i Geographia Sacra. Mede's Works, page 271 to 284. Dr. Wells's Historical Geography of the old Testament, vol. I. from page 92. to page 208. Bishop Patrick on Gen. chap. 10. (c) Gen. 10. 25. 1 Chron. 1. 19. (d) Gen. 9. 26. (e) Gen. 10. 19, 11, 12. (f) Gen. 10. 8, 9, 10, 11, 12. (g) Gen. 10 throughout, particularly verse 32.



be our Guide, in which *Moses* first mentions the (b) Sons of *Japhet*, then (i) the Sons of *Ham*, and after that (k) the Sons of *Shem*, and at the End of each he tells us, that by these Sons the Earth was inhabited, *after their families, and after their tongues, in their countries, and in their nations.*

5. And here we must first observe, that this great Division of the Earth was perform'd regularly and orderly, and that they are very much mistak'n, who dream of an irregular and confus'd Dispersion, in which every one went whither he pleas'd, and seated himself where he lik'd best. *Moses* tells us, that by these Heads of Families was the Earth divided, which Word נפרד will bear the Force of an Argument for this Purpose, because it signifies not a Scattering, or a Confusion, but a most distinct Partition.

6. To this may be added several Circumstances of this Division for a farther Proof of the Regularity thereof. As first, The Custom, and as it were the Property of Almighty GOD, in all these Actions, in which he hath a special Hand, and directs by a special Providence, according to that saying, (l) GOD is not the author of confusion but of Order. And if his Providence is thus daily seen in other things, it may more especially be seen in this, it being so principal an Action, and as it were the Ground and Foundation of the Recopling of the Earth after the Flood.

7. Secondly, The End, for which GOD multiply'd the Languages, seems plainly to be, lest their Dwelling together should cause them to confound their Families, and mingle their Generations together, which GOD in his Wisdom did separate and keep distinct for very good Reasons. And that this should be one of the main Ends; appears very evidently from the proper Effect of *Plurality of Tongues*, which is to sort Men into *Pluralities of Societies*, as the Unity of one common Language had before knit them into one Community. And if this was the Purpose and Design of almighty GOD, then it must needs be, that for the Prosecution of such an End, every Family should dwell by it self, and so there might be an orderly Division.

8. Thirdly, The Wisdom of the Patriarchs, who were all alive at this Division, and were as Kings in their respective Generations, plainly shews, that it was regular and orderly. As there is a very apparent Difference in all the Parts of the Earth for the Goodness of the Soil and Temperateness of the Air; so it was their proper Business to prevent the Danger of Contention among their Sons, who should enjoy the most barren or the more fruitful Places. And this could no otherwise be prevented, but by Instituting an orderly Division, either by Casting of Lots, or by Choosing according to the Order of their Birthright, after they had tak'n

some Survey of a sufficient Portion of the Earth, and allotted out the several Bounds of their Countries, first into three Parts according to the Number of the Sons of *Noah*, after that according to their Nations, and then according to their Families. For otherwise *Magog* would not have gone contentedly so far into the North, nor *Arphaxad* have been suffer'd by others to enjoy the pleasant Land of *Shinar*.

9. Lastly, The *Scripture* takes Notice of the very Method, by which this Division was made. It was *after their families, and in their nations.* For the right Understanding of which we may observe, that tho' the Word *Families* and *Nations* may in other Places of *Scripture* be promiscuously us'd; yet being here joyn'd and compared together, they must needs have a distinct Signification, and what that Signification is may be known from the Particle IN. For in this Expression, *After their families, in their nations*, the *Families* are plainly subordinate to Nations as Parts are to a Whole, or Specials to a more General. The *Families* are Parts of a Nation, and a Nation is an Offspring, which contains many Families. So that here was a twofold Order in this Division. First, They were rang'd according to their Nations, and then every Nation was rank'd according to his Families. Accordingly, every Nation had his Lot by himself, and in every Nation the Families belonging to it had their Portion by themselves. And thus the three Sons of *Noah* were the Fathers of the Nations, among whom the World was first divided into three Parts nearly equal. The Grandchildren of *Noah* were the Nations, which were anciently divided into (m) their respective Countries, and when (n) they called their lands after their own names. And the great Grandchildren were the Families settl'd in their respective Nations.

10. For the better finding out the original Plantations of the three Branches of *Noah's* Posterity and of their several Nations, there are ten Rules, which were first laid down by the learned Mr. *Mede*, and are of excellent Use.

11. First, When the *Scripture* doth expressly assign any Portion or Tract of Earth to any Branch of *Noah's* Posterity in general, or to any Nation or Family in particular, we must be assur'd, that the respective Branch, Nation or Family settl'd it self there, at least as to the Main or Bulk of it.

12. Secondly, We must seek these Original Plantations within a reasonable Compass of the Earth, and not all the World over. Let us suppose that this Division was made at the Dispersion from *Babylon*, the Number of Mankind was small, and according to (o) Computation, the Number of Men above twenty Years old could not well exceed an hundred

(b) Gen. 10. 1 to 6. (i) Gen. 10. 6 to 21. (k) Gen. 10. 21. to the End. (l) 1 Chron. 14. 33. (m) Gen. 10. 20. (n) Psal. 49. 11. (o) Table 24. D d d thou.



thousand; so that it is not likely, that they took the whole World into the first Division or Plantation.

13. Thirdly, Those Nations, whose Families are nam'd by *Moses*, are chiefly to be sought in Places neighbouring to *Judea*. The principal Reason why *Moses* nam'd their Families, was, because they were such as the *Jews* would have to deal with, and that chiefly upon the Account of their Neighbourhood.

14. Fourthly, Where we find the Nation, there we must also look for the Families of that Nation; because the Families were rang'd in their Nations. And therefore,

15. Fifthly, For the same Reason where we find any one of the Families, there we must look for the Rest, and for the whole Nation. These five Rules abovemention'd we may take (as Mr. *Mede* observes) for sure Grounds, and use them as Landmarks in our present Discovery: But to them may be added five more of less Weight than the former, yet such as being joyn'd with them will help us to a greater Certainty. So that,

16. Sixthly, If we find that the *Scriptures* usually name two or more of these Nations together, it is a likely Argument, that they were seated together, and were neighbouring one to the other.

17. Seventhly, We are to observe the Fulfilling of Prophecies by Nations foretold under the Names of their Founders.

18. Eighthly, Because it is likely, that in this Division, there was a regard had by the wise Patriarchs for their future Colonies; therefore we are to think, that they order'd their Partition so, as to Nations, if not always as to Families, that when they were to vent their Numbers, and send forth new Colonies, they should not be forc'd to incroach upon one another's Inheritance, or one to pass through the Lot of another; but that they had either some narrow Branch of the Sea which was easily passable, or some empty Land every one upon some Part of his Borders.

19. Ninthly, The Testimony of the Ancients is to be consider'd.

20. Lastly, We are to regard the Remainers of ancient Names. And this is the ordinary Help, which every one follows. So that these are the ten *Criteria*, or Marks which we are to make use of in the present Discovery; and that which shall be found agreeable to all or the greater Part of these, if it will not be allow'd for evident Truth; yet it must be esteem'd as the most likely Conjecture, and the greatest Certainty which we can attain to.

21. Having thus laid down the Rules by which the ancient Situation of the Sons and Grandsons of *Noah* may be found out, I should have enlarg'd upon the Dispersion of the Nations, and prov'd from these Rules, which were the Original Settlements of the Nations and Families (p) mention'd by *Moses*; but finding

it so exactly and judiciously done by (q) the judicious Dr. *Wells* in his *Historical Geography of the old Testament* and in our own Language, that I can see no Cause either to add or to alter, I shall here mention the Particulars, which he hath prov'd, and refer the Reader thither for full Satisfaction.

22. The first Nation, which *Moses* mentions of the Offspring of *Japhet*, is *Gomer* and his Sons, to whom the greatest Part of the Northern Tract of the lesser *Asia* is assign'd for their first Plantations.

From *Gomer* the Founder of the Nation came three Sons or Families. The first of these is (r) *Ashkenaz*, who was seated in the Western Part of the Nation of *Gomer*, or in the North-west Part of the lesser *Asia*.

The second Son is *Riphat*, who is suppos'd to have seated his Family in the Parts adjoining Eastward to his Brother *Ashkenaz*.

The third and last Son nam'd by *Moses* is *Togarmah*, whose Family was seated in the Remaining, and consequently in the most eastern Part of the Nation of *Gomer*.

23. Tho' these three Families kept themselves distinct, whilst they were in *Asia* the less; yet it is most probable that when they planted Colonies in *Europe* they mix'd together. For as those of *Riphat* and *Togarmah* could not come over hither without passing through the Country of their Brother *Ashkenaz*, and must be transported by them into such Countries, as had been before possess'd by them; so it was more natural and easy for them to unite in this Manner, and call themselves by the General Name of their Father *Gomer*. Thus this Name was kept up in Places inhabited by them, when the other Names were lost, only *Germany* was call'd by the *Jews*, the Country of *Ashkenaz*, not because they were of that Family alone, but because they came from that Country, which bore this Name. As for the Notion of some that *Togarmah* was the Father of the *Germans*, it is without any Proof, except the Affinity of the Name in our *English* Language, which can be of no Weight in any Inquiry into such ancient Antiquities. There can be no Reason assign'd why the Particle [*the*] should be made a Part of the original Word. Neither is it probable that *Togarmah* coming from the utmost Parts of their Eastern Limits, should travel so far Westward distinctly from the Rest; and it is very evident that the Word *Germany* is originally deriv'd from *Gomer* the Father of the Nation.

24. As for the Colonies, which were spread abroad from the Nation of *Gomer*, the same Author gives us a large and satisfactory Account to this Effect, That from their original Country they sent a Colony to the *Maotick* Lake on the North of the *Euxine* Sea, and as they were call'd *Cimmerii* in *Asia*; so they gave the Name of *Bosphorus Cimmerius* to

(p) Gen. 10. throughout.

(q) Vol. 1. from Page 92 to page 208.

(r) Gen. 10. 3.



the Straits, which we there meet with. After this, spreading farther they came along the *Danube*, and settl'd themselves in the Country, which from them hath been call'd *Germany*. These were first call'd *Cimbri*, a Word easily fram'd from *Cimmerii*, and the Inhabitants of the Peninsula on the North-west Side of *Germany*, now call'd *Jutland*, was anciently call'd *Cimbrica Chersonesus*. These People are call'd *Germeans*, and they call themselves *Germen*, which is but a small Variation from *Gemren* or *Gomren*, and this last is easily contracted from *Gomeren*, that is, the *Gomeræans*. For the Termination *en* is a plural Termination in the *German* Language, and from the singular Number *Gomer* is form'd *Gemren* by the same Analogy, that from *Brother* is form'd *Brethren*.

25. From *Germany* they spread themselves into *France*. These were anciently call'd the *European Galatæ* or *Gauls*, and *Josephus* saith, they were originally call'd *Gomerites*, and others affirm, that they were also call'd *Cimbri*. And as it is not to be question'd, but that this our Isle was first peopled from those Countries of the *European* Continent, which lye next to it, and consequently from *Germany* or *Gaul*, that is *France*, or rather from *France*, as lying nearest of the two; so it is plain, that the South *Britains*, the ancient Inhabitants of this our Isle, were the Offspring of *Gomer*. And there seems to be no need of any other Evidence, since the *Welch*, the ancient Inhabitants call themselves to this Day by his Name, viz. *Kumero* or *Cymro* or *Kumeri*; And in like Manner they call a *Welch* Woman *Kumeraes*, and their Language *Kumeraeg*, which several Words carry in them such plain Marks of the original Name, from whence they are deriv'd, that if there is any Regard to *Etymologies* in Cases of this Nature (as undoubtedly there is) we must conclude, that the true old *Britons* or *Welch* are the Descendants of *Gomer*. And since it is observ'd, that the *Germans* were also the Descendants of *Gomer*, particularly the *Cimbri*, to whom the *Saxons*, especially the *Angles*, were near Neighbours: hence it follows, that our Ancestors also, who succeeded the old *Britains*, in the Eastern Parts of this Isle, were also descended from *Gomer* the Son of *Japhet*.

26. These Particulars being more fully prov'd by this judicious Author, are undoubtedly true concerning the greatest Part of these Islands, but to these I shall crave Leave to add something concerning *Cornwal* and those Western Parts of *England*, wholly submitting what I offer, to the Judgment of those, who are better skill'd in these Antiquities.

27. When *Joshua* was appointed by GOD to bring the Children of *Israel* into the Land of *Canaan*, he had a positive Command (s)

that *When the LORD his GOD shall deliver them before him, he should smite them, and utterly destroy them, and should make no covenant with them, nor shew mercy unto them.* And he had in this Case (t) the Promise of GOD's Assistance in these Words, *The LORD thy GOD shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.* Accordingly when (u) the kings, which were by the sea heard that the LORD had dried up the waters of *Jordan* from before the children of *Israel*, until they were passed over, that their hearts melted; neither was there spirit in them any more, because of the children of *Israel*. And this Fear was much increas'd, after they (x) had also heard how the Walls of *Jericho* fell down flat to open a free Passage for them into the City, and they had also tak'n *Ai*, and destroy'd their Kings and all their Inhabitants, and with what Difficulty and upon what Terms the *Gibeonites* had made a Peace, so that the same must not be expected at another Time. And therefore to prevent this inevitable Ruin many of the Inhabitants of *Tyre*, having been us'd to Sailing in the *Mediterranean* Sea upon the Account of Merchandise, went on Shipboard with their best Effects, and sail'd into *Africa*, and built a City, which they call'd *Carthage*, (or if I may have Liberty to conjecture) קרת חועים the City of the Wanderers; tho' the learned *Bochartus* saith (\*) that it was call'd by the Ancients *The new City*, or as it is in the *Chaldee* and *Syriack* Languages קרתא חדתא to which I submit. This Building of *Carthage* not only appears from the common Consent of all Historians, but also from the Remains of the *Carthaginian* Language, which we have in (y) *Plautus*, where he brings in a Youth from thence, speaking in such a Manner, that many learned Men have prov'd it to be the *Hebrew* or Language of *Canaan*. And the *Carthaginians* are frequently call'd *Phenicians* and *Tyrians*, because they came from that Country. Being thus us'd to Sailing and Merchandise they soon carry'd on a larger Trade, and settl'd other Colonies near *Gibraltar* both in *Asia* and *Africa*. The learned *Bochartus* tells us, (z) that the Original of these Expeditions were computed to be in the Times of the *Heroes*. For the *Phenicians* are suppos'd to sail to *Spain*, and even as far as *Cadis* under the Command of *Hercules* the *Tyrian*, whom many People make to be cotemporary with *Moses*. And he gives his Opinion, that it was in that Age, when the *Jews* being Masters of the Land of *Canaan*, oblig'd the ancient Inhabitants to depart from thence; so that one Part went into *Bæotia*, and the other into *Africa* and *Spain*. This also is abundantly more evident from the (a) two Pillars, that were formerly seen at *Tangier* with a *Pheni-*

(s) Deut. 7. 1, 2. (t) Deut. 7. 23, 24. (u) Jos. 5. 1. (v) Jos. 10. 1, 2. (\*) Geo-  
graphia Sacra, lib. 3. cap. 7. page 167. (y) Pænulus, Aët. 5. verse 1, &c. (z) Bocharti Geogra-  
phia Sacra, lib. 3. cap. 7. page 166. (a) Ibid.



rian Inscription, which mention'd their being erected by those, who fled from the face of Joshua the Robber the Son of (b) Nun. So that it is plain from the Inscription, that the Places near Cadix began about that Time to be frequented by the Phœnicians.

28. In Length of Time these Phœnicians enlarging their Trade, coasted along the Sea Shore of Spain, Portugal and France, and found out the Islands call'd Cassiterides. To these Places they carry on a Trade for Tin and Lead. These Islands Camblen (c) fully proves to be the Same with the *Iteserides*, call'd at this Time, The Islands of Scilly, situate to the Westward, and not far from the Lands End in Cornwall, of which (d) Strabo gives us this Account. *The Cassiterides are ten in Number, close to one another, situate in the main Sea, northward from the Port of the Artabri. They have Mines both for Tin and Lead. At first the Phœnicians traded thither from Cadix, concealing these Voyages from others. The Romans to find out the Place, where they drove this Trade, made a certain Master of a Ship watch one of them. But he ran his Ship into a shallow out of Envy to prevent them, and after he had brought them into the same Danger, escap'd himself, and receiv'd the worth of his Cargo for his Pains out of the common Treasury. However, the Romans by many Attempts at last found out this Voyage.* And as these Islands did so abound in the Tin Oar, hence they were call'd *Cassiterides* from the Greek Word *Κασσιτερον Cassiteron*, which signifies Tin.

29. The Phœnicians thus peopling these Islands could not be long before they discover'd The Lands End on the West Side of Cornwall, and so settl'd in that County, whose Excellency is, that it abounds in Tin and Lead, as it is well known at this Time. And that they did so is evident from two Reasons. First, The Affinity of this Language with the Phœnician or ancient Hebrew. The ancient Cornish and Welch were originally the same. But when they were driven so far West by the Romans and other Enemies, that they could not have a Correspondance with either, and the River Severn being very broad in those Parts, parted them asunder, their Languages alter'd by little and little, so as to be like different Dialects. And the Cornish Language being worn out in Time, its Remains can be only found in the Welch, which is very like the ancient Hebrew. The Welch always put the Adjective after the Substantive, which exactly agrees with the Nature of the Orientals, tho' contrary to our Custom in English. Their Way of Pronunciation is so like the Hebrew, and especially the Gutturals, which are peculiar to themselves, that it is reported, That Rabbi Solomon Jarchi the most learned of all the Jewish Commentators, being at Jesus College

in Oxford said of them, That these ancient Britons spoke the holy Tongue with so great an Exactness, as if they were born in the Mount of Sinai. And I have been inform'd, that they, who have greater Skill in both these Languages, may make more Observations of this Nature. However, Dr. Edwards in his *Welch Dictionary*, hath given us so many and such surprizing Examples out of the *Original Scriptures*, both Hebrew and Chaldee, and compar'd them with the other, as puts that Matter beyond Dispute. And the different Languages spoken at this Time in the East and West of England, is a plain Indication, that they sprung originally from different Nations.

30. And secondly, Our present Parliamentary Constitution may serve for a Proof of this. The Kingdom of England consisting of two and fifty Counties, send five Hundred and thirteen Members to the House of Commons, which is the Proportion of nine Men to each County. They send two Members to represent each County and others to represent the ancient Burroughs and Corporations. Now the Western Parts send more Members than the Eastern, and the Eastern more than the Northern. But Cornwall alone sends four and forty Members, and Devonshire six and twenty. This shews, that they were anciently more populous than the Rest, and consequently first inhabited. And as it is not probable, that such a Multitude of People would leave those open Countries desolate, to be as it were confin'd between the Seas; so it is not to be doubted, but that these Parts of this Kingdom were first inhabited by Seafaring Men, in this Manner as is before mention'd.

31. But to return from this Digression. The (e) second Son of Japhet mention'd by Moses as a Father of the Nations, is Magog, who was the Founder of the (f) Scythians on the East and North-east Sides of the Euxine Sea, whose Colonies spread themselves to the Maotick Lake, and along the River Tanais. And some give him a Part of the North of Syria call'd Comagene; but this seems to be too great a Remove for some of them from the Rest of their Brethren.

32. The third Son of Japhet is Madai, who is suppos'd at first to have settl'd in Asia the less, and that the Mæsi or Myssi in that Country sprung from him; and when he came into Europe he peopl'd Macedonia, and that in Process of Time he also inhabited Sarmatia or Poland and Part of Russia.

33. The fourth Son of Japhet is Javan. He first settl'd himself in the Southern Part of Lesser Asia, call'd from him Ionia, and his four Sons or Families settl'd with him in the following Order.

The first is (g) Elissa, whose Family was settl'd in Caria on the South-west Part of Asia the Less, in and near Lydia, and the

(b) In the Original it is the Son of Nave, but that is the same with Nun, as appears from Ecclus. 146. 1.  
(c) Britannia, page 1111. (d) Lib. 3. (e) Gen. 10. 2. (f) Wells's Historical Geography of the old Testament, page 161. (g) Gen. 10. 4.



*Hellspont*, and peopl'd most of the Isles in the *Egean* Sea, and scatter'd themselves in many Parts of *Greece*, as lying most commodious to enter into that Country, and take the first Possession.

34. The Second is *Tarshish*, who seated his Family in the Eastern Tract of the Southern Part of lesser *Asia*, and having settl'd their Posterity, call'd the *Etrusci* in *Italy*, afterward took Possession of *Spain*.

35. The Third is *Kittim*, who plac'd himself to the West of *Tarshish*, and also took Possession of the Island of *Cyprus*. But in Process of Time (*b*) wanting more Room, and therefore seeking out farther, and finding the lower Parts of *Greece* already inhabited by the Descendants of *Elisha* and *Dodanim*, they still proceeded farther, coasting along the western Shores of *Greece*, till they came to the upper or northern Parts of it, where the *Getæ* dwelt, which not being yet inhabited, some of them planted themselves there, whilst others of them spying the Coast of *Italy*, went and settl'd themselves in that Country. And hence (*i*) it comes to pass in all Probability, that both *Macedonia* in *Greece* and also *Italy* are meant by the Name of *Kittim* in *Scripture*.

36. The last is *Dodanim*, who inhabited the western Coast southward of the Family of *Elishabab*, and seem first to have tak'n Possession of the Island of *Rhodes*, and mix'd themselves among the Posterity of *Elisha* in *Peloponnesus*, and after that extended their Country on the western Shores of *Greece*, and went into *France* as far as the River *Rhodanus* or *Rhone*.

37. The fifth Son of *Japhet* mention'd by *Moses* is *Tubal*, who was plac'd northward from the Land of *Canaan* upon the Shore of the *Euxine* Sea, and is expressly affirm'd by *Josephus* to be the Father of the *Asiatick Iberians*. The *Spaniards* have a Tradition, that they are of the Race of *Tubal*, because Part of their Country was known by the Name of *Iberia*; but this seems to be too far distant, and to cross many Colonies of other Nations, before he could settle there. And the only Country which lay open for him to extend himself in, was between the *Euxine* and the *Caspian* Seas.

38. The sixth Son of *Japhet* mention'd by *Moses* is *Meshech*, who settl'd at first on the east Side of the Nation of *Gomer* in Part of *Cappadocia* and *Armenia*, near the Mountains call'd *Moschici*, on the south Side of his Brother *Tubal*. And as they are generally joyn'd together in *Scripture*, and had but one Way open for both to extend their Colonies; so in Process of Time they mix'd together, and peopled the Countries of *Russia* and *Muscovy*.

39. The last Son of *Noah* mention'd by *Moses* is *Tiras*. He is suppos'd to have seated himself not far from the *Hellspont*, between his Brethren *Ashkenaz* and *Madai*, and be-

ing quickly straighten'd for want of Room, he went over into *Thrace* and peopled that Country, and so spread himself on the north Side of the *Euxine* Sea. And thus were (*k*) the Isles of the gentiles (or the Nations which came to *Judæa* and *Egypt* by Sea) divided in their lands; every one after his tongue, after their families, and in their nations, who when they were straighten'd for Room in lesser *Asia*, cross'd the *Egean* Sea, and settl'd in those Parts of *Europe*, which were generally opposite to their ancient Habitations.

40. The second Son of *Noah* was *Shem*, who had five Sons, and they were the Fathers of so many Nations. The first Son of *Shem* mention'd by *Moses* was (*l*) *Elam*, who without Dispute, possess'd the Land of *Elymais* and all *Persia* as far as from the River *Hiddikel* to the South Sea, until at the Founding of the *Assyrian* Monarchy, *Cush* the Father of *Nimrod* invaded that Country, and took it for his Family, and built (*m*) *Erc*, *Accad* and *Calneh*, that thereby he might have more easy Passages over those Rivers to secure his Conquests, which forced the *Elamites* to go farther, and take Possession of *Susiana* and the Neighbouring Provinces, which were originally *The land of Nod*.

41. The second Son of *Shem* was *Ashur*. He at first seated himself on the North Side of the *Tigris*, near the River *Lycus*. But when *Nimrod* founded the *Assyrian* Monarchy, and drove him from thence, and built several strong Cities to prevent his Return, this Nation pass'd over the *Tigris*, and dwelt in the eastern Parts of *Mesopotamia*, and built *Telassar* or the Fort of the *Assyrians* upon the *Euphrates*, to prevent any future Incursions of the Enemy to disturb them in their Habitations.

42. The third Son of *Shem* was *Arphaxad*. He was seated in the more southward Part of *Mesopotamia*, where the Plain or Vale of *Shinar* lay upon the River *Tigris*, together with the Country of *Eden*; but when *Nimrod* seiz'd on these Parts, he remov'd his People more northward from thence into the Country call'd *Arrapachitis*. And thus *Arphaxad* being (*n*) born but two Years after the Flood, and consequently the eldest Son of *Shem*, took that Country for an Inheritance, where they liv'd before the Flood, and where *Noah* also liv'd when he built the Ark, and left it to his younger Brethren to travel farther. And from him the Line runs regularly down first to *Abraham*, then to *David*, and then to CHRIST.

43. This *Arphaxad* had two great Grandchildren, who were very remarkable. The name of the one is *Peleg*, because in his days the earth was divided, and his Brother's Name was *Jektan*, whom the *Arabians* call *Cabtan*, who had a numerous Offspring of thirteen

(b) Dr. Wells's Historical Geography of the old Testament, page 141.

1, 12. Jer. 2. 10. Ezek. 27. 6. Dan. 11. 30. 1 Mac. 1. 1.

(m) Gen. 10. 10.

(n) Gen. 11. 10.

(i) Num. 24. 24. Isai. 23.

(k) Gen. 10. 5.

(l) Gen. 10. 21, 22.



Sons, and all of them were seated in the innermost Parts of *Arabia Felix*.

41. The eldest Son of *Joktan* was *Almodad*, who was situate near the Head of the River *Lar*, which empties it self into the *Persian Gulph* on the South Side. The second was *Sheleph*, who was remote from the Rest about the Middle of *Arabia*, not far from the Spring of the River *Betius*, which empties it self into the Middle of the *Red Sea*. The third was *Hazarmaveth*, who was seated not far from the Straights of *Babelmandel*, on the Southern Coasts of the *Arabian Sea*. The fourth is *Jerah*, who were seated near the *Red Sea*, and joyn'd to the South Side of the River *Betius*. The fifth was *Hadoram*, who took Possession of the most eastern Parts of *Arabia*, having the River *Nar* on the West, and the *Persick Gulf* on the north Side. The sixth was *Uzal*, who took Possession on the south Part of *Arabia* near the Straights of *Babelmandel*, between the *Arabian* and the *Red Sea*. The seventh is *Diklah* who inhabited the Country, the People whereof were since call'd *Minai*, and are seated at some Distance on the north Side of their Brother *Uzal*. The eighth is *Obal*, who is suppos'd to have pass'd the Straights at *Babelmandel*, which were not above four or five Miles broad, and to have tak'n Possession of the other Part of the Country upon the Confines of *Africa*. The ninth is *Abimael*, whose Posterity liv'd in the Main Continent on the north Side of their Brethren the Sons of *Diklah*. The tenth is *Sheba*, who took Possession of the southern Parts of *Arabia* upon the *Red Sea*, not far from the *Minai* or Family of *Diklah*, and northward from the Posterity of *Uzal*. From hence the Queen of *Sheba* is suppos'd to have come to hear the Wisdom of *Solomon*, who is therefore call'd (o) *The queen of the south*. The eleventh is *Ophir*, whose Country lay near to the *Sabeans* and is call'd by *Ptolomy* and others *Cassanitis*. The twelfth is *Havilah*, who was also seated on the *Red Sea*, on the north Side of *Sheba*, and southward of *Jerah*. The last was *Jobab*, who was seated on the *Arabian Sea* on the south Side of *Hadoram*, and the north of *Hazarmaveth*; and thus *Moses* tells us (p) that *their dwelling was from Mesha, as Men went unto Sephar a mountain of the east*. This *Mesha*, *Musa* or *Muza* was a famous Port Town in the *Red Sea* near *Sheba*, which the *Egyptians* and *Ethiopians* frequented in their Way to the Country of the *Sapharites* in the East; from whom they brought Myrrh, Frankincense, and such like Commodities. And *Ptolomy's* Tables do plainly shew, That from *Musa* the *Sapharite* lay directly East, and *Saphar* was the Metropolis of the Country at the Foot of the Mountain *Climax*. Which Mountain, it is probable, was call'd *Saphar* in old Times, because there is a City of the same Name at the

Bottom of it. And thus *Moses* saith, that *Sepher* was a Mountain of the East, not eastward from *Judea*, but as Men went thither from *Mesha*. And he mentions these two Places, because they were the most remarkable, if not the only Places in that Country known to the *Israelites* at that Time.

45. The Reader may perhaps wonder at the Placing so many numerous Families of the Sons of *Shem* in the Country originally allotted for the Sons of *Ham*. But the Reason seems to be this. The Sons of *Ham* who were separated from *Babylon* could not go into *Arabia Felix*, but they must pass through *Arabia Deserta*. And it cannot be suppos'd, that they would send Colonies thither, when a more pleasant Country lay open to them in their Way to *Canaan* and *Egypt*; and therefore it is probable, that when *Nimrod* began the *Assyrian* Monarchy, all these Sons of *Joktan*, who might be seated near the *Persian Gulph*, went along the Shore to avoid the Wars, until they came to the Straights of *Ormuz*, where they pass'd the Sea, and came into *Arabia Felix*. And *Obal* being encourag'd by such good Success, might therefore be the more easily prevail'd upon to pass the Straights of *Babelmandel*, and settle in *Africa*. And thus finding the Country not yet inhabited, they took Possession without any Resistance. And the Sons of *Ham* lost a better Country, which was allotted to them by their Father *Noah*, whilst they to greedily thirsted for another.

46. The fourth Son of *Shem* was *Lud*. There are some, who say, that he seated himself in the Country of *Lesser Asia*, in the Country call'd *Lydia*. But this removes him too far from the rest of his Brethren the Children of *Shem*, and places him in the remotest Part of the Sons of *Japhet*. But the Name of *Lud* or *Lydia* might be given to that Country, not from the Father of the Nation, but from another Circumstance, viz. because the River *Meander* was seated there, which had a great many Turnings and Windings in it (some reckon them six hundred) and returns again almost to its Fountain Head; and therefore the River and the Country might be so call'd from the *Hebrew* Verb *לָו* to return, be crooked, or twist about, or rather from the *Arabick* Verb *لَو* of the same Signification. If I might have the Liberty of a bare Conjecture, it should be this, That the Posterity of *Lud* seated themselves to the North of *Babylon* in the Country of *Arrapachitis*. But when *Nimrod* began the *Assyrian* Monarchy, and invaded *Babylonia* from the south Parts, the Inhabitants being of the Nation of *Arphaxad*, fled thither, and perhaps drove them from thence, when seizing upon the Country, they chang'd the Names of the Places to the Names of the Conquerors; and the Children of *Lud*, going either eastward or to the southern Parts of the *Caspian Sea*, might call their new Possessi-

(o) Matth. 12. 42.

(p) Gen. 10. 30.



ons by the Names of their Leaders, and thus the ancient Name of the Patriarch might be lost in those Countries.

47. The fifth and last Son of *Shem* mention'd by *Moses* was *Aram*. He was at first seated near his Brother *Asbur* on the north Side of the *Tigris*, and extended his Country as far as the Head of that River. And as he lay on the east Side of his Brother *Asbur*, so when the *Assyrian* Monarchy was founded, and *Asbur* went to the south of the *Tigris* for his greater Safety, *Aram* also cross'd the same River, and lay west of *Asbur* as he did before. The Word *Aram* in *Hebrew* is usually render'd by *Syrians* in our *English* Bible, and is a Name not unknown to the ancient *Greeks*. For *Homer* mentions the *Ἀρμῆ* in his second Book of the *Iliads*; and so doth *Hesiod*; and *Strabo* saith, that many understand by the *Ἀριμί*, the *Syrians*. And the *Syrians* at this Day call themselves *Aramæans*. But *Syria* being so large a Name, that ancient Authors extend it to all those Countries, which lay between *Tyre* and *Babylon*; we must not suppose that all these were of the Posterity of *Aram*. For it is evident that some of them descended from *Canaan*, others from *Asbur*, and others from *Arphaxad*. And therefore they are thought to have come from him, to whom the Name of *Aram* is either prefix'd or subjoin'd, as (q) *Aram-naharaim*, or the *Syrians* between the Rivers, or as it is call'd in *Greek*, *Mesopotamia*. Add to this (r) *Padan-aram*, where *Laban* liv'd, also (s) *Aram-zebah*, the People of *Palmyra*, and the neighbouring Cities. Also (t) *Aram-dammeseck*, situated between *Libanus* and *Antilibanus*, whose chief City was *Damascus*. And lastly, (u) *Aram-maacah*, and (x) *Aram-bethrehob*, which were Places beyond *Jordan*, one of which fell to the Share of *Manassah*, and the other to that of *Asker*. And as these Countries lay near to *Judea* on the north Side, and are frequently mention'd in *Scripture*; so they are so evidently known, as to need no farther Description.

48. But the particular Account of the Country which *Aram* possess'd, will be better known from the (y) Families in this Nation, which *Moses* describes, and they are four. The first is *Uz*, who is generally thought to have been the Builder of the City of *Damascus*, and is thereby distinguish'd from the other two of the same Name. The first of which was (z) the Son of *Nahor Abraham's* Brother, whose Country was *Ausitis* in *Arabia Deserta*; and the Second was (a) of the Posterity of *Edom*. The second is *Hull*, whose Posterity possess'd the Country call'd *Cholobathene* or *Cholbeth*, that is, the House of *Chol* or *Hull*,

which is a Part of *Armenia*. The Third is *Gether*: It is probable, that the River *Getra*, formerly call'd also *Centrites*, which is said to part the *Canduchi* from *Armenia*, might be so call'd from him. And after all it is not unlikely, but that *Gadara* the chief City of *Peræa*, which *Ptolomy* places in the *Decapolis* of *Cælosyria*, might be so call'd from this *Gether*. And the last Son is *Mash*, who is also (b) call'd *Meshek*, and was seated between *Hull* to the North, and *Uz* to the South in *Mesopotamia* near the Mountain *Masius*, which is call'd by *Zenophon* *Masca*, and the neighbouring Inhabitants are call'd *Masieni*. And (c) these are also the Sons of *Shem*, the second Son of *Noah*, after their families, after their tongues, in their lands, and after their nations.

49. The third or youngest Son of *Noah*, which *Moses* mentions, is *Ham*, who had four Sons, and were the Fathers of four several Nations. The First is *Cush*. His Nation is frequently mention'd in *Scripture*, and from the Description, which we there find, it is evident, that its first Settlement was in the Country adjoining to his Brother *Canaan*, on the South, or in *Arabia*. There are many Texts of *Scripture*, which render the Word *Cush* by *Ethiopia*; but it must be understood of *Ethiopia* in *Asia* or *Arabia*, of which (d) the Country of *Midian* was a Part, and not of that *Ethiopia* which was in *Africa*; and thus even *Homer* (e) divides the Country, and places one in the East and the other in the West. And it is very probable, that in Process of Time, some of the Family of *Cush* might pass over the *Red Sea* into the adjoining Parts of *Africa*, if they did not disperse some Colonies as far as *Cossir*, and the River *Casa*; and in this Sense, *Cush* may be said to be the Father of some of the *Ethiopians*. And when his Son *Nimrod* began the *Assyrian* Monarchy, it seems probable, that he went with his Father *Cush* from his original Habitation in *Arabia* to *Chaldea*, and first seiz'd on the Country which lay Southward of *Babylon*, which hath been call'd *Chaduca* and sometimes *Chusca*, and then he seiz'd on that Part of *Persia* which lay on the east Side of the great Rivers of *Paradise*, and hence this Country was call'd *Chazestan*, or the Province of *Cush*.

50. But these were but a small Part of the Posterity of *Cush*. It is certain, that the main Bulk of them seated themselves in *Arabia*, since there we find all his Children, according as *Moses* describes them. The first of these is *Seba*. Now there were four Nations, which had originally the Name of *Seba* or *Shebah*, one of them hath been mention'd already as the Son

(q) Psal. 60. Title, and the other Places of Scripture, which we render Mesopotamia. (r) Gen. 25. 20, and Gen. 28. 2, 5, 6, 7. (s) Psal. 60. Title. 2 Sam. 10. 6, 8. (t) 1 Chron. 18. 5. (u) 2 Sam. 10. 8. (x) Judg. 18. 28, and 2 Sam. 10. 6. (y) Gen. 10. 23. (z) Gen. 22. 21. (a) Gen. 36. 28, and 1 Chron. 1. 42. (b) 1 Chron. 1. 17. (c) Gen. 10. 31. (d) Dr. Wells's Historical Geography, Vol. 1. Page 191. (e) Homer Odyss. lib. 1. verse 21.

Ἀιδίωμας τοῖς διχθα δαδαίται, ἑσχατα ἀνδρῶν, Οἱ μὲν δυσομένε ὑπερίον, οἱ δ' ἀνιόντες.



of *Joktan* of the Posterity of *Shem*, two of them are mention'd by *Moses* in the same Verse as the Son and Grandson of *Cush*, and the other will be mention'd in his proper Place as a Grandson of *Abraham* by *Keturah*. The three first of these were Nations giv'n to Trade, and the last was a Nation given to Robbery. Three of these were written with the *Hebrew* Letter *ש* or *Sh*, but this who is here mention'd with the Letter *ד* or *S*, and is more plainly distinguish'd from the Rest by the *Psalmist*, who saith of CHRIST (f) *the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts*. This *Seta* was the Father of a People in *Arabia*, call'd *The Semmites*, and his Posterity, according as the (g) *Arabian Geograph. r* tells us, was plac'd on the west Side of the Country of *Oman* on the south-west Side of the *Persian Gulph*. These were but little known among the Ancients, because the *Gerrhæi* or Strangers, which came from *Babylon*, seiz'd upon that Nation for themselves, and accordingly alter'd the Names, whereby they might be known.

51. The second Son of *Cush* is (h) *Havilah*. There were also two Families, which were call'd *Havilah*. One of them was (i) the Son of *Shem* by *Joktan*, and the other is the Son of *Ham* by *Cush*. And as *Havilah* the Son of *Joktan* was seated in *Arabia Felix* among the rest of his Brethren; so *Havilah* the Son of *Chus* was seated near his Father, or near *Chusca* upon (k) the Banks of the River *Phison*, or the western Channel of the two, into which the common Channel of the *Tigris* and *Euphrates* is again divided, before the Waters thereof empty themselves into the *Persian Gulph*. Of this River *Moses* saith, (l) *that it compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone*.

52. The third Son of *Cush* was *Sabta*, who seems to have been settled in that Part of *Arabia Felix* call'd *Leantia* upon the *Persian Sea*, on the east Side, and afterward to have sent out Colonies into that Part of *Persia*, which lay on the other Side of the same Gulph near to *Carmania*.

53. The fourth Son of *Cush* was *Raamah*, who was seated in *Arabia* near the Straights of the *Persian Gulf*, and he had two Sons, viz. *Sheba* and *Dedan*, who were also seated near to him and to one another, *Dedan* liv'd toward the North near the Straights, and *Sheba* was plac'd more Southward and nearer to the main Ocean.

4. The fifth Son of *Cush* was *Sabtechah*, who was plac'd in *Arabia* among the Rest of his Brethren, especially since there is Room enough left for him in the Northern Parts of that Country. Dr. Wells is (m) of the Opinion,

that his Descendants might be from him still at first by the *Greeks*, *Sabtaceni*; which Name might be afterward soften'd in the *Saraceni*, by which Name it is well known, that the People of this Tract were anciently denominated, and he seems to give good Reasons to support his Conjecture.

52. There is also another Son of *Cush* or *Nimrod*. What his original Name was at first is uncertain, and therefore it is not possible to fix the Place of the ancient Habitation. The Name *Nimrod* comes from a *Hebrew* Word, which signifies to *rebel*, and seems to point at him as a great Rebel or Robber, especially when he affected to be an universal Monarch, after which it is evident from the sacred *Scriptures*, that (n) he settl'd at *Babylon*, and extended his Conquests first toward the Southern Parts of *Persia*, and then into *Assyria*.

56. Here we may observe, how the *Arabick* Language at first became so very copious, as it is found to be. The Families of *Shem* by *Joktan*, and the Families of *Ham* by *Cush* settl'd in *Arabia Felix* almost promiscuously with each other, and thus the Languages of both were incorporated into one. It was a very rich and plentiful Country, and afforded great Stores of Merchandise, which could well be exported either by the *Persian Gulph*, the *Red Sea*, the River *Euphrates*, or the main Ocean. And it is also remarkable, that (o) *Raamah*, *Sheba* and *Dedan*, which lay in the South Part of *Arabia*, carry'd on a great Trade as far as *Tyre*, which was the most northern Part of the Land of *Canaan*, and they supply'd their Country with some of their nicest Commodities, as *precious cloaths for chariots, the chief of all spices, and all precious stones and gold*. Such a Commerce as this occasion'd the Roads to be very much frequented, and consequently a known Language to be communicated in all these Parts, into which the particular Countries inserted their own Words, as there was Occasion, or as Custom required. Thus the whole Country having a common and sufficient Language, it was increas'd in several Places, by the Addition of other Words, which being added together, grew to a vast Number, and many Words were also imported from all Parts of the Sea with their Merchandise. Thus the *Chaldee* and *Syriack* Languages grew more Copious by the Addition of so many *Greek* Words, the *European* Languages have been improv'd by the *Latin*, and the *Spanish* by the *Arabick*. Besides, when *Abraham* had several Sons by *Hagar*, and especially by his Wife *Keturah*, he (p) *gave them gifts and sent them away from Isaac his son, while he yet lived, eastward into the east country, that is, into some Parts of Arabia*. The Language of these was the *He-*

(f) Psal. 72. 10. (g) Geog. Nubienfis, Clim. 1. par. 6. (h) Gen. 10. 7. (i) Gen. 10. 29.  
(k) Dr. Wells's Historical Geography, Vol. 1. page 197. (l) Gen. 2. 11, 12. (m) Historical  
Geography, Vol. 1. page 198. (n) Gen. 10. 10, 11, 12. (o) Ezek. 27. 20, 22. (p) Gen. 25.  
1, 2, 3, 4, 5, 6.



*brew* Language, which mixing with the other, introduc'd that great Affinity between the *Hebrew* and the *Arabick*, which is evident at this Time.

52. The next Son of *Ham* is *Mizraim*. There can be no Dispute where his Offspring was seated; since *Egypt* in *Hebrew* is *Mizraim*, and the Land of *Egypt* is no more in *Hebrew* than the Land of *Mizraim*.

53. The first Son of *Mizraim* is *Ludim*. He was the Father of the *Ethiopians*, who lie on the most Southern Parts of the *Nile* of all that are mention'd. Next to these Northward, lay the *Ananim*, who are mention'd next by *Moses*; next to these also the *Lehabim* or *Lybians*, who lay on the Shore of the *Mediterranean* Sea; on the East Side thereof lay the *Naphtubim*, extending themselves on the Sea Shore toward the *Nile*. To these *Moses* adds the *Pathrusim* or Inhabitants of *Pathros*, which was also a Part of *Egypt* lying more Southward upon the River *Nile*. And the last, which I shall mention at present, *viz.* the *Casubim*, who were seated on the East Side of the River *Nile*, and extended themselves to the *Mediterranean* on the North, and Southward along the *Red Sea*, so that they kept the Passages from *Egypt* into *Canaan*, and being there straighten'd for Room, and the neighbouring Countries being inhabited by other Families, they were forc'd to send a late Colony as far as the *Colchi*, on the East Side of the *Euxine* Sea.

54. When the Wars rag'd between the upper and the lower *Egypt*, these *Casubim* built a City upon the *Mediterranean* Sea, near the eastern Entrance of the River *Nile*, which they call'd *Pelusium*; and they fortified it, to be not only a Pass to secure their own Country, but likewise to open a Passage into the Land of *Canaan*, as Occasion should require; and some of them going from *Pelusium* thither, that so they might live in Peace and Quietness, they settl'd themselves in the Land of *Canaan* on the Shore of the *Mediterranean* Sea, and so call'd themselves *Philistins*. And because this Pass was of a very great Consequence for the Defence of the Country, like the Chapiters or upper Lintels, on which the Weight of the whole Building did depend, and which in *Hebrew* are (*q*) call'd *Caphthorim*; therefore they call'd themselves by this Name, and on another such Occasion as before mention'd, they (*r*) destroy'd the *Avims*, which dwelt in *Hazerim*, and settl'd in that Country, where they also call'd themselves by the Name of *Caphthorim*.

55. The third Son of *Ham* is *Phut*. As *Cush* and *Canaan* were settled in *Asia*; so *Mizraim* and *Phut* were settled in *Africa*, and the whole Country was divided between them two. For all *Egypt*, and several other

Parts of *Africa*, as far as the Lake of *Trilonides* (which divides *Africa* into two Parts almost equal) fell to *Mizraim*. And the rest beyond that Lake to the *Atlantick* Ocean was the Portion of *Phut*. But this Country lying beyond *Egypt*, and consequently at a Distance from the Land of *Canaan*, *Moses* takes no Notice of his Issue, and only names,

56. The last Son of *Ham*, which is *Canaan*, who dwelt with the greatest Part of his Families, in the Land which the Children of *Israel* afterward took for an Inheritance. *Moses* reckons eleven of his Sons as distinct Tribes in that Country, five of which are mark'd out for utter Destruction, *viz.* First, the *Hittite*, who dwelt about *Helron* and *Beer She'a* in the South of the Land of *Canaan*. Secondly, The *Jelustite*, who were seated near the other, and before King *Davias*'s Time, were in Possession of *Jerusalem* as their Capital City, who from them was call'd *Jebus*. Thirdly, The *Amorite*, who possess'd the Mountainous Parts of *Judaea*, and many of them (*s*) pass'd over *Jordan*, and making War upon the *Moabites* and *Ammonites*, seiz'd upon all the Country between the Rivers of *Jabbok* and *Arnon*. Fourthly, The *Girgashite*, of which People there (*t*) was a Remnant about *Gerasa* or *Gadara* beyond *Jordan*, in our SAVIOUR's Time, who were known by the Name of the *Gergasenes*. And Fifthly, The *Hivite*. These (*u*) liv'd in and about Mount *Hermom*, who being toward the East of the Land of *Canaan*, were therefore call'd *Kadmonites*, that is, *Oriental*s. The (*x*) *Gibeonites*, and *Sichemites*, were Colonies from them, who dwelt more Westward. The first of these liv'd near to *Jerusalem*, and the other to *Samarita*.

57. To these Five *Moses* adds two Nations more who were mark'd out for Destruction by the *Israelites*, and they are (*y*) the *Canaanites* and the *Perizzites*; concerning whom we may observe, that when *Abraham* first came into the Land of *Canaan* from his own Country, by GOD's immediate Direction, there were no such Families mention'd at that Time; but after *Abraham* had return'd into *Egypt*, (*z*) the *Canaanite* and the *Perizzite* were then in the land. And as *Abraham* and *Lot* had liv'd comfortably together before; so now the Land being grown more populous by the Addition of these Neighbours, there was such a Strife between the Herdsmen of *Abraham* and *Lot*, that they were forc'd to part asunder. So that by this Account we may learn the Time, when these People came thither. By *Canaanite* in this Account, we are not to understand all the Posterity of *Canaan* the Son of *Ham*, for they were distinguish'd into their several Tribes, and then this Word would include the Rest; but it must mean something distinct. The Account hereof is thus. After *Mizraim* had settl'd

(*q*) Zeph. 2. 14.  
5. 1. Luke 8. 26.  
(*z*) Gen. 13. 7.

(*r*) Deut. 2. 23.

(*v*) Jos. 11. 3. Gen. 15. 19.

(*t*) Num. 13. 29. Jos. 5. 1.

(*x*) Jos. 11. 19. Gen. 34. 2.

(*y*) Matth. 8. 28. Mark

(*y*) Deut. 7. 1.



themselves in upper *Egypt*, there were several *Canaanitish* Pastors, who went into lower *Egypt*, for the Conveniency of Pasturage, which occasion'd a long and bloody War between these two Kingdoms. These *Canaanites* being a mix'd Multitude, could well call themselves by no other Name, than such a one as would include them all. And when they were much press'd by the War, they retreated back again, and because they could not then mix with their own Tribes, they call'd themselves either by the Name of *Canaanites* or *Perizzites*.

58. The *Canaanites* were a People, who being long us'd to Wars kept in great Bodies, that they might the better defend themselves, or attack their Neighbours, as Occasion did offer. And because such great Bodies could not be maintain'd by the bare Product of the adjacent Country, therefore they apply'd themselves to Trade and Commerce, and for this Reason generally seated themselves in Cities near the Sea as the fittest for such a Purpose. And this is the Reason, that the Word (a) *Canaan* sometimes in the *Hebrew* signifies a *Merchant*. It is (b) very observable, that there are not many considerable Remains of them in the large Country, that was on the East Side of *Jordan* among the *Amorites*, and People of *Basban*, whom *Moses* conquer'd; which is an Argument that they enter'd not into *Canaan* on the East Side of it, as *Moses* did, but on the South Side of it, which lay next to *Egypt*. And here we find a distinct Body of them (c) joining to the *Amalekites* under King *Arad*; so that in all Probability they enter'd in that Way, and so they pass'd on settling Plantations as they found an Opportunity, either in the Midland, or by the Coasts of the Sea, or by *Jordan*.

59. When we come a little farther from the South, we find (d) a considerable Country mention'd as a Part of *Joshua's* Conquest, which was call'd *Goshen*, and reach'd as far as *Gibeon*. And this being the very Name of the Country in (e) *Egypt*, from whence the *Canaanites* were driv'n, it is reasonable to conclude, that it was giv'n by them to their new Plantation, when after their leaving *Egypt*, they came to settle there; as the Countries call'd *New England*, *New Jersey* and *New York*, have been lately nam'd by the Planters from the Places out of which they came. Others (f) settl'd themselves near the Sea; and near to *Jordan* for the Conveniency of Trade. The chief Body of them seem to be northward under (g) *Jabin*, who is call'd (h) *King of Canaan*, and he reign'd in *Hazor*, and *Sisera* was the captain of his host, who dwelt in *Harosheth of the gentiles*. By which we can

understand nothing less than Foreigners, or People who came out of another Country, or which originally were not of that Land, this being the common Sense of the Name *Gentiles*. And he had (i) nine hundred chariots of iron, arm'd with Scythes, such as were invented by the *Egyptians* during the Time of their Wars in that Country. This is still the more probable, because we can find no other Foreigners, that would be under a King of *Canaan*, but these, who had not long before been bred in *Egypt*, and when they were press'd by the Wars retir'd into this Country. And tho' *Joshua* had (k) brok'n their Power about an hundred and fifty Years before, at the Waters of *Merom*; yet it appears by the (l) History of *Judges*, that they had recruited, and were grown strong enough to oppress *Israel* twenty Years before the Time of *Barak* and *Deborah*, and none were more likely to do so than these *Canaanites*, who were the Offspring of those that had been so long train'd up in the *Egyptian* Wars. And of these Sort of *Canaanites* may those be reckon'd to be, whom (m) the half Tribe of *Manasseh* (who were settl'd on the West Side of *Jordan* between *Issachar* and *Ephraim*) could not drive out; and those (n) also among the *Ephraimites* at *Gezer*, which (o) stood out 'til the Days of *Solomon*, to whom it was giv'n by *Pharaoh* for a Present with his Daughter. All which makes it very plain, who were anciently meant by the general Name of *Canaanites* in that Country; and that \* after the Sons of *Canaan* had seated themselves according to their Families, these *Families of the Canaanites* were spread abroad, as it is already mention'd.

60. As the *Canaanites* were large Societies embody'd together for military Discipline and Trade either by Sea or Land; so the *Perizzites* were smaller Bodies of Men, who dwelt in Tents, and kept Cattle, and they had no settl'd Habitation, but mov'd from Place to Place, as the Conveniency of Pasturage did require. As they had two different Ways of Living in *Egypt*; so they had afterward two different Ways of living in *Canaan*. They who were actually in the Army kept together at their Return, and were call'd *Canaanites*: And they who dealt in Pasturage, separated themselves into smaller Companies, and were call'd *Perizzites*, which Word properly signifies small Villages. And as they continually mov'd from Place to Place; so they left no Towns call'd by their Names, from whence we might guess, in what Parts of the Land of *Canaan* they were principally settl'd. And to prevent any Mistake, where (p) the Names of *Perez Uzza*, and (q) *Baal Perazim* are mention'd, there are particular Reasons giv'n, why the Pla-

(a) Ezek. 17. 4. Hof. 2. 7. (b) Cumberland's Sanchoniatho, page 383. (c) Num. 14. 25, 43, 45. (d) Jos. 10. 41, and 11. 16, and 15. 51. (e) Gen. 45. 10, and 46. 28, 29, 34, and 47. 1, 3, 6, 27. and 50. 8, and Exod. 8. 22, and 9. 26. (f) Num. 13. 29, and Josh. 5. 1. (g) Compare Josh. 11. 3, 10. and 13. 3. 4. (h) Jud. 4. 2. (i) Currus falcatos. (k) Josh. 11. 1 to 15. (l) Judg. 4. 1, 2, 3. (m) Jos. 17. 12, 13, 18. (n) Jos. 16. 10. (o) 1 Kin. 9. 16. (p) Gen. 10. 18. (q) 2 Sam. 5. 10. 1 Chron. 14. 11. Isai. 28. 21. ces



## Chap. IV. *The SCRIPTURE CHRONOLOGY.* 203

ces were so call'd. And as these Shepherds in *Egypt* were expos'd to the frequent Excursions of the Enemy; so they also were train'd up to the Use of Arms, that they might the better defend themselves, which made them the more formidable, and is the Reason, that they are always (r) mark'd out together with the *Canaanites* for utter Destruction.

61. But beside these Sons of *Canaan* already mention'd, there are six Families more, which lay without the Country allotted to the *Israelites*, one on the South Side toward *Egypt*, and the other on the North Side toward *Cæ'ossyria*. That on the South Side was the *Sinite*; their chief City was call'd (s) *Sin* in the *Syriack*, and *Pelusium* in the *Greek*, both which Words signify a dirty Place, and it was really so, as standing in a low marshy Ground, where the western Branch of the River *Nilus* empties it self into the *Mediterranean* Sea; and it is probable, that they extended themselves to the Wilderness of *Sin*, which is (t) between *Elim* and *Sinai*, and is the eighth resting Place of the *Israelites* in their Journey to *Canaan*.

62. The First, which is mention'd on the north Side, is *Zidon*. He was the first born of *Canaan*, and was the Founder of the City call'd *Zidon*, which was famous for Merchandise, and is frequently mention'd both in the old and new Testament. To the North of *Zidon* is plac'd the *Arkite*, near that Part of Mount *Lebanus*, where the City of *Arce* is plac'd by *Ptolomy* and others. To the North of the *Arkite* is plac'd the *Arvadite*, where there is an Island in the Sea call'd *Arvad*, and by others *Aradus*, which they possess'd, together with a Part of the neighbouring Continent, and where there is a Place opposite to the Island, which is call'd *Antaradus*. Next to *Arvad* in the Neighbourhood, and upon the Continent did also the *Zemarite* fix, where there is a Town call'd *Simyra*. And it is most probable, that the *Hemathite* was seated more easterly in the Midland Country. There was a large City call'd (u) *Hamath*, and it had a King, who often had Wars with *Israel*; it lay adjoyning to the holy Land on the North Side, and therefore it is so often call'd (x) *The entering in of Hamath*. And as in *Scripture* it is frequently (y) joyn'd with *Damascus*; so we may conclude, that these two Cities were not very far asunder. And therefore I shall end this Chapter with the Words of *Moses*, (z) *These are the families of the sons of Noah* (viz. *Japhet*, *Shem* and *Ham*) *after their generations, and by these were the nations divided in this Manner after the flood*.

63. But here it may be ask'd, How came *America* to be peopl'd, especially since there are such vast Seas, which part it from the rest

of the World? And to this it may (a) be answer'd, That as *England* might at first be inhabited both from the Southern Parts and also from the Western Parts of *Europe*; so *America* might also be peopl'd from the eastern Parts of *China*, and the northern Parts of *Tartary*. And this might be done by some Neck of Land not yet discover'd, which joyns some Part of *Asia*, or perhaps of *Europe* to the main Continent of *America*. And it is certain, that when the *Spaniards* first came thither, they found the Country full of Bears, Lions, Wolves, Foxes, Tigers, and such Sort of Wild Beasts. And it is not likely, that Men would transport such Creatures thither, tho' Men themselves might pass over thither by Shipping. This hath made some Men so bold as to say, that there were other People in *America* who were not drown'd by the Flood. But we need no farther Confutation of this Opinion than the Description of that Country. For tho' the Continent of *America* was found full of such Beasts, when the *Spaniards* first came thither; yet none of the Islands, tho' very large, which lay remote from the Land, had any such Creatures in them. And this is a Demonstration, that those Creatures were not originally from that Part of the Earth, for then the Islands would be furnish'd with them as well as the Continent, as they are with all sorts of Vegetables, and consequently the Continent it self was stor'd with those Creatures from some other Part of the Earth. Or if there is no such Neck of Land now extant; yet it might have been between the Southeast Part of *China* or the *Philippine* Islands, and the Southern Continent of that other Part of the World. And this might be destroy'd either by the Violence of the Sea, or by Earthquakes, which have made great Alterations in the World, and particularly *St. Vincent*, an Island in the *West Indies*, was thus swallow'd up and lost not many Years since. And he that observes the infinite Number of Islands lying between the Continent of *China* and *Nova Guinea*, the most contiguous to each other, hath probable Reasons to believe, that these were formerly one Continent, tho' now by the Irruption of the Sea, they are crumbl'd into many Islands.

64. Neither is it improbable, but that *America* might also in Process of Time, be inhabited from the northern Parts of *Tartary*, and particularly by the ten Tribes of *Israel*, who were carry'd Captives out of their own Land. To put this Matter in the clearest Light, we must consider, that the Conquest both of *Israel* and *Judah* by the Kings of *Affyria* and *Babylon* is describ'd in *Scripture*, as effected by the (b) *Kings of the north*; and their Return,

(r) *Exod.* 33, 2, and 34. 11. *Gen.* 15. 20, 21. *Exod.* 3. 8, 17, and 23. 23. *Deut.* 7. 1, and 20. 17. *Jos.* 3. 10, and 12. 8, and 24. 11. (s) *Wells's Historical Geography, part 1. page 266.* (t) *Exod.* 16. 1. (u) 2 *Kings* 19. 13. *Isai.* 37. 13. (x) 1 *Chron.* 13. 5. *Num.* 34. 8. *Jos.* 13. 5. *Jud.* 3. 3. 1 *Kin.* 8. 65. 2 *Kings* 14. 25. 2 *Chron.* 7. 8. *Amos* 6. 14. (y) *Jer.* 49. 23. *Ezek.* 47. 16, 17, and 48. 1. *Zech.* 9. 1, 2. (z) *Gen.* 10. 32. (a) *Patrick on Gen.* 10. 32. (b) *Jer.* 6. 22. *Jer.* 10. 22. *Jer.* 25. 9, and 50. 9, 41. *Ezek.* 26. 7.



as (c) coming out of the North, and we are told more particularly, (d) that when *the king of Assyria took Samaria*, he did not only carry them away into Assyria, but he also plac'd them in Halah and in Habor by the River of Gozan, and in the Cities of the Medes. Being despis'd wherever they came, because they were circumcis'd and had a different Way of living from the Rest of Mankind, many of these might go farther North into Tartary. This is not a bare Conjecture, since we are well assur'd, that (e) in the northern Counties of Russia, Sarmatia and Lithuania, there are found greater Numbers of the Jewish Nation than in other Places, and so the nearer to the Tartarians still the more. And *Johannes Leunclavius*, the most curious Searcher out of the Turkish Antiquities and Monuments, adds, as a farther Proof of the Descent of those barbarous northern People from the Jews, that in his Travels through Livonia into Lithuania, in the Country near to the Metropolitan City of Riga, he found there the barbarous People of the Lettoes quite different in Language from the other Country People of the Curons and Estons, no less barbarous than themselves, who had always in their Mouths a perpetual Lamentation, which they with doleful Moans daily repeated abroad in the Fields, *Jeru. Jeru. Mosco. Lon.* whereby they were thought to lament over Jerusalem and Damascus, as forgetful of all other things in their ancient Country, after so many Years, and in a desolate Place so far distant from thence. If we may suppose the Word *Lon* (f) to be deriv'd from להון *Lehon*, which in the Chaldee and Samaritan Languages signifies *for these*; then by the Addition of another Word, which is imply'd, we may render this brok'n Sentence thus, *Jerusalem, Jerusalem, and Damascus, for these we lament.* And thus a Part of their ancient Language remains, even when the rest might be lost: For *Munster* in his Description of Livonia, repeating the like Words, reports, that this rude People being demanded what they meant by these Words so often and so lamentably utter'd by them without any Cause, answer'd, That they knew no more, but that

they had been so taught Time out of Mind by their Ancestors.

65. There being these Footsteps of the Jews remaining in Tartary, the Rabbins tell us, (g) that the ten Tribes have pass'd over the River Sanbat, where they have Linnen and Scarlet, with which they make themselves most beautiful Garments, and that they have a great Plenty of Silver and Gold and precious Stones. And they say, that this River Sanbat is a River, which runs all the Week with a violent Stream, and rolls down great Stones with it, so that no Man can pass over it, but it rests upon the Sabbath Day, when the Jews are also commanded to rest, so that they cannot either go or come to one another. Such a fabulous Story as this makes it plain, that the Jews have a Notion, that the Ten Tribes are pass'd over some River, but they know not where. Now there is a Passage in the North of Tartary into America call'd *The Straights of Anien*, and perhaps there may be more about Hudson's Bay, and this being in a Part of the World so little known, might be the River, which the Jews did so much talk of. Or there might be a Neck of Land in ancient Times, which is since wash'd away by the Sea. It is observable that the wild Americans swim about the Sea in small Boats, which they call Canoes, and are very much like to those, which are us'd in the Parts abovemention'd. And as there are such a vast Variety of Languages in the North of America, among the Natives, that a Man can hardly travel above thirty Miles by the Help of any one alone; so this seems to shew, that they came thither in different Times and from different Places. However, if it was possible to learn some of these Languages, and compare them with the Samaritan; if it was possible to have a right Notion of their Religion, and to compare it with the Idolatry of the Ten Tribes; or if it was possible to find out some of their Monuments, and compare them with the ancient Samaritan Character, and especially with those in ancient Use among the Jewish Coins, it might afford Matter for farther Speculations.

(c) Isai. 49. 12. Jer. 3. 8. and 16. 15, and 23. 8. Zech. 2. 6. (d) 2 Kings 17. 6, and 18. 11.  
 (e) Knolles's History of the Turks, page 1. (f) Only it must be observ'd, that the Word is in the Masculine Gender, and the Names of Cities are in the Feminine. However, such Enallages are not unusual. Or even the Difference of Genders might be worn out in such a Length of Time, when the Language it self was lost.  
 (g) Vide Buxtorffii Lexicon Rabbinicum sub Radice סבט.



C H A P. V.

*O B J E C T I O N S Answer'd.*

**B**EFORE I proceed any farther, it will be necessary to answer two Objections, which may be rais'd against this Part of the *Chronology* of the *Sacred Scriptures*. The first is, that there could not be Men enough so soon after the Flood to build such a prodigious Tower, as the Tower of *Babel* was, according as it is describ'd in a former Chapter. And the Second is, that there could not be Men enough in the Time of *Abraham* to people so many Kingdoms, as were inhabited at that Time. In answer to these, it must be own'd, that if the Time of the Dispersion from *Babylon* had been plac'd at the Birth of *Peleg*, as most have plac'd it, the first Objection would have had a much greater Force; but it is very much abated, by placing the Time thirty Years later according to *Berosus*; neither can there be any Inconvenience in placing it forty Years after, as upon second Thoughts I have adventur'd to place it in these *Tables*. And as to the second Objection, if (as formerly) the Birth of *Abraham* was fix'd to the Time, when *Terah* was seventy Years old, it would have occasion'd much difficulty; but since according to the Opinion of all our late *Chronologers*, it is plac'd sixty Years after, when *Terah* was an hundred and thirty Years of Age, it is much more easy to give a satisfactory Answer.

2. The first Objection is, That there could not be Men enough so soon after the Flood to build so prodigious a Tower, as the Tower of *Babel* was. This Objection may be fully answer'd, First, By taking a moderate Computation of the Number of Men, which might have been employ'd therein. And Secondly, By proving from thence, that such a Number of Men was sufficient in the Space of forty Years, which is the Time assign'd, to build so great a Tower, as that which hath been describ'd.

3. The first Thing propos'd is to take a moderate Computation of the Number of Men, which might have been employ'd in the building of this Tower. For the better taking an Estimate thereof, we must suppose, that the Posterity of *Shem* tarry'd in their own Country near to their Father *Noah*, and that only the Posterity of *Ham* and *Japhet* came to *Babel*. Secondly, That they came thither in the hundred and first Year after the Flood, and were dispers'd from thence in the hundred and forty

first Year, so that they tarry'd there forty Years. Thus this second Dispersion will happen, when *Peleg* was forty Years of Age, and as the *Scripture* tells us (a) *in his days*, or whilst he liv'd. The Dispersion in this Year, will happen early enough to people the first Kingdoms, within the Time assign'd for it by the best *Chronologers*, and will also make the World so populous as to occasion a greater Necessity for such a Dispersion. Thirdly, We must consider, how many Men might have sprung from *Ham* and *Japhet*, and conclude them to be double the Number of the Children of *Shem*. Fourthly, It may well be suppos'd, that after the Blessing, which GOD (b) gave, and even repeated to *Noah* and his Sons to make it more certain, when he said unto them, *Be fruitful and multiply, and replenish the earth*, that they were more fruitful than at another Time, until the Earth was replenish'd. And therefore it may reasonably be suppos'd by a Moderate Computation, First, That after the Flood every Man might have a Child once in every Year, or Twins once in two Years, for the more speedy peopling of the World; so that in two Years Time there might be born a Male and a Female to each Man of a suitable Age, or of the Age of his Cotemporary mention'd in the *Scriptures* in the Line of *Shem*. This is but a moderate Computation, since it is possible, that they might have had Twins every Year, or have had Children much sooner. For the *Scriptures* speak positively of none, whose Names are mention'd in the Line from *Shem* to *Abraham*, that they were the first Born. And Secondly, That all these Patriarchs from the Time that they first had Children, had them in this Manner until after their Dispersion from *Babylon*. At that Time, there were none of them, whose Age we know, that had attain'd to half the Age of their Lives; and it is usual even in this Age of the World for either Sex to have Children until they attain to half the general Age of Mankind. And as the Space between the Flood and the Dispersion is suppos'd to be but an hundred and forty Years; so it is certain, that some Time after, when the Age of Man was shorten'd, that *Abraham* was born to *Terah*, when he was an hundred and thirty Years old. These Things being granted, it must be allow'd on the other Hand, that *Noah* had no Children after the Flood, he being then six hundred

(a) Gen. 10. 25. 1 Chron. 1. 19.

(b) Gen. 8. 16, 17, and Gen. 9. 1.



Years of Age, and that (c) *the whole earth was overspread by Shem, Ham and Japhet*. So that according to these Suppositions I have compos'd the twenty second Table; which shews, how many Males might be born to *Shem* in any second Year after the Flood. And I have also compos'd the twenty third Table from thence, to shew how many Males might be born either to *Shem*, or to both *Ham* and *Japhet*, or to all the three Sons of *Noah* in any second Year also. The Adding of all the Numbers together from the Top of the Table to any giv'n Year, will shew the Number of Males in any one Family, or in two, or in the whole World at that Time; and the Doubling of any Number, thus added together, shews the whole Number of Men and Women, which might probably be alive in any such Year, either from *Shem* alone, or in the Families both of *Ham* and *Japhet*, or of the whole World in any such giv'n Year. And now I suppose, that from the Time of the Coming to *Babylon* in the hundred and first Year after the Flood, to the Time of their Dispersion in the hundred and forty first Year, which was forty Years; an hundred and fifty Men might be employ'd every Day, one Day with another in the Building, as Masons upon the Walls, and that each of these might have twenty under Workmen employ'd in making of Brick and Mortar, and bringing it to them; there then remains only to be proved, that there would in such a Case, be also a sufficient Number of Men for the Building of the City, Manuring of the Ground,

Dressing of Provision, and other Business of this Nature. Now by multiplying the hundred and fifty Workmen on the Walls by 21, the Number of Persons and Attendants in each Year, the Total is 3150, which also multiply'd by 40, the Number of Years, produces the Summ of 126000. And it will appear, that so many Men employ'd in one Year, or a proportionable Number employ'd for forty Years, would build a much larger Tower than what is mention'd; and that so many might be thus employ'd, and that there would also be a sufficient Number remaining for other Uses.

4. For the Proof of this I have also compos'd the twenty fifth Table, to shew how many Men above twenty Years of Age might be living in each respective Year of the Forty. Thus for the hundred and second Year after the Flood, I compute how many Men were born in and before the Year 82 from *Ham* and *Japhet*, and by adding the Numbers together, I find them to be 189191, from which the Number of Workmen or the Sum of 126000 being subtracted, the Remainder is 63191 or about a third Part of the other Sum; so that beside the Number of Workmen propos'd, a third Part of the Men in the World might be employ'd for the other Uses abovemention'd, besides all the Women, who were alive in the same Place (and who are suppos'd to be equal to the Number of Men) and all other Persons under twenty Years of Age.

(c) Gen. 9. 19, and Gen. 10. 32.



TABLE the Twenty Second.				
Year of the World.	Year after the Flood.	Family of Shem.		
1659	2	1	Arphaxad born. One Male born to Shem once in two Years.	
1661	4	1		
1663	6	1		
1665	8	1		
1667	10	1		
1669	12	1		
1671	14	1		
1673	16	1		
1675	18	1		
1677	20	1		
1679	22	1		
1681	24	1		
1683	26	1		
1685	28	1		
1687	30	1		
1689	32	1		
1691	34	1		
1693	36	2	Salah born, and the Children of Shem have Children in the following Years at the same Age.	
1695	38	2		
1697	40	3		
1699	42	4		
1701	44	5		
1703	46	6		
1705	48	7		
1707	50	8		
1709	52	9	Children of Salah	Total of both
1711	54	10		
1713	56	11		
1715	58	12		
1717	60	13		
1719	62	14		
1721	64	15		
1723	66	16		
1725	68	18	Eber born, and the Children of Salah have Children in the following Years at the same Age.	19
1727	70	21		23
1729	72	25		28
1731	74	30		34
1733	76	36		41
1735	78	43		49
1737	80	51		58
1739	82	60		68
1741	84	70		79
1743	86	81		91
1745	88	93		104
1747	90	106		118
1749	92	120		133
1751	94	135		149
1753	96	151		166
1755	98	167		183
1757	100	183		200
1757	100	200	Families united.	
1759	102	219	Peleg born, and the Children of Salah have Children in the following Years at the same Age.	220
1761	104	242		244
1763	106	270		273
1765	108	304		308
1767	110	345		350
1769	112	394		400
1771	114	452		459
1773	116	520		528
1775	118	599		608
1777	120	690		700
1779	122	794		805
1781	124	912		924
1783	126	1045		1058
1785	128	1194		1208
1787	130	1360		1375
1787	130	1375	Families united.	
1789	132	1595	Ren born, and the Children of Peleg have Children in the following Years at the same age.	1596
1791	134	1849		1851
1793	136	2122		2125
1795	138	2430		2434
1797	140	2780		2785

TABLE the Twenty Third.				
Year of the World.	Year after the Flood.	Males from Shem.	Males from Ham and Japh.	Males from Noah.
1655	(a) 2	1	2	3
1661	4	1	2	3
1663	6	1	2	3
1665	8	1	2	3
1667	10	1	2	3
1669	12	1	2	3
1671	14	1	2	3
1673	16	1	2	3
1675	18	1	2	3
1677	20	1	2	3
1679	22	1	2	3
1681	24	1	2	3
1683	26	1	2	3
1685	28	1	2	3
1687	30	1	2	3
1689	32	1	2	3
1691	34	1	2	3
1693	36	1	2	3
1695	(b) 38	2	4	6
1697	40	3	6	9
1699	42	4	8	12
1701	44	5	10	15
1703	46	6	12	18
1705	48	7	14	21
1707	50	8	16	24
1709	52	9	18	27
1711	54	10	20	30
1713	56	11	22	33
1715	58	12	24	36
1717	60	13	26	39
1719	62	14	28	42
1721	64	15	30	45
1723	66	16	32	48
1725	(c) 68	18	36	54
1727	70	23	46	69
1729	72	28	56	84
1731	74	34	68	102
1733	76	41	82	123
1735	78	49	98	147
1737	80	58	116	174
1739	82	68	136	204
1741	84	79	158	237
1743	86	91	182	273
1745	88	104	208	312
1747	90	118	236	354
1749	92	133	266	399
1751	94	149	298	447
1753	96	166	332	498
1755	98	183	366	549
1757	100	200	400	600
1759	(d) 102	220	440	660
1761	104	244	488	732
1763	106	273	546	819
1765	108	308	616	924
1767	110	350	700	1050
1769	112	400	800	1200
1771	114	459	918	1377
1773	116	528	1056	1584
1775	118	608	1216	1824
1777	120	700	1400	2100
1679	122	805	1610	2415
1781	124	924	1848	2772
1783	126	1058	2116	3174
1785	128	1208	2416	3624
1787	130	1375	2750	4125
1787	130	1375	2750	4125
1789	132	1596	3192	4788
1791	134	1851	3702	5553
1793	136	2125	4250	6375
1795	138	2438	4876	7314
1797	140	2785	5570	8355

T A B L E the Twenty Fourth.		
Year of the World.	Year after the Flood.	Number of Men 20 Years old from Ham and Japhet.
1759	102	948
1760	103	1027
1761	104	1106
1762	105	1197
1763	106	1288
1764	107	1392
1765	108	1496
1766	109	1614
1767	110	1732
1768	111	1865
1769	112	1998
1770	113	2147
1771	114	2296
1872	115	2462
1773	116	2628
1774	117	2811
1775	118	2994
1776	119	3214
1777	120	3334
1778	121	3578
1779	122	3922
1780	123	4192
1781	124	4368
1783	125	4775
1783	126	5082
1784	127	5442
1785	128	5782
1786	129	6182
1787	130	6582
1788	131	6982
1789	132	8980
1790	133	11127
1791	134	13423
1792	135	15585
1793	136	18513
1794	137	21324
1795	138	24318
1796	139	27532
1797	140	30866
1798	141	34444
Totals		292451

(a) (b) (c) (d) See the respective Years in Table the Twenty Second.



5. The next Particular propos'd is to shew, that an hundred and fifty Masons well tended, are sufficient to build such a Tower, as the Tower of *Babylon* was, in the Space of forty Years. For the Proof of this it may reasonably be suppos'd, that as the Age, which Men liv'd in those Days, was much longer than it is now; so the Men at that Time were much larger and stronger than they are now, and consequently that they could be able to do much more Work in a Day, than they can do now. But I shall wave this Supposition, and look upon such who liv'd then, only as equal in Strength and Stature with the Men of this Age. Now it is generally agreed, that an able Bricklayer, well tended, can build a Rod of Brick Wall in four Days, which is a square Piece of sixteen Feet and a half broad, and thirteen Inches and an half thick, and contains in the Whole 306 cubical Feet, which being divided by 4, or the Number of Days, the Remainder is seventy six Feet and an half, or the Work which a Bricklayer can do in a Day. And tho' a Workman can fill the Middle of a Wall, which was generally the Case of the Tower of *Babylon*, twice as fast as he can take Care of the two Outfides, as in our common Buildings; yet I shall crave no Allowance upon that Account, but leave it to answer for any Extraordinaries, which can be thought of. I also suppose, that they observ'd one Day in each Week, as a Sabbath, or a Day of Rest; so that they had 313 Days for Labour in every Year, and 12527 working Days in the whole forty Years, including seven Days for Leap Years. If then one Brick-layer can finish 76 Feet of Work in one Day, it appears by Multiplication, that he can finish 952052 Feet of Work in forty Years, or in 12527 Days, and consequently that an hundred and fifty Workmen could finish 142807800 square Feet of Building in forty Years, which is more than the Sum propos'd at the End of the twenty first *Table*. And tho' this shews, that the Tower of *Babylon* might have been built, and the People dispers'd from thence in the 141st Year after the Flood, as it is plac'd in these *Tables*; yet it was absolutely impossible, that it could have been finish'd in the Year 101, and the People be dispers'd from thence at the Birth of *Peleg*, as it is generally suppos'd; since at that Time there were in the last Year but 810 Men in all, above twenty Years of Age, to complete it; and if we may suppose that they were forty Years in building it, they could not probably have more than six and forty Men of all Sorts above twenty Years of Age to begin upon it.

6. The Manner of composing the twenty second *Table* is thus. First, Make a Column of every second Year, from the Birth of *Arphaxad*, *Anno Mundi* 1659, to the Dispersion from *Babylon*, *Anno* 1799. Then supposing one Son to be born to *Shem* only in every other Year; opposite to the respective Years until the Birth of *Salah*, *Anno Mundi* 1694;

place the Figure 1. Then in the Year 1695 a Son is born to *Shem*, and another to *Arphaxad* his eldest Son, so that there are two born that Year. In the Year 1697, a Son is born to *Shem*, and two more to two of his eldest Sons, so that they increase until the Birth of *Eber* in this Proportion. *Eber* being born in the Year of the World 1724, when *Salah* was thirty Years old, and finding opposite to the Year 1723, that sixteen only were born, whilst the Number did hitherto only increase by Unites (the *Patriarchs* now having Children at thirty Years of Age) from the Year 1725 I shall subtract thirty, and the Remainder is 1695, in which Year two Males were born, which added to 16 make 18 the Number born in that Year from the Stock of *Arphaxad* and *Salah*, as in the third Column. Then from 1727 I subtract 30, and the Remainder is 1697, in which Year three Males were born, which added to 18 makes 21, the Number born in that Year to the two Families. And so I proceed to the Birth of *Peleg*, except that for the Years 1755, 1757 and 1759 I only add 16, as I did for the Year before. *Eber* being born *Anno* 1724, and the Children of *Salah* having Children in the following Years at the same Age, I take another Column, viz. Col. 4, as before for these Children, so that opposite to 1725, there is 18 for the Branches of the two Families, and one for those of the third, which two Sums being added together, give the full Number for the respective Years, as in Col. 5; so that the full Number added together for the Year 1757 is 200, and after that these three Branches are carried on as united, Col. 3. In the Year 1758, *Peleg* is born, so that a fourth Branch begins, when the Posterity of *Eber* had also Children at 34 Years of Age; so that from 1759 I subtract 34, and the Remainder is 1725, when there was an Increase of 19, which added to 200 is 219. Thus also 23 added to 219, the Total is 242 for the Year 1761 in the same Manner, and then the third Column until the Birth of *Ren* will stand as in the same *Table*, and the fourth Branch or the Posterity of *Peleg* as in Col. 4. added to the Sum total, gives the Number of the respective Years for the Family of *Shem* in the same Method to the End of the *Table*; which being remov'd into the twenty third *Table*, and being doubl'd, gives the Number of Men born to *Ham* and *Japhet*, or multiply'd by 3, as in another Column. gives the Number of Males from *Noah* in the respective Years, until their Dispersion from *Babylon*.

7. The Manner of composing the twenty fourth *Table* is thus. To find the Number of Men alive above twenty Years of Age after the Flood, I subtract 20 from 102 the first Year mention'd in the *Table*, and the Remainder is 82, and adding all those together, who were born after the Flood in the Families of *Ham* and *Japhet* until the Year 82 inclusively, I find the Number to be 948, with which

I begin



I begin the third *Column*. The Numbers, which increas'd in the Family of *Shem* in the two following Years, *viz.* 83 and 84, or the Numbers increasing in both the Families of *Ham* and *Japhet* in one Year, I find to be 79, which added to 948 is 1027, for the Year after the *Flood* 103, and added to 1027 is 1106 for the Year 104. The Number increasing in the Family of *Shem* in the two following Years, *viz.* 85 and 86 is 91, which added to 1106 is 1197 for the Year 105, and added again to 1197 is 1288 for the Year 106, and so to the End.

9. The other Objection is, That there could not be Men enough in the Time of *Abraham* to people so many Kingdoms, as were inhabited at that Time. But this Objection may be much more easily answer'd; and for the clearing of this Difficulty I shall only suppose, that after the Dispersion from *Babylon* every Man might have a Child only once in two Years; at the Age when their Contemporaries had Children, as they are recorded in the *Scripture*; so that in four Years Space of Time there might be born only a Male and a Female to each Father in a Family, and that they continu'd to have Children in this Manner, until they attain'd to half the Age of their Contemporaries, as they are mention'd in the *Scriptures*. If this is granted, it may on the other Hand be allow'd, First, That *Noah* had no Children after the *Flood*, being then six hundred Years old, and that the whole World was replenish'd by *Shem*, *Ham* and *Japhet*. Secondly, That when one Patriarch left off from having Children, all his Predecessors left off also from having any. Thirdly, That when any Patriarch left off from having Children, all the Rest of that Generation shall be omitted, which might have been born before the Birth of the next Patriarch recorded in *Scripture*. And thus because *Peleg* might have no more Children after the Year of the World 1877, being then attain'd to half his Age, I suppose, that not only *Shem* and *Arphaxad*, but that also *Salah* and *Eber* had no Children after that Year, together with their Contemporaries, tho' they had not attain'd to half their Age 'til afterward. And I also omit all such Children, which might be born in that Generation, until the Birth of *Reu*. Thus also when *Nahor* arriv'd to half his Age, I suppose that *Serug* also had no Children afterward, tho' he was not then attain'd to half the Age of his Life. And I also omit all such Children, which might afterward be born 'til the Birth of *Terah*. Fourthly, That no Computation of Birth shall be allowed after the Year of *Abraham's* Life; tho' he was above seventy four Years old, when he enter'd into *Canaan*, and it is possible that the World might be above twenty Times as populous at that Time;

as at his Birth. Fifthly, That such a Number of Men in those Ages might die without the aforesaid Number of Children, as might be allow'd to strike off all the antecedent Generations, and only leave such a Number alive, as may be suppos'd to be born within the Years, at the End of which *Abraham* was born. And Lastly, that after this Computation and all these Allowances, all the Figures, except the first toward the right Hand, shall be reduced to *Ciphers*; that so the Remainder may be only a round Number.

10. And now, if notwithstanding all these Concessions, it will appear, that there might be a sufficient Number of Men born to *Shem*, which might people all *Asia*; we may as reasonably conclude, that a sufficient Number might be born to *Ham* and *Japhet*, which might have also peopl'd all *Africa* and *Europe*. Now the Number of Men from *Shem*, for the Peopling of *Asia* will be an hundred Millions, and of Women as many more. For the Proof whereof I have compos'd the twenty fifth *Table*, in the same Method as the twenty fourth *Table* was compos'd, which demonstrates the Possibility hereof beyond all Contradiction.

11. However, we need not crave so large a Number, since it is more than probable, that none of the Posterity of *Japhet* were dispers'd into *Europe* at that Time, but only situated in *Asia* the less from the Mountain of *Amanus* northward, and westward to the *Euxine* Sea, and that the Posterity of *Ham* had only peopl'd *Canaan* and *Egypt*, or perhaps the *Lubims* or *Lybians* had spread themselves into some Part of *Ethiopia*. Besides, when they first peopl'd the Country, a few Men took up a great Tract of Ground. At their first Division they were scatter'd into smaller Bodies, and so they planted themselves at a considerable Distance one from another, to prevent (d) the Increasing of the Beasts of the Earth upon them. These small Parcels had one Governour, who in *Edom* seems to be call'd a (e) Duke, and in *Canaan* a (f) King, and thus they had no less than one and thirty in that little Country; who, as they increas'd, did spread farther and farther into the adjacent Lands, until they had replenish'd them all. Thus *Canaan* was but thinly peopl'd, when *Abraham* came to dwell there. And tho' those, who call'd themselves *Canaanites* and *Perizzites*, thereby to be distinguish'd from the settl'd Inhabitants, were return'd from the Wars of *Egypt*; yet there was no Scruple to admit of more among them, when *Abraham* came thither. And tho' the fruitful Countries might be more full of People than others, as (g) in the Case of *Abraham* and *Lot*, when they parted asunder; yet other Countries were more desolate of Inhabitants; insomuch that long after that in *Jacob's* Time

(d) Deut. 7. 22.

(e) Gen. 36. 15. to the End.

(f) Jos. 12. 9. to the End.

(g) Gen. 13. 5. to 13.



T A B L E the Twenty Fifth.

Year of the World.	Year after the Flood.	Families of Shem united as before.	Single Fam.		Total of Males from Shem born in these Years.	Total of Males in all the World born in these Years.
1797	140	2780	5	(f) The Children of Peleg have Children.	2785	8655
1811	144	3180	7		3187	9561
1805	148	4167	9		4176	12538
1809	152	5475	11		5486	16458
1813	156	7204	13		7217	21651
1817	160	9470	15		9485	28455
1817	160	9485		Families united.	9485	28455
1821	164	12456	1	Serug born, and the Children of Resu have	12462	37386
1825	168	14890	2	Children in the following Years at the	14892	44676
1829	172	17675	3	same Age.	17678	53034
1833	176	20862	4		20866	62598
1837	180	25038	5		25034	75129
1841	184	30524	6		30530	91590
1845	188	37741	7		37748	113244
1849	192	47226	8		47243	141602
1849	192	47234		Families united.	47234	141602
1853	196	59688	1	Nahor born, and the Children of Serug	59689	179067
1857	200	74580	2	have Children.	74582	224746
1861	204	92258	3	Shem at half his Age.	92261	276783
		18		Subtract (a) and to (b) exclusive, as	18	
				Table 23.		
1861	204	92240	3		92243	276729
1865	208	113124	4		113128	339384
1869	212	138167	5		138172	414516
1873	216	168697	6		168703	506109
1877	220	206445	7	Peleg at half Age.	206452	619356
				Subtract from (b) inclusive to (c) exclu-		
				sive Table 23.		
		11228		Subtract.	11228	
1877	220	195217		Remainder.	195224	585672
1877	220	195224		Families united.	195224	585672
1877	220	195224		(g) Terah born and the Children of Nahor	195224	585672
1881	224	242458	1	have Children.	242459	727377
1885	228	302146	2		302148	906444
1889	232	376726	3		376729	1130187
1893	236	468966	4		468970	1406910
1897	240	582090	5		582095	1746285
1901	244	720267	6		720273	2166819
1905	248	888964	7	(h) Terah 30 Years old.	888971	2666913
1905	248	888971		Families united.	888971	2666913
1909	252	108488		Resu at half his Age.	108488	3252564
		10791		Subtract from (e) inclusive to (f) exclu-	10791	3220191
				sive.		3805863
1909	25	1073397			1073397	4533240
1913	256	1268621			1268621	5439684
1917	260					
1921	264	1511080			1511080	
1925	268	1813228		Nahor at half his Age.	1813228	
				Subtract from (f) inclusive to (g) exclu-		
				sive.	1201719	
1925	268	611509			611509	1834527
1929	272	1193604			1193604	3580812
1933	276	1913877			1913877	5741631
1937	280	2802848			2802848	8408544
1941	284	3876245			3876245	11638735
1945	288	5144866			5144866	15434598
1949	292	6655946			6655946	19967838
1953	296	6717455			6717455	20152365
1957	300	6778064			6778064	20334192
1961	304	7971668			7971668	23915004
1965	308	9885545			9885545	29656635
1969	312	1268393			1268393	38065179
1973	316	16564638			16564638	49693914
1977	320	21709504			21709504	65128512
1981	324	28365450		Terah at half his Age.	28365450	85096350
		3776869		Subtract from (g) to (h) inclusive of	3776869	
				both.		
1981	324	24588581			24588581	83665743
1985	328	31036036			31036036	93108108
1989	332	38084100			38084100	114252300
1993	336	46055768			46055768	138167304
1997	340	55941313			55941313	166923939
2001	344	68629706			68629706	205889118
2005	348	85194344			85194344	255573032
2009	352	106903848		Abraham born.	106903848	320711544



(who was *(b)* increased exceedingly, and had much cattle, and maid servants, and camels, and asses) Hamor and Shechem told the Hivites *(i)* that the land was large enough for them all. And therefore it is the less to be wonder'd at, that *(k)* when Abraham and Lot came into Canaan, tho' they had flocks, and herds, and tents, that the land was not able to bear them, that they might dwell together; yet they found no such Difficulty, as soon as they were separated to settle in any Part thereof with the Rest of the Inhabitants.

12. As therefore it appears by a moderate Computation, that there might be in the World three hundred Millions of Men, when Abraham was born; so we may more readily grant them to be as many, at the Distance of seventy four Years after. And also for the Supplying of all these with Corn, Flesh, and other Provisions both for Meat and Drink, and also with Materials to make Cloaths, we may well allow as large a Tract of Land in Asia, as can be suppos'd to be habitable in that Time, considering what Abatements must be made for Rivers, Woods, Mountains, marshy Grounds, and large Deserts in that Country, especially since all the Inhabitants were confin'd in the north temperate Zone.

13. But tho' the World might possibly have been fully peopl'd in a less Run of Time; yet I cannot but add the Opinion of *(l)* an Historian of our own Nation, who saith, That it is not advicable to take away any Part of the three hundred and fifty two Years, allotted for the Time between the Flood and the Birth of Abraham, as many have formerly done, who made his Father Terah to be but seventy

Years old at his Birth. For (saith he) If we advisedly consider the State and Countenance of the World, such as it was in Abraham's Time, or before Abraham was born, we shall find, that it was very ill done of any Man, by following an Opinion without the Guide of Reason, to pare the Times over deeply between Abraham and the Flood, because in cutting them too near the Quick, the Reputation of the whole Story might perchance bleed thereby, were not the Testimony of the Scriptures so supream, as that no Objection can approach it; and that we did but follow this Precept of St. Augustin, That wheresoever any one Place of the Scriptures may be conceiv'd disagreeing to the whole, the same is misunderstood by Ignorance or Misinterpretation. For in Abraham's Time all the then known Parts of the World were peopl'd, and all Regions and Countries had their Kings. Egypt had many magnificent Cities, and so had Palestina, and all the bordering Countries; yea, all that Part of the World besides, as far as India; and those not built with Sticks, but with hewn Stones, and defended with Walls and Rampiers, which Magnificence needed a Parent of more Antiquity, than those, which other Men have suppos'd. And therefore where the Scriptures are plainest and best agreeing with Reason and Nature, to what End should we labour to beget Doubts and Scruples, or draw all things into Wonders and Marvels, giving also Strength thereby to common Cavillers, and to those Men's apostish Brains, who only bend their Wits to find out Impossibilities and Monsters in the Story of the World and of Mankind.

## CHAP. VI.

### *The* HISTORY of the WORLD.

**W**HEN the Ark was built in the Plains of Cyparissos, and made fit for Swimming, and for the containing in it all the several Sorts of Animals with proper Food for them all, according to the Directions which GOD had given to Noah; then *(a)* GOD commanded him to enter into the Ark with his Wife, his

three Sons and their Wives, being *(b)* eight in all, and to take of all common Ani-

Sunday Nov. 21:  
Anno Mundi  
1657.

mals only two of a Sort, viz the Male and the Female, but of such Beasts as were fit for Sacrifice he was allow'd to take a greater number, even Seven *(c)* Pair or Couples, who went

*(b)* Gen. 30. 43. *(i)* Gen. 34. 21. *(k)* Gen. 13. 5. 6. *(l)* Sir Walter Raleigh's History of the World, Part 1. Book 2. Chap. 1. Sect. 7. This Sentence is quoted and approv'd of by the learned Bishop Stillingfleet in his Origines Sacrae, Book 3. Chap. 4. Sect. 9. On which Occasion he saith, That he cannot but subscribe to the Judgment of this judicious and excellent Historian, whose Words deserve Consideration:

*(a)* Gen. 7. 1 to 16. *(b)* 2 Pet. 2. 5. The Arabians tell us, that their Language was spok'n by Adam before the Fall, and then alter'd into the Syriac, but restor'd again upon his Repentance. That after some time it degenerated again into the same Language; but that it was preserv'd by one Jorham, who with seventy nine more were in the Ark with Noah, and so propagated it among his Posterity, and that this was the Reason, that the World was Peopl'd so soon after the Flood. But whatever they fancy, which is inconsistent with the Scriptures, must be reject'd, as Fables of their own Devising. Pocock. Orat. Praefat. in Carmen Tograi, et Specimen Hist. Arab. pag. 38. &c. *(c)* Gen. 7. 2.

in



in accordingly (*d*) two and two into the Ark. And as there is no Doubt, but the Difference of clean and unclean Beasts with respect to Sacrifices was known and observ'd before the Law of *Moses* and before the Flood; so we have no Cause to question, but the same were reputed clean before the Law, which were declar'd to be so in the Law of *Moses*. So that the Number of Creatures, which went into the Ark by Sevens, were but small, and their Provision being proportionable could take up but little room. For by the Law of *Moses* only Beeves, and Sheep, and Goats among the Beasts, and Turtle-Doves and Pigeons among the Fowls were allow'd for Sacrifice. The Reason of this Number being enlarg'd seems to be, that they might have a sufficient Number for Sacrifice, when they came out of the Ark, and if need was, for other provision in case of Necessity, at least for Food after the Flood, when GOD enlarg'd their former Grant, and it could not be expected, that immediately after such a Flood, and during the following Winter, when they came out of the Ark, they could meet with any Herbs or Fruit for their present Subsistence. It is probable, That the taking in of Provisions had employ'd them for some time before, and that *Noah* spent a whole Week in bringing the Animals into the Ark, and placing them in the several Receptracles, which he had provided for them, and then he kept the next Day, being

Sunday Nov. 28.  
Anno Mundi  
1657.

the usual *Sabbath*, as Holy to the LORD. On this Day, or more probably on the Day following, the Flood began; so that (\*) the Rain continu'd without the least Intermision for the Space of Forty Days and Forty Nights: During this time it is said, that (*f*) the LORD shut in *Noah* and his Family. He clos'd the Door, which was under the Water, so fast, that not the least Drop could enter thereby, tho' it was not pitch'd like the rest of the Ark. But beside the Rain, the (*g*) fountains of the great deep were brok'n up, there came violent Inundations of Water, not from every Sea or River, but from the large Oceans, particularly the *Mediterranean* on the West side and the *Arabian* Gulf from the South, which being joyn'd with a South West Wind, such as usually brings violent Rains, did in a little Time overflow the Land, and bear up the Ark, so that it went, until it came over the *Caspian* Sea; and tho' (*h*) the Rain was upon the Earth only

Thursday Jan. 6.  
Anno Mundi  
1658.

for the Space of Forty Days and Forty Nights; yet it was (*i*) an hundred and ten Days more, an hundred and fifty Days in all, before there was a visible Abatement of the Waters, which was first perceiv'd

at that Time by the Resting of the Ark upon (*k*) that part of the Mountains of *Ararat* which lay (*l*) Eastward from *Babylon*. In its first course, which was Northwest, from *Cyparission*, it (*m*) went at the Rate of  $15\frac{1}{2}$  Miles in a Day, because the Inundations from both Oceans took it up, when they were in their greatest Force. In its last course, which was South, and occasion'd by (*n*) the North Wind, it went (*o*) only at the Rate of  $3\frac{1}{2}$  Miles in a Day, because the Retreat of the Waters within the Earth in the same Channels through which it came out before, was at so great a Distance, that it could not greatly or suddenly affect the Ark.

Wednesday  
April. 27.  
Anno  
Mundi  
1658.

2. Here we may conjecture, that there had been no Inundations of Water from the *Caspian* Sea, nor consequently from the *Euxine*, or the Heads of any other Rivers or smaller Streams. If the Waters had came out from any of these, there is no Reason to doubt, but they would have return'd again the same way, and then the Indraught of the *Caspian* Sea, would have prevented the Ark from going thence; and it would have been impossible for it to have landed Eastward of the City of *Babylon*. And accordingly it is remarkable, that *Moses* doth not tell us, that the Fountains of the smaller Seas or Rivers were brok'n up; but only (*p*) that the Fountains of the great Deep were broken up, which is so minute a Circumstance, that no one could have hit upon at that Time, but an Author inspir'd by him, who knew the Passages of all the Subterraneous Waters, and could alter or order their Courses, according as he in his Wisdom should think most convenient.

3. On Monday the eleventh day of July, when the days were at the longest, and just before the Entrance of the Sun into the Tropical Sign of *Cancer*, (*q*) the tops of the mountains were seen. It is probable, that *Noah* had spent the day before, being their Sabbath, with his Family in all the Acts of Religious Devotion, and particularly in Praying to GOD to shew them some visible Token of his Favour; and if so, then GOD was pleas'd to give on the Day following a visible Demonstration that he had heard their Prayers.

4. At (*r*) the end of forty Days, which happen'd to be on Saturday the twentieth Day of August, in the same Year, *Noah* sent out a Raven to make a discovery, whether the Earth was dry or not. For if it was, then the Smell of the Dead Carcases would entice it to fly away to a greater Distance: But this Raven spent his Time (*s*) in going forth and returning. And

(*d*) Gen. 7. 9. That Seven Pair of clean Beasts, and not Seven in all, went in with *Noah* into the Ark seems to be more evident from the Hebrew Expression, Gen. 7. 2. Seven, Seven, the Male and his Female, which is very different from that which follows of the Beasts not clean, which were to be tak'n by two, and also from Verse 9 and 16 where the clean Beasts are said to have gone in two and two, that is, by Pairs and Couples. (\*) Gen. 7. 4, 12, 17. (*f*) Gen. 7. 16. (*g*) Gen. 7. 11, and Gen. 8. 2. (*h*) Gen. 7. 12. (*i*) Gen. 7. 24, and Gen. 8. 3, 4. (*k*) Gen. 8. 4. (*l*) Gen. 11. 2. (*m*) See Book 1. Chap. 9. Page 110. (*n*) Prov. 25. 23. (*o*) See Book 1. as before. (*p*) Gen. 7. 11. (*q*) Gen. 8. 5. (*r*) Gen. 8. 6, 7. (*s*) Thus it is in the Hebrew Text.



thus after many Flights finding nothing but Water, it still betook itself to the Ark; either entering into it or sitting upon it, 'till at last the Waters being dried up, (t) the *Jews* tell us, that the Raven found a Carcass of a Man upon a Mountain, and so would return no more. The Design of this Action on a *Saturday* was probably, that *Noah* might the better know how to suit the Devotions of the following Day, being a Sabbath, to his present Condition, either by Praying to GOD to shew some farther Token of his loving Kindness, or by Praising of him for the Tokens, which he had already shewn them.

5. At the end of seven Days, or on the next *Saturday*, *Noah* (u) sent forth a Dove, as a proper Creature to make farther Discoveries, being of a strong Flight, loving to Feed upon the Ground, and pick up Seeds, and constantly returning to it's Rest from the remotest Places. But the Dove was then forc'd to return without any good Token; for tho' the Tops of the Mountains were seen, yet they were either so muddy, that the Dove could not tread upon them, or else they were so far off, that he could not easily reach them. And this must oblige *Noah* to spend the following Day in Praying for farther Mercies.

6. And (x) he stayed yet other seven days, and again he sent the dove out of the ark. This was on *Saturday* the third Day of *September*. And the Dove seems to be sent out again at this Time, that so *Noah* might the better know how to perform the sacred Offices of the following Day. Accordingly the Dove return'd in the Evening, with an *Olive-Leaf*, or rather (y) a Branch pluckt off from the Tree, in her Mouth, which was the more easily cropt off, because it was now Summer Time, which brought forth new Shoots out of the Trees that were young and tender, especially after so great an Inundation. And thus *Noah* knew; that the Waters had left the lower Grounds, but that the Earth remain'd very chill and cold; that the Dove could not stay there without a very apparent Inconveniency. And thus as *Noah* had great Occasion to praise the name of GOD for the fresh Assurances of his Mercies; so he could not but spend a Part of the following Day in Praying for the Continuance of them. And as the Country of (z) *Assyria*, which lay between the *Tigris* and *Euphrates* was Famous for Olive-Trees, whose Fruit yielded great store of Oyl; so we may conclude, that the fruitful Plains of *Babylon*, where those Rivers meet, might abound with the same; which makes it the more probable, that the Ark did land not far from those parts of the World, at least not in the barren Mountains, where some have plac'd it.

7. After this *Noah* stay'd yet other seven Days, which was 'till *Saturday* the tenth Day of *September*, when (a) he sent out the dove, which return'd not again unto him any more. There was neither Food wanting for it to eat, nor a Nest, wherein it might repose itself. So that by this *Noah* understood, that the Earth was not only dry and fit to be inhabited; but also that it was not utterly ruin'd by the Flood, and would afford Food for all Creatures.

8. *Noah* having thus every Week receiv'd fresh Assurances of GOD's Favours, and the Dove returning no more, by which he might make fresh Experiments, he resolves to be an Eye Witness himself of the State of the new World. Accordingly he (b) pitches upon the first Day of the new Year for this purpose, and having observ'd the new Moon the Evening before, he on the next Day, being *Sunday* or their Sabbath, removes the Covering of the Ark, or a few Skins which were plac'd there, and might easily be tak'n away, and so he goes up to the Top of the Roof, where he might view round him at a greater Distance, when he beheld the Earth quite freed from Water, but yet so soft and muddy, that it was not fit to be inhabited. This happen'd to be on the second Day of *October*, and eleven Days before the Sun came to the Equinoctial Point of *Libra*. Thus *Noah* had a comfortable prospect of his future Rest in the new World, on the same Day of the Week, in which GOD rested from all his Works of Creation, and in which CHRIST JESUS by his Resurrection from the Dead hath open'd a Way for us into the new *Jerusalem*, or the Kingdom of Heaven. And therefore *Noah* might commemorate each of these Mercies at the same Time, which might give him Occasion to be more particular in his publick Thanksgivings to Almighty GOD.

9. But tho' *Noah* might afterward find that the Earth was fit to be inhabited; yet he waited for GOD's Order to go out of the Ark, as he had it for his Ent'ring into it, and therefore (c) on a remarkable Day, being the Antediluvian Sabbath, or *Sunday Nov. 27*. GOD, who appear'd to his Servants on this particular Day of the Week, did on this Day command *Noah* to go out of the Ark, with all the living Creatures that were therein. And as he spent six Days in bringing them into the Ark; so he spent six Days more in bringing them out; and when these Days of Labour were ended, then the set Day for Rest and the publick Worship of GOD return'd in it's usual Course.

10. Accordingly on *Sunday Dec. 4*. (x) *Noah* builds an Altar to the LORD, which might easily be done, because it consisted only of a few unpolish'd Stones, and took of every clean Beast and every clean Fowl, and offer'd

(t) Rabbi Eliezer. Pirke. Chap. 23.  
(z) 2 Kings 18. 32.  
Gen. 8. 20.

(u) Gen. 8. 8.

(x) Gen. 8. 10.

(y) Gen. 8. 11.

(a) Gen. 9. 12. Gen. 8. 13.

(b) Gen. 8. 14.

(c) Gen. 8. 15, 16.



thereon burnt Offerings, thereby giving Thanks to GOD for his Deliverance from the Flood, and endeavouring to turn away his Wrath so justly conceiv'd against the Sin of fall'n Man. And thus he restor'd the ancient Rites of Divine Service, and gave an Example for his Sons and their Posterity to follow the same, until the Will of GOD was more clearly reveal'd in the *Mosaic Law*. This (d) his Offering proceeding from a thankful Heart was as acceptable to GOD, as sweet Odours are to us. Accordingly GOD ceas'd from his Anger, and was appeas'd. And he determin'd or resolv'd within himself, that he would not again curse the Ground after this manner with a Deluge. And as long as the Earth remain'd, there should not be such a Year as this last had been; in which there was neither Sowing, nor Reaping, nor any Distinction of Seasons, and the Heavens were so cover'd with thick Clouds, which fell in dismal Floods till the Rain was over, that it need'd a nice Observation to distinguish between the Day and the Night.

11. And now upon this day the Divine Majesty (e) appears to *Noah* and his Sons, to assure them of his Favour and Protection, and to renew the Blessing bestow'd upon *Adam*, when Mankind was again reduc'd to so small a number, commanding them to increase and multiply, confirming to them the Dominion, which was giv'n at first to *Adam* over all the Creatures, enlarging their Grant concerning Food, that they might eat of the living Creatures, whereas before the Flood they were confin'd to Fruit, Herbs and Roots, only with this Limitation, that they should not eat the Flesh with the Blood thereof, thereby cautioning them against the idolatrous Customs of some People in the old World, who eat the Flesh, whilst it was yet warm from the Beast, out of whose Body it was cut, thereby the better preparing them to submit to that Law, in which the Blood was afterward reserv'd for the Expiation of Sin, and thereby making them more fearful of Shedding the Blood one of another, when it was not lawful to taste so much as the Blood of a Beast. Upon this GOD also forbids Murder, as directly contrary to the Command, which he had giv'n them to increase and multiply, and tells them, that the very Beast should die, who kill'd a Man, to make the Owners more careful to prevent any such Mischief, and therefore much more shou'd every Man, who was a Murderer, be liable to Death. And tho' GOD had formerly interpos'd in the Case of *Cain* the first Murderer, whom he banish'd, but suffer'd no one to kill him; yet now he having constituted Judges, and giv'n

them Authority to call every Man to an Account for Murder, or other great Offences, such as Idolatry, Adultery, Theft or the like, and punish them either with Death, or other Penalties, which were proportion'd to the nature of their Crimes, and might be sufficient to deter others from being guilty of the like, he tells (f) them, that he shall leave those matters to their Determination, and shall not interpose any more in the same manner to screen Offenders from suffering the Punishment, which they shall deserve.

12. The *Jews* very frequently tell us of seven particular Commands, which they think might be given at this Time, and which they call *The Seven Precepts of the Sons of Noah*, some of which have been expressly mention'd, and the rest are taken from the Practice and Apology of *Job*. The first was (g) concerning *Strange Worship*, that they shou'd not give divine Honour to Idols, or the Gods of the Heathen. The second was (h) concerning *Blessing*, or *Worshipping*, that they should not Blaspheme the Name of GOD. The third was (i) concerning *Shedding of Blood*, forbidding all Sorts of Murder. The fourth was (k) concerning *the Disclosing of Uncleanneſs*, against Filthiness and Adultery, unlawful Marriages, and incestuous Mixtures. The fifth was (l) concerning *Theft*, and Rapine, the Invading another Man's Right and Property, the Violation of Bargains and Compacts, the Falsifying a Man's Word or Promise, and the Deceiving of another by Fraud, Lying or any evil Arts. The sixth was (m) concerning *Judgments*, or the Administration of Justice, that Judges and Magistrates should be appointed in every Place for the Order and Government of civil Societies, the Determination of Causes, and Executing Justice between Man and Man. And the last was (n) concerning *the Members of any living Creature*, that is, as GOD expresseth it in the Precept to *Noah*, they might not eat the blood or flesh with the life thereof. And tho' we cannot so far concur with the *Jews*, as to affirm, that these Precepts were by any solemn and external Promulgation deliver'd to the *Antediluvian Patriarchs*; yet it is plain, that the six first are a considerable Part of the Law of Nature, and contain the greater Strokes and Lineaments of those Dictates, which are thus imprinted upon the Souls of Men. And the last seems to be directly level'd against that idolatrous Worship, which occasion'd the Flood. And accordingly GOD immediately promises, (o) that there should no more be such a Flood to destroy the World.

(d) Gen. 8. 21, 22.

(e) Gen. 9. 1, 2, 3, 4, 5, 6, 7, 8.

(f) Gemara Babylonicum Tit. Sanhedrim, Cap. 7. Fol. 56.

Terumath Melakim. Cap. 9. et alibi passim apud Judæos. Vide Selden de jure naturali et gentium, Lib. 1. Cap. 10, et de Synedriis Vol. 1. Cap. 2. Pag. 8. Taylor's Life of CHRIST, Introd. Pag. 3.

(g) Job 31. 26, 27, 28.

(h) Job 1. 6.

(i) Gen. 9. 5, 6.

Job 31.

19. (k) Job 31. 9, 10, 11.

(l) Job 24. 2, 3, 4, &c. and Job 31. 5, 7.

(m) Gen. 9.

5, 6, and Job 31. 11, 28.

(n) Gen. 9. 3, 4.

(o) Gen. 9. 8. to 20.



13. And as he gave them his Word; so he also gave them a Token or Sign, that he would keep it, which was the Rainbow in the Clouds, occasion'd by the Reflexion of the opposite Sun Beams from the falling Drops of Rain. And as it now proceeds from a natural Cause; so there are many, who affirm, that since there were both Sun and Clouds before the Flood, that there must be a Rainbow also. But this is what we cannot positively affirm. It is not every Disposition of the Air, or every Cloud, that is fitly dispos'd to produce a Rain Bow. It is not every Cloud, which brings Rain, nor every Shower which produces a Rain Bow. The Interposition of any Cloud between the Sun and the falling Rain opposite to it, will naturally hinder this Effect; and as GOD causeth it generally to happen now; so he might have caus'd it constantly to happen then. And therefore as other natural Causes with their Motions and Dispositions depend upon the first Cause of all; so we, who acknowledge the *Scriptures*, have no Reason to think, that either the Clouds or the Air had that peculiar Disposition before the Flood, which is requir'd for the Production of the Rainbow, when it had no such Use or End as it hath had ever since. It was appointed by GOD to be a Witness of his Covenant with the new World, and a Messenger to secure Mankind from an Apprehension of Destruction by a future Deluge. But if it had appear'd before the Flood, the sight of it afterward would have been but a poor Comfort to *Noah* and his Posterity, whose Fear, lest the like Inundation might happen again, was greater than that it could be tak'n away by a common or an usual Sign. However, as natural Philosophy teacheth us, that the Rain Bow is a Sign that there will not be much Rain, after it appears; because it is never made in a thick Cloud, but in a thin; so the GOD of Nature chose this to be a Sign, that he would never thicken the Clouds again to such a Degree, as to bring a Deluge upon the Earth.

14. About a full Year after this, or (p) two full Years from the Time, when the Rain first began to fall, *Shem*, the second Son of *Noah*, had a Son, whom he call'd *Arphaxad*, and it is probable, that he might have a Child every Year, until he had arriv'd to half the Age of his Life, as it is recorded in the Sacred *Scriptures*. And the same may be said of *Ham* and *Japhet*. For tho' there are but few of their Sons mention'd in *Scripture*; yet we must not suppose that they had no more, but only that these were the principal Leaders of their several Families, into the distinct Colonies, which were afterward allotted for them.

15. The (q) *Jews* observe, That whilst *Noah* and his Family were in the Ark, the Men did not cohabit with their Wives, it being a Time of great Affliction, and therefore they kept asunder in separate Apartments. Their Inference is thus; When (r) they went into the Ark, it is said, *Noah and his sons entered*, and then *Noah's wife, and his sons wives*; so that here the Men are put together, and the Women together. But when they came out it is said, (s) *Go forth, thou and thy wife, and thy sons, and thy sons wives with thee*; so that here they are coupl'd together, as before they were separated. And so (t) *Noah went forth, and his wife with him*. And as there were only eight Persons recorded, who came into the Ark; so there are only eight recorded, who came out again. And the Command of GOD (u) to *Noah*, *Bring forth with thee every living thing, that is with thee, of all flesh, both of fowl and of cattle, and of every creeping thing, that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth*, doth as plainly imply, that none of these living Creatures had any Young ones during the Time of their Abode in the Ark.

16. When (x) *Arphaxad* was five and thirty Years old, he had a Son, whom he call'd *Salah*; so that it is probable, that the eldest Son of *Ham* and also of *Japhet* might each of them have a Son at the same Time, and there might be (y) about sixty Male Children in the World at his Birth.

17. When (z) *Salah* was thirty Years old, he had a Son, whom he call'd *Eber*; and as it is probable, that the other Sons of *Shem*, *Ham* and *Japhet* might have Children at the same Age with *Arphaxad*, so there might be (a) about an hundred and seventy Male Children in the World at that Time.

18. And now *Ham* the Son of *Noah* had (b) four Sons, which are mention'd in *Scripture*; the last or youngest of which was *Canaan*, and he being grown to his full Stature, there happen'd a very remarkable Accident in the Family of *Noah*, which gave the first Occasion for their Dispersion through the World, and was this. *Noah* being six hundred Years of Age when he came out of the Ark, seated himself near the Mountain of *Ararat*, where the Ark landed, and there he liv'd in Peace and Plenty for an hundred Years. And as a long Series of Prosperity is oftentimes a Snare to the best of Men; so it was to him. The (c) Art of Husbandry being understood long before, he improv'd it very much, and brought it to a

(p) Gen. 11. 101. (q) Rabbi Eliezer, Pirke Aboth, cap. 23. (r) Gen. 7. 13. (s) Gen. 8. 16. (t) Gen. 8. 18. (u) Gen. 8. 17. (x) Gen. 11. 12. (y) See Table 23. Page 207, and add the numbers in Col. 5. (z) Gen. 11. 14. (a) See Table 23. Page 207, and add the numbers in Col. 5. (b) Gen. 9. 18, and Gen. 10. 6. (c) Gen. 9. 20 to 25. greater



greater Perfection. And tho' there were Vines here and there before the Flood; yet he seems to have been the first, that made a Vineyard, and put them in Order, and perhaps the first that invented Presses to press out the Juice of the Grapes and make Wine. However, if he was not the Inventer of these, yet he was the Improver of them, as he was of Husbandry. But being unacquainted with the Strength of the Liquor, or else being old and unable to bear it's Strength, he was drunk, and lay uncover'd in his Tent in a most shameful Manner, being so fast asleep, that he knew nothing of it till afterward. *Canaan* the younger Son of *Ham* is suppos'd to be the first, who saw *Noah* in this indecent Posture, and first made sport at it with himself, and then with his Father *Ham*. *Ham* was so far from Reproving his Son, as he ought to have done, that he also made himself merry with it, and without any Shame in himself proclaim'd the Shame of his Father in the Street, and publicly before the People; but more particularly to his two Brethren *Shem* and *Japhet*. *Shem* proposeth to *Japhet* to assist him in Covering his Father, which *Japhet* readily consented to, and as an Argument of their Piety and dutiful Affection, they took a Garment, and laid it upon both their Shoulders, and went backward, and cover'd their Father, laying him in a decent Posture, and taking care to prevent the like Indecency, probably watching with him during the remaining Time of his Sleep, and telling him what had happen'd when he awoke. Upon this *Noah* curses *Canaan* the Son of *Ham*, and also *Ham* as represented by him, and blesses *Shem* and *Japhet*, telling what should happen to their several Families in succeeding Generations, according as it is explain'd in (d) the succeeding Chapter. *Ham* being of a proud-malicious and revengeful Temper, resolves upon Mischief, either to *Noah*, or more probably to *Shem*; and *Japhet* was very uneasy at the Loss of his Birth-right, and perhaps like (e) *Esau* upon a like Disappointment, might declare, that he would kill his Brother, and so frustrate what *Noah* had determin'd. Thus Fews and Animosities grew so great, that they could not live together, and the World being every Day more populous, so that there were (f) near nine hundred and fifty Males of above twenty Years old sprung from *Ham* and *Japhet*, beside the Posterity of *Shem*, *Noah* resolves to separate them (g) in a regular and orderly manner.

19. Accordingly he allots to *Shem* the Part of the World, where he then liv'd, and the Country of *Cyparissos* where he built the Ark, even all the Countries, which lay on the North of the River *Tigris*, and all which lay on the

East of the same River from the *Persian Gulf*, as far as *China*, that his Posterity might extend itself into the greatest part of *Asia*; and thus they were settled in their ancient Habitations, and went no farther. He also allots to *Ham* all that part of *Asia*, which lay South of the River *Euphrates*, and extended itself from the *Persian Gulf* to the *Mediterranean Sea*, leaving a Passage open into *Africa*, where they were under the torrid Zone in a barren and dry Land, and fit for such to inhabit, who were accursed of GOD. And he also allots to *Japhet* that part of *Asia*, which lay between the *Tigris* and *Euphrates*, as far as the *Egean Sea*, from whence they might easily transport themselves into *Europe*; so that tho' they travel'd far from their Native Country, yet they were settl'd in the temperate Zone in a pleasant and fruitful Land, which was (h) afterward reckon'd to be the principal of the then known Part of the World, and was allotted to the Posterity of *Japhet* as a fit Reward for the Piety of their Father.

20. When *Ham* and *Japhet* with their Posterity were thus parted from their Father and the Posterity of *Shem* (who are suppos'd to have liv'd not far from the Mountain of *Ararat*, where the Ark landed, but to be seated in the Plains, which lay on the South Side thereof) they travel'd Westward for about four or five hundred Miles, and then crossing the *Tigris* a little above the Place, where it joyns with *Euphrates*, they came to a pleasant and fruitful plain Country, where they resolv'd to dwell, and not to separate according to the Direction of their Father *Noah*. Upon this they encourage one another to build a City, which was afterward call'd *Babylon*, and was the Seat of the first, which is commonly call'd the *Assyrian Monarchy*, and whose Tower was justly reckon'd one of the seven Wonders of the World. The Walls, which (i) encompass'd the City in after Ages, were in the Form of an exact Square, fifteen Miles on each side, or sixty Miles in the whole, eighty seven Feet broad and three hundred and fifty Feet high. But when they found that they had no Stone in that low and fat Soil, they then proceeded to the making of Brick, and those with which the Tower was built, are reported to be of an incredible Bigness, and that they were three Years in Making and Burning them, before they began to build. And all these were cemented together with Bitumen, or a glutinous Slime, arising out of the Earth in that Country, which binds in Building much stronger and firmer than Lime, and soon grows much harder than the Brick or Stones themselves, which they cement together. When *Adam* liv'd, he being the Father of all Mankind, was

(a) From Sect. 10, to Sect. 16. (e) Gen. 27. 41. (f) See Table 24. Page 207. Anno 1759. (g) Thus the Word נפרדו Gen. 10. 5, signifies, as the learned Mr. Mede observes, Disc. 49. Page 274. (h) Το τεῖτον τῆς γῆς. Rev. 9. 15, 18. with an emphatical Article. (i) Pri-deaux his Historical Connexion, Book. 2. Page 95.



also their Governour, and acted both as a King and Priest, but when he died the Fathers of each respective Family took these Offices to themselves, and this was the ancient Patriarchal Government. Thus when *Noah* and his Sons kept together, there is no Doubt, but he acted in the New World, as *Adam* acted in the old. And when his Sons and their Posterity went from him, we may suppose, that every one in his respective Family would set up for himself. But this being like a Body without a Head, or rather like a Body with many Heads, it was impossible, that they cou'd joyn in any great Enterprize. Accordingly they (k) soon consulted together to establish an Order and Government among themselves, and each of them being willing to have some share therein, it was settl'd in an *Aristocracy*, in which every Father of a Family had the Liberty to give both his Vote and Opinion. The Arabian *Historian* (l) tells us, that their Number was seventy two, which were afterward divided into so many Languages, and then into so many Nations, after their Families. This was the Number of the great Council in lower *Egypt*, who carry'd on the Pastoral Wars against upper *Egypt*, in a Time, when some of them could remember what had been done at the Building this City and before they chose a King for themselves. This was the Number of those, who translated the *Hebrew* Bible into the Greek Language. And this was the Number, of which the *Jewish Sanhedrim* consisted. But the number is uncertain. *Josephus* (m) attributes all this to *Nimrod*, as their Head and Ringleader, and the Account, which he gives at large, is this: "That GOD in his Wisdom order'd them to spread and divide themselves into Colonies, as the more proper Method both for peopling the World, and Preserving Men in peace one with another; and to the End, that they might also take their Possessions at large, and enjoy more abundantly the Fruits of the Earth. Now these People, being an ignorant and a stubborn Generation, never heeded the divine Appointment, but continu'd still in the same Place, till they were overtak'n by a Judgment from Heaven, which gave them a sight of their Fault in their Punishment. They came in Process of Time to be numerous and strong, and G O D once again admonish'd and directed them as before, to disperse themselves into several Plantations; but they went on nevertheless in their Disobedience, not only forgetting the Author of all the Blessings and good things, which they were Partakers of, but also assuming to themselves the Glory of their Successes, in all the Greatness, which they had acquir'd, and which is worst of all, interpreting the

" Advice of Separating themselves to be rather  
" a Snare than a Favour, and a meer Trick of  
" common Policy, first to disunite and weak'n  
" them, and then to bring them under a Yoke  
" of Oppression.

21. " The chief Incendiary (as he adds) that  
" animated the People to this insolent Con-  
" tempt of GOD, was *Nimrod* the Grandson  
" of *Ham*, who was the Son of *Noah*, a Man  
" fierce and valiant, but of so extravagant a  
" Vanity, that he had been often valuing him-  
" self upon it, and saying, that he had no Obl-  
" gation at all to the Goodness of GOD for  
" his present State and Reputation, but to the  
" Power of his own Courage and Virtue. This  
" (saith he) was his Way of insinuating him-  
" self into a Tyranny, not doubting but that  
" the People might be easily brought to apostat-  
" ize from GOD, if they could first be pre-  
" vail'd upon to choose him for their Governour.  
" And lest the Dread of another Inundation  
" should deter them from it, he had an Expe-  
" dient in his Head, which, he said, would  
" secure them from any Damage of that Nature.  
" His Project was the erecting of a Tower to  
" such a Height, that it should be impossible for  
" the Waters ever to reach the Top of it. Be-  
" sides, he also meditated a Revenge for the  
" Loss of those, who perish'd in the Flood.  
" Upon this the Multitude was so satisfy'd with  
" this Vapouring of *Nimrod*, that they began  
" to look upon it as a Matter of high Indig-  
" nity to think of living in Subjection to  
" GOD any longer. And upon this they set  
" themselves immediately with Might and  
" Main, and all Hands were at work for the  
" carrying on of this Design." But this is ve-  
" ry improbable. We cannot suppose, that *Ham*  
and *Japhet*, being but just parted with their  
Posterity from *Noah*, could be ignorant of GOD  
and his Worship; or that they, who were sav'd  
from the Flood, or had been told it by their  
Parents, and how it cover'd the highest Moun-  
tains, could have expected to be secur'd from it  
by any Building upon the Plain. Neither can  
we suppose, that *Nimrod* could have any great  
Authority at that Time, because his Grandfa-  
ther *Ham* and his Father *Cush* were both living.  
We may therefore the better acquiesce with  
what we may gather from the *Scripture* Histo-  
ry, which is this, *Noah* having before curs'd  
*Ham*, and giv'n the Birth-right from *Japhet*  
to *Shem*, who was the younger Brother, and  
commanded them to seek out for strange and  
distant Habitations, they were very angry, and  
resolv'd not to obey, but fix so near, that they  
might take an Opportunity to be reveng'd upon  
their Father *Noah*, and distress the Posterity of  
their Brother *Shem*; which was afterward done,  
not only by *Ham*, but also by *Cush* and *Nimrod*.

(k) Gen. 11, 3, 4.

(l) Eutychii Annales, pag. 52.

(m) Antiq. Book 1. Chap. 5.



Upon this, coming to the Plains of *Babylon*, and finding that a Part of them being surrounded by the *Tigris* and *Euphrates* lay very convenient to be fortified, so that they might not only defend themselves, but also annoy their Neighbours, whenever they thought fit, they resolve to settle there, and not only to (n) *build a City*, but also a *Tower*, a strong Place in the highest Part of the City, such as we commonly call a *Castle* or a *Citadel*; and to build it very high, that so they might view the Approaches of the Enemy at the utmost visible Distance, and being built in the midst of the City might the better command every Part of it, and being visible at a Distance, it might be a Place to which they might resort upon any Occasion, the better to carry on and continue their Combinations against their Brother. Thus their Design in Building was to get *themselves a name*, to make themselves dreaded and fear'd by the rest of the World, who should see such a perpetual Monument of their Fame; that other People should spread it far and wide, whilst they were alive, and their Names might live in this Monument, when they were Dead, when their Posterity should say, that such and such Persons were the Founders of the first and principal City in the World. Besides, it seems as if they apprehended, that the Posterity of *Shem* might have a Design to disperse them at first, that so they might fall upon them separately, and destroy them afterward, and therefore they resolv'd to prevent it by Uniting themselves in this Manner together.

22. There are others, who (o) conceive, that these Persons had also another Design in Building this Tower, namely, to consecrate it to the Sun, as the Cause of Drying up the Waters of the Deluge, or rather as the most illustrious and nearest Resemblance of the Divine Majesty, and that it was intended as an Altar on which they might sacrifice to it. It is certain, that the *Hebrew Word Shem*, or a *name*, is sometimes put in *Scripture* for *GOD* himself, and more frequently by the *Jewish Writers*. And they who are of this Opinion, expound the Text thus, *Let us make us a Name*, that is, *Let us make us a GOD*, and raise him a Temple. *Herodotus*, who saw it, tells us, (p) that a Temple was built round about the Tower, which stood in the midst of it. The *Chaldee Paraphrase* goes farther, and makes the Builders speak in this manner, *Come, and let us build us a City and a Tower, whose Top may reach to the Height of Heaven; and let us make to ourselves an Image of Adoration in the Top thereof, and let us put a Sword in his Hand, that he may fight our Battles against our Enemies, before we are scatter'd*

from the Face of the Earth. It is certain, that the upper Tower was made use of in the most early Times for false Worship, and such an Image was afterward plac'd there, which they call'd, The Image of *Bel* or *Baal* the great God, which the *Chaldeans* and other Nations worshipp'd. But as this was the Name, which they gave to *Ham*, who is frequently call'd by Pagan Writers *Bel*, or *Belus* the first, therefore it is not probable, that this Image was put up until after his Decease, and that the first false Worship, which was there us'd, was the Worship of the Sun, Moon and Stars.

23. The (q) *Arabick Historian* tells us, that this Tower and City were forty Years in building, which is very probable; and indeed we can hardly think, that there were Men enough in the Families of *Ham* and *Japhet* to finish both much sooner. However, the Worship of the Sun, Moon and Stars put them upon Taking an early Account of their Motions, especially it being a Study so much in Esteem before the Flood, and they having a lofty Tower built in a spacious Plain, and consequently one of the greatest Conveniencies in the World for such a Purpose. And as they began their Years from the *Autumnal Equinox*, and the Change of the Moon at that Time made it necessary for them to take an exact Account of these two Planets; so it is probable, that their Priests were employ'd to make their Observations, and settle the Beginning of the Year accordingly. And as the uppermost Story of all the Tower was that which was most Sacred, and where their chief Devotions were perform'd; so immediately over that, or upon the Top of the Tower, there was (r) an Observatory, by the Benefit of which the *Babylonians* advanc'd their Skill in *Astronomy* beyond all other Nations, and came to so early a Perfection in it, as it is related. For when *Alexander* took *Babylon*, *Calisthenes* the Philosopher, who accompanied him thither, found that they had *Astronomical Observations* for 1903 Years backward to that Time, which carries up the Account as high as the 119<sup>th</sup> Year after the Flood, which was but eighteen Years after the Tower of *Babylon* was began to be built. This Account *Calisthenes* sent from *Babylon* into *Greece* to his Master *Aristotle*, as *Simplicius* (s) informs us from the Authority of *Porphyrus*.

24. When they came first to *Babylon*, Necessity oblig'd them to build the City first. When they had spent some Time in that Work, they began also to build the Tower. When they had been there 24 Years, they had finish'd the Building of the City, and then all Hands were at

(n) Gen. 11. 4. (o) Tennison of Idolatry, and Bishop Patrick on Gen. 11. 4. (p) Lib. 1. (q) Eutychii Annales, pag. 52. Elmachinus, pag. 28. (r) Diodorus Siculus, lib. 21, pag. 98. Prideaux his Historical Connexion, Bo k 1. Part 1. Page 99. (s) Lib. 2. de Cælo.



Work to finish the Tower, which when they had completed, and finding their Families increas'd, they resolv'd also to enlarge their City; and in this Work they were employ'd, (1) until they were dispers'd. And in the mean Time *Reu* the Son of *Peleg* is born, being the fourth Generation to *Shem* the Son of *Noah*.

25. But that GOD, who had giv'n a (ii) Blessing to the Posterity of *Noah*, that they should *increase and multiply*, and had commanded them to *replenish* the Earth, and *subdue* it, that is, to improve it by Husbandry, and destroy the Wild Beasts out of it; would not suffer, that what he had appointed should be disappointed by any Craft or Subtily of Man. They dreaded a Dispersion, and brought it upon themselves by their vain Attempts to avoid it. GOD made it appear by the Effects of his Providence, that he observ'd their Motions and knew their Intentions, and resolv'd to spoil their Project. Accordingly he alter'd

Anno Mundi 1798. their Languages, not into as many as there were Men, for this would have spoil'd all Manner of Society; but so, that every Family had its peculiar Dialect, or rather the same common Dialect was giv'n to those Families, whom GOD would have to make one Colony in the following Dispersion. To which Dispersion they were constrain'd by their not being able to have such a Familiarity, as they had before with every Body; but only with those, who understood their particular Speech. Thus as the Unity of one common Language had knit all Mankind into one Community; so GOD in his Wisdom saw, that Plurality of Languages was the best means to force them into a Plurality of Societies. Accordingly they dispers'd themselves first into the neighbouring Countries adjoining to *Babylon*; and by Degrees into those, which were more remote; according as their Families increas'd. And thus they desisted from their Enterprize, which naturally ceas'd, when they could no longer carry on the Building, especially if that be true which the *Chaldee* Paraphrase affirms, *viz.* That they quarrel'd with, and kill'd one another. For this Reason the Name of the City is call'd *Babel*, which in *Hebrew* signifies *Confusion*; and by adding the Syllable *on* at the End, to adapt it to one of the *Greek* Declensions, it was afterwards call'd *Babylon*. And then they dispers'd in a regular and orderly Manner, so that each Family and each Nation dwell by itself. This seems to be done either by the command of *Ham* and *Japhet* to their respective Families, or by choosing according to their Birthright, after the respective Portions of the Earth were set out according to the Number of their Nations and Languages.

(1) Gen. 11. 2. (ii) Gen. 8. 17, and 9. 1.  
2. Dan. 8. 2. &c. (2) Jer. 25. 25. Act. 5. 9.  
28, and 6. 8, 12, 15, and 9. 20.

26. At the same Time, when the Tower and City of *Babylon* was built, the Posterity of *Shem* seated themselves in those Countries, which their Father *Noah* had allotted for them, according to their Nations and Families, and call'd the Names of the Places, which they inhabited by their own Names, so that they might the better be discern'd to whom they belong'd. And the Country thus allotted to *Shem* was all that part of *Asia*, which lay both northward and eastward from the River *Tigris*, as far as from the Head thereof to the Place, where, after it hath joyn'd the River *Euphrates*, it empties itself into the *Persian* Gulph. And tho' it is very probable, that none of them were concern'd in the Building of that Tower; yet it is (†) evident, that their Languages were alter'd in the same manner with the rest, to favour a like Dispersion.

27. Accordingly (x) *Elam* the Son of *Shem* inhabited *Persia*, which is (y) always call'd *Elam* in the *Hebrew* Bible. *Media* was near to it, and therefore usually joyn'd with it in the *Scripture*; as (z) *Medes* and *Elamites*, and (a) *Medes* and *Persians*. They were call'd *Persians*, when they had made themselves famous for Fighting on Horseback, and for this Reason an *Elamite* was call'd *پارسى* a *Persian*, or an *Horseman*.

28. *Asbur* the second Son of *Shem* inhabited that part of *Affyria*, which was divided from the rest by the River *Tigris*, where (b) *Nimrod* afterward built *Nineveh*, *Rebobotb*, *Calah* and *Resen*. Accordingly this Country is call'd in *Hebrew* *Asbur*, and by other Authors *Aturia*, by changing the *Hebrew* *Sh* into *T*, as is usual in the *Chaldee*, *Syriack* and *Arabick* Languages, and it is sometimes also call'd *Adiabene*.

29. *Arphaxad* the third Son of *Shem* was seated in the more southern Parts of *Mesopotamia*, where the Plain or Vale of *Shinar* lay upon the River *Tigris*, together with the Country of *Eden*. But he left no mention of his Name there, being forc'd to depart from thence by the Invasion of *Nimrod*, who took Possession of those Countries, and probably call'd the Lands and Cities by other Names.

30. The great Grandson of *Arphaxad* was *Joktan*, who had a numerous Offspring of thirteen Sons, and were probably seated near the *Persian* Gulph, in the Country, which is since call'd *Chuzestan*. But he also left no mention of his Name there, being forc'd to depart from thence by the Invasion of *Cush* the Son of *Ham* and Father of *Nimrod*, who took Possession of those Countries, and probably call'd the Lands and Cities by other Names.

31. *Lud* the fourth Son of *Shem* did probably seat himself and his Posterity on the north

(†) Gen. 10. 31. (x) Gen. 10. 22. (y) Isai. 21.  
(a) Est. 1. 3, 14, 18, 19, and 10. 2, and Dan. 5.



Part of *Babylon* in the Country of *Arrapachitis*. But he also left no Mention of his Name there, because when *Nimrod* began the *Assyrian* Monarchy and invaded *Babylonia* from the southern Parts, the Inhabitants, being of the Nation of *Arphaxad*, fled thither, and perhaps drove them from thence, when seizing upon the Country they chang'd the Names of the Places to the Names of the Conquerors.

32. And *Aram* the fifth Son of *Shem*, as he is mention'd by *Moses*, was at first seated westward from his Brother *Ashur* on the north Side of the River *Tigris*, until *Nimrod* began the *Assyrian* Monarchy, and forc'd him also to remove to the other Side of the River, which he might more easily do, as being so much nearer to the Head of it. And as his Families did afterward inhabit distinct Tracts of Land in the other Country; so there is no doubt, but they kept themselves distinct in their first Plantations.

33. Tho' the *Chinese* History is full of many Fables, and their *Chronological* Accounts are most extravagantly false; yet *Navaret*, who liv'd many Years in that Country, frequently tell us, that they have an authentick History of their Nation from the 131st Year after the Flood. If so, then they seem to be a People before the Dispersion from *Babylon*, at least from near that Time. But this is impossible. *China* lies as far in Longitude to the East from *Babylon*, and perhaps from the Place where the Ark landed, as the remotest Parts of *Europe* and *Africa* lie toward the West, and therefore we may almost as easily suppose the one to be inhabited at the same Time with the other. They also tell us some amazing Stories of their first King *Fohi*, which agrees with the sacred History of *Noah*, and affirm, that he reign'd as their King for 115 Years. But this is also as impossible. Tho' we may grant, that *Noah* might be driv'n out of his Country at that Time by his Son *Ham*; yet it is incredible, that in such an advanc'd Age, he either could or would travel to such a vast Distance, and through many Countries, which must be uninhabited. Neither indeed can we suppose, that *China* was inhabited, until all that vast Tract of Land was inhabited first, which lay between that Country and the Place where the Ark landed. So that the true Account seems to be this. The *Chinese* using the ancient Way of Writing by Symbols, which was the Method in use before the Dispersion of Nations, and probably before the Flood, they might have an Account of this Dispersion. And as they lay the farthest eastward of any Nation from the Place, where the Ark landed; so they might always attribute to themselves the Transactions of the most eastern Nation until such Time as their own Land was really inhabited;

and after that with a little Variation of some Circumstances, they might apply the Whole to their own Country.

34. But the Posterity of *Japhet* the Son of *Ham*, being confin'd between the *Tigris* and *Euphrates*, could not extend themselves like the Rest of their Brethren, and their Lot happening to be in a very fruitful Country, they had not the same Necessity. However, they kept their Families distinct, and inhabited from *Babylon* westward a considerable Tract of Ground, until the Invasion of *Nimrod* first, and that of *Ashur* and *Aram* being consequent thereupon, drove them into a more large and open Country, where they could with better Conveniency extend their Colonies.

35. Besides the seven Sons of *Japhet* mention'd in (\*) *Scripture*, there are other Authors, which mention other Sons as born to him, the Time of whose Births we may conjecture to be after this Manner. The first which is mention'd is *Nereus*, whom some make to be one of his Sons, and others suppose to be *Japhet* himself. He might probably be born about forty Years after the Flood. The next is *Prometheus*, who by the Heathen Authors is reckon'd to be one of the Sons of *Japetus*, and might be born about four Years after the other. The next is *Pontus*, who probably might be about four Years younger than the other. And *Posidon* is also reckon'd as a Son of *Pontus*, as his Name is in *Greek*. He is call'd *Neptunus* in *Latin*, and is oftentimes mistak'n for *Japhet*. Anno Mundi 1697. Anno Mundi 1701. Anno Mundi 1705. Anno Mundi 1745.

And tho' there is no certain Time of his Birth; yet I have plac'd him in the one hundred and eighty eighth Year of his Father's Age.

36. *Ham* the younger Son of *Noah* being curs'd by his Father for exposing him in his Drunkenness, his Lot fell in a more barren and unhealthy Country. On the east Part and south of *Babylon* lay the *Chaldean* Lakes and Marshes, which were subject to many and great Inundations occasion'd by the Union of the two Rivers *Tigris* and *Euphrates*. For this Reason most of the (b) *Grammarians* agree, that the Name of the River *Pison* is deriv'd either from the *Hebrew* Verb פוש, *Push*, which signifies to run out, to be full, to increase or to multiply; or from פשה, which signifies to spread it self, because the Overflowings from the Land were so many, and the Tides were so violent and high at that End of the *Persian* Gulf, that the Trenches were not a sufficient Defence against their Irruptions into the neighbouring Grounds, which were very soft and low. So that (c) all that Coast is full of Lakes, marshy Places and Sands. And

(\*) Gen. 10. 2, and 1 Chron. 1. 5.  
(c) Strabo, lib. 16.

(b) Well's Historical Geography, Book 1. Page 23.



adjoining to this Country the Posterity of *Shem* inhabited the East, the Posterity of *Japhet* inhabited the North, *Arabia* the rocky lay on the West, and *Arabia* the Stony lay on the South. Accordingly *Ham* thinking that it might be better, and supposing that it could not be worse, takes the greatest Part of his Posterity with him and travels toward the North of *Canaan*, keeping the *Euphrates* near him upon his right Hand, this being the most plentiful Country, and the River being such a Guide, as might, if Occasion requir'd, direct him to return back by the same Way. And accordingly he left some of his Family in and near *Babylon*, to secure the Government thereof and of the Country round about, that it might be free from the Incurfions of the Posterity of *Shem* or *Japhet*.

37. When *Ham* comes to the northern Parts of *Canaan* and finds it to be a pleasant fruitful Country, he resolves to settle there, and here he builds a City and calls it (e) *Hamath* or *Hamath*, which is describ'd as (f) the *Entring* into the Land of *Canaan*, and (g) near to *Damascus*, so that there can be no Doubt of its Situation.

38. Soon after this *Ham* builds also two other Cities, which lay upon the Coast of the *Mediterranean* Sea to the North of *Tyre* and *Sidon*. The one was call'd *Byblus*, and the other *Berytus*. Accordingly he dwells sometimes at *Byblus*, and perhaps sometimes at *Babylon*, keeping the Sovereignty over all in his own Hands. He seems to place himself at *Byblus*, being the first City built in *Phœnicia*, that from thence he might have a Correspondence in *Egypt* and other Parts of *Africa*, where two of his Sons did afterward rule; and that on the other Side he might correspond with *Babylon*, where his Grandson *Nimrod* is suppos'd to live, himself being seated in the Middle of his Children, who were his Viceroys, or rul'd as Kings by his Consent.

39. And now *Ham* coming into a Land, which is frequently describ'd to be (h) a land that flowed with milk and honey, (i) a good land, a land of brooks of water, of fountains and depths, which sprang out of valleys and hills, a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive and honey. A land in which the Inhabitants did eat bread without scarceness, and they could not lack any thing in it, a land whose stones were iron, and out of whose hills Men might dig brass: And remembering that his younger Son *Canaan* was curs'd by his Father *Noah* together with himself, he resolves (if possible) to prevent it by Placing him

in this good Land. For this End he settles them regularly, dividing the Country among the eleven Sons of *Canaan* according to their Names.

40. The first born of *Canaan* was (k) *Sidon*. The *Sidonians* sprang from him, who are (l) mention'd in *Scripture*, and either he was the Founder of the famous City of *Sidon*, or else some of his Posterity call'd it by this Name in Memory of him. Some reckon, that it was so call'd from the Plenty of Fish on that Coast; and thus the Town of *Galilee* call'd *Bethsaida*, lying upon the Lake of *Genesareth*, signifies the Place of Fishing with the Addition of a *Syriack* Termination. But as the Name of *Canaan* signified a Merchant, after the Return of the *Canaanites* from the Wars of *Egypt*, when they apply'd themselves to Trade and Commerce; and thus the common Words were deriv'd from the proper Names; so we may conclude, that the *Hebrew* Words, which originally signified Hunting, were by a *Metaphor* apply'd also to Fishing, by an easy Allusion to the Word *Sidon*, when they observ'd the *Sidonians* so eminent in that Employment. And tho' it stood in the Tribe of *Asher*; yet (m) it was never conquer'd by them. It was far more ancient and famous than *Tyre*. For we read of it in the Books of *Moses*, and *Joshua*, and *Judges*; but nothing of *Tyre* till the Days of *David*. Nor doth *Homer* mention *Tyre*, tho' he speaks of *Sidon* and the *Sidonians* in many Places.

41. When *Sidon* the first born of *Canaan* was thus settl'd, their Grandfather *Ham* proceeds to settle the Rest. To the North of *Sidon* he places the *Arkite* near Mount *Libanus*, where they built the City call'd *Arca* or *Arce*. To the North of these he places the *Arvadite*, who possess'd the Island in the Sea call'd *Arvad*, and by others *Aradus*, together with a Part of the neighbouring Continent call'd *Antaradius*. In Process of Time they became skilful in Navigation, and were a very warlike People, and accordingly very servicable to the (n) *Tyrians* their Neighbours in Advancing that City to its future Glory.

42. Next to the *Arvadite* he fixes the *Zemarite* upon the Continent, who built the Town, which was afterward call'd *Simyra*. And then he seated the *Hamathite* more easterly in the main Continent call'd the Country of *Hamath*, where there is also a City of the same Name; which City was afterward call'd *Epiphania* by the *Greeks*, and still retain'd the Name of *Hama* in the *Arabian* Geographer.

43. Next to the *Zamathites* he plac'd the *Girgashites*, who were afterward known by the Name of (o) the *Gergasenes*, of whom there

(e) Jos. 19. 35. (f) Num. 34. 8. Jos. 13. 5. Jud. 3. 3. 1 Kings 8. 65. 2 Kings 14. 25. 2 Chron. 7. 8. Ezek. 48. 1. (g) 2 Kings 14. 28. Jer. 49. 23, and Ezek. 47. 16, 17. (h) Exod. 3. 8, 17, and 13. 5, and 33. 3. Num. 14. 8, and 16. 13, 14, and 13. 27. Deut. 6. 3, and 11. 9, and 26. 9, 11, 15, and 27. 3, and 31. 20. Josh. 5. 6. (i) Deut. 8. 7, 8, 9. (k) Gen. 10. 15. (l) Jud. 10. 12, and 18. 7. 1 Kin. 11. 1, 5, 33, and 16. 31. 2 Kin. 22. 13. 1 Chron. 22. 4. Ezek. 32. 30. (m) Jud. 1. 31. (n) Ezek. 27. 8, 11. (o) Matth. 8. 28.



continu'd a Remnant, beyond *Jordan*. And as the Soil of the Country, where they liv'd was fat, dirty and miry ; so from hence was deriv'd the *Chaldee* Word גַּרְגִּישׁ which signifies thick or white Clay. Next to them he places the *Amorites*, who were first call'd *Emorites*, and possess'd the mountainous Parts of *Judaea*. These seem to have been great Warriors. They (q) beat the Children of *Israel*, when they resolv'd to go into the Land of *Canaan*. Their northern Borders were extended near to the rest of their Brethren the *Girgashites*, and their southern Borders as far as the south Part of *Judah*. They forc'd the (r) Children of *Dan* into the Mountains, and would not suffer them to come down into the Valleys, and were almost a Match for them, when joyn'd with the *Ephraimites* ; and long before this (s) many of them pass'd over *Jordan*, and making War upon the *Moabites* and *Ammonites* they seiz'd upon *Baschan* and *Heshbon*, and all the Country between the Rivers of *Jabbok* and *Arnon*. And hence perhaps it is, that the Verb עָמַר in *Arabick* doth not signify to speak like אָמַר *Amar* in *Hebrew*, but to command, and the Word עֵמִיר *Emir* is us'd for a warlike Commander.

44. Next to these he placeth the *Jebusite*, from whom *Jerusalem* was anciently call'd *Jebus*, so that they liv'd near it. They were also a very warlike People ; for they kept the Fortrels of *Zion*, and the City of *Jerusalem* until the Time of *David* (t) in Defiance of all the Power of the *Benjamites*, and (u) when *David* besieged them, they mock'd at his Attempt.

45. Next to these he places the *Hittites*, or the Children of *Heth*, who are so often mention'd in *Scripture*, and dwelt about *Hebron* or *Beersheba* in the most southern Part of *Canaan*, which had been in the Possession of the *Israelites*. They were also a warlike People, and struck a Terror into their Neighbours. From whence the *Hebrew* Word חֲתָה seems to be deriv'd, which signifies a sudden *Fright* and *Consternation*, such as came upon the *Syrians*, when (x) they thought that the Kings of the *Hittites* were coming against them. In the southern Part of all his Dominions he placeth the *Simite*, who lay near to the Entrance into the Land of *Egypt*, and extended their Country from the City of *Pelusium* or *Sin* on the *Mediterranean* Shore, to the Wilderness of *Sin*, in the Way to *Arabia*. And to the north of these he places the *Hivite*. These were sometimes call'd (y) *Avim* or *Avitis*, and are said by *Moses* to dwell in *Hazerim*, or small Villages, even unto *Azzah* or *Gaza*. *Gaza* is set down, as the furthest considerable Place northward, which was within their Bounds. Their south-

ern Bounds seem not to be mention'd by *Moses* because they were the known Limits of *Canaan*, which was (z) the River *Sihor*, and which was sometimes call'd the River of *Egypt*. They were a People very much addicted to Pasturage, and therefore they not only wander'd about with their Tents from Place to Place, as Occasion did require, but frequently settl'd among their Brethren. For this Reason we find some of them scatter'd into several other Parts of the Land, as in (a) *Gibeon* not far from *Jerusalem*, and in (b) *Sichem* near to *Samaria* ; and even (c) into the most northern Parts of *Canaan*, about Mount *Libanus*, from *Baal Hermon* unto the entering into *Hamath*. This rambling Life of theirs made them acquainted with the rest of the Shepherds throughout the Country, insomuch that they were the Ring-leaders of the Expedition into *lower Egypt*, and the Occasion of all the Wars which happen'd there ; and therefore the (d) *Caphthorim*, when they were forc'd to march out from *Pelusium*, in Revenge for the Mischiefs which had happen'd, destroy'd them all, and took Possession of their Land.

46. It is now high Time for the Sons of *Japhet* to look about. For as they were inclos'd on the north Side by the *Tigris*, whose Banks were inhabited by the Posterity of *Shem*, and on the south Side by the *Euphrates*, whose Banks were inhabited by the Posterity of *Ham* ; so if these Families should extend themselves as far as the Heads of these Rivers, which lay very near to each other, it would be impossible for *Japhet* to extend his Colonies, and so he would be depriv'd of that Blessing of (e) being enlarg'd, as his Father *Noah* had foretold of him.

Upon this, he with all his Posterity, at least as many as would go with him, remove from thence, and travel toward the West, taking Possession of *Asia* the less, and all the adjacent Countries, as far as the *Egean* Sea, which prevented them, that at present they could go no farther. Here therefore they resolve to settle, and accordingly they are divided into their respective Families, and gave such Names to the respective Places, whereby the first Possessors of them might be more easily known. And as they left but few Inhabitants behind them ; so this Country was afterward more easily subdu'd by *Asshur* and *Aram* the Sons of *Shem*, in their Flight from *Nimrod* at the Time, when he founded the *Assyrian* Monarchy.

47. Upon this, *Gomer* and his Sons take to the greatest Part of the northern Tract of the lesser *Asia* for their first Plantations, and call it *Gomer*. Now the Verb גָּמַר in *Hebrew* or *Gamar* signifies to consume, and the *Chaldee* and *Syriack* use it in that Sense, and hence

(q) Deut. 1. 44. (r) Jud. 1. 34, 35, 36. (s) Num. 13. 29. Jud. 5. 1. (t) Jud. 1. 21.  
(u) 2 Sam. 5. 8. (x) 2 Kin. 7. 6. (y) Deut. 2. 23. (z) Josh. 13. 3. (a) Josh.  
2. 19. (b) Gen. 34. 2. (c) Josh. 11. 3. and Jud. 3. 3. (d) Deut. 3. 23. (e) Jos. 13. 3.



comes the Word *Gumra* or a Coal. And thus the *Greeks*, coming afterwards to know the Sense of these Words, suppos'd that this Name *Gomer* was impos'd on those Parts, as signifying a Country of a Soil so black, as if it had been *burnt to a Coal*, and therefore call'd it by a Name of the same Signification in their own Language, or *Φρυγία Phrygia* (that is, the *torrid* or *burnt Country*) from *φρύγην*, which signifies to *roast*; and besides, there is a particular Part of the Country, which is call'd by them *Φρυγία κακὰ κέρματα* or *Burnt Phrygia*. Besides, *Josephus* tells us expressly, that (y) the *Galatians* (who liv'd in this Tract, and to whom *St. Paul* wrote an Epistle) were call'd *Gomerites*; and *Herodotus* tells us, that (z) a People call'd *Cimmerii* dwelt in those Parts, and *Pliny* speaks of (a) a Town in *Troas* call'd *Cimmeris*; which are all Words deriv'd from *Gomer*, and only corrupted by Length of Time, and by Changing them into other Languages from the *Hebrew*, in which the Vowels being not writ'n could be but little regarded by other Nations.

48. This *Gomer* had three Sons, who were all of Course seated in the Country, which was allotted to their Father. The first of these, as (b) they are mention'd by *Moses*, is *Ashkenaz*, who took his Portion in the northwest Parts of the lesser *Asia*, particularly in *Bitunia* (where we find the Footsteps of his Name in the Bay *Ascanius*, the Lake *Ascanius*, and the River *Ascanius*) and also in *Troas* and the lesser *Phrygia*; in which there was a City and a Province adjoyning anciently known by the Name of *Ascania*, and there were Isles lying on the Coast, which were call'd *The Ascanian Isles*. From thence they extended themselves to the Sea, which being by the People upon the Coast call'd *Ashkenaz*, was by the *Greeks* pronounc'd *Ἀξενῶς*. But this being an odious Name in their Language signifying *inhospitable*, and the *Greeks* being better acquainted with the Inhabitants of those Coasts, and finding them to be of a civiliz'd Temper; they chang'd the Name into *Πόντος Ἐξενῶς*, or the *Euxine* or *Hospitable* Sea, by which Name it is well known at this Time. Besides, it is very probable, that in Honour of this *Ashkenaz*, the Great Men of those Parts took the Name of *Ascanius*. Of which Name, beside *Ascanius* the Son of *Aeneas*, there is a King mention'd in the second Book of *Homers Iliads*, who came to assist King *Priamus* in the Siege of *Troy*.

49. The second Son of *Gomer* mention'd by *Moses* is *Riphat*, who is also (c) call'd *Diphath*, who was seated on the east Side of his Brother *Ashkenaz*, in the Country call'd *Paphlagonia*. If the Name is spelt with a *D*, the Change of it into *T* being very usual, this

Name (d) is preserv'd in *Tobata* a City, and *Tibion* a Mountain, and *Tibius* the Name of an Inhabitant of that Country. If the Name is spelt with an *R*, it will be more observable. *Pomponius Mela* places the (e) *Riphaces* in this Country. *Josephus* tells us, that the *Paphlagonians* were originally call'd *Riphateans*, from *Riphat*. In *Apollonius* there is mention made of a River call'd *Rhebaeus*, which rising in this Tract empties it self into the *Euxine* Sea. This River by some is call'd *Rhebus*; *Stephanus* tells us of a Tract of Land of the same Name, and that the Inhabitants are call'd *Rhebei*. *Pliny* places here a People call'd *Riphæi*, and another call'd *Armiphæi*; and Mr. *Mede* is of Opinion, that another River in this Country call'd by the *Greeks* *Parthenius*, was originally call'd *Riphatbenius*. All which do plainly shew the Footsteps of their Father *Riphat* in that Country.

50. The third Son of *Gomer* mention'd by *Moses*, is *Togarmah*. The Prophet *Ezekiel* gives us three Signs by which we may know its Situation. First, It (f) lay north of the Land of *Canaan*. *Gomer, and all his bands; the house of Togarmah of the north quarters and all his bands*. And it is plain to any one who looks into the Map, that this is the Situation of *Togarmah*. Secondly, It (g) traded with *Tyre*. *They of the house of Togarmah traded in thy fairs*. And this it could as easily do by the Help of the River *Euphrates* which ran from it, as *Persia* (h) by the Help of the same River which ran to it. And Thirdly, Its (i) Commodities, which it yielded, *viz. Horses and horsemen and mules*. And it is evident, that *Cappadocia*, by which Name a considerable Part of the Country of *Togarmah* was known to the *Greeks*, was (k) very well stor'd with the best Horses and Mules, and the Inhabitants were esteem'd good Horsemen. To this may be added the Remains of the Name, whereby some of the Inhabitants of this Country were known to the ancient Writers. The *Septuagint* constantly write it *Tborgamah* or *Torgama*, from whence the Name of the *Trocmi* or *Trogmi* may be well deriv'd, who (as (l) *Strabo* saith) liv'd near *Pontus* and *Cappadocia*; and *Ptolomy* assigns to them several Towns lying on the East of the River *Halys*, and so in *Cappadocia* it self. *Cicero* calls them *Trocmi*, and *Stephanus Trocmidi*, and in the Council of *Calcedon* there is frequent mention made of *Cyriacus* Bishop of the *Trogmades*. All which are only the Remains of the ancient Name *Togarmah*.

51. The second Son of *Japhet*, mention'd by *Moses* as a Father of the Nations, is *Magog*. In the *Revelations* (m) *Gog* and *Magog* are joyn'd together, which hath giv'n Occasion for (n) a Conjecture, that they were two Words

(y) Jewish Antiquities, Book 1. Chap. 7. (z) Lib. 4. (a) Lib. 5. cap. 3. (b) Gen. 10. 3.  
(c) 1 Chron. 1. 6. (d) Ezech. Geog. sacra, lib. 3. cap. 10. (e) Grotii Annotationes in lib. 1.  
De veritate Religionis Christianæ. (f) Ezek. 38. 6. (g) Ezek. 27. 14. (h) Ezek. 27. 10.  
(i) Ezek. 27. 14. (k) Solinus of Cappadocia, Dionysius Perieg. vers. 937. Strabo lib. 11. (l) Strabo, lib. 12.  
(m) Rev. 20. 8. (n) See Ezek. 38. 2, 3, and Ezek. 39. 1.



to express the same Thing, or rather the Land and the People, by calling the People *Gog*, and the Land *The land of Magog*. To him was allotted *Scythia*, which lay upon the east and north east Parts of the *Euxine Sea*. Accordingly the learned *Bechartus* (o) conjectures, that the Mountain call'd by the *Greeks* *Caucasus* took its Name from *Gog*, as inhabiting in or near it. And as he observes, the Word *גוג* *Gog* *basan* signifies in the neighbouring Oriental Tongues *Gog's Fort*, and from thence the *Greeks* took the Name of *Caucasus*. Besides, There is a People near the River *Tanais*, who are suppos'd anciently to have been call'd *Magogini*, and from thence in later Years *Magini*. And others conjecture, that the *Mæotick* Lake, into which the River *Tanais* runs, took its Name from the Descendants of *Magog*, who settl'd about it. Thus from *Magog* is regularly made *Magogitis* and by Contraction *Magotis*, which the *Greeks* might easily change into *Maiotis*, and so the *Latins* might call it *Mæotis*.

52. The third Son of *Japhet* mention'd by *Moses* as a Father of the Nations, is *Madai*. He is suppos'd by some to settle in *Mysia*, formerly call'd *Mesia*, a Country in *Asia* the less by the *Hellepont*, and bordering (p) upon *Troas*, through which *St. Paul* pass'd in his Journey thither. It is divided by *Ptolomy* into two Parts, viz. the greater call'd *Olimpica*, and the lesser call'd *Hellepontica*. And accordingly Mr. *Mede* is of Opinion, that (q) *Madai* was the Father of the *Illyrians* and the *Masians* (for so *Pliny* calls them) which he thinks comes near to *Mathia*. For *th* and *s* are changeable one for the other, as we see in *Rutheni* and *Prutheni*, whom we call *Russians* and *Prussians*. *Bechartus* thinks, that the *Sarmatians* were a Colony of the *Asiatick Madai*, and accordingly he conjectures, that the Name of the *Sarmatians* was originally compos'd of *שאר מאדי* *Sear Madai*, which in the Oriental Languages signifies the *Remnant* or *Posterity*, or *Remainder of Madai*. But as *Macedonia* in *Greece* was a Colony from *Madai*, and it is not probable, that his Posterity could come thither from *Sarmatia*; but might easily come from *Mysia* by crossing the *Egean Sea*, as the Rest of *Japhet's* Families did: So *Mysia* must be allotted to him, where lying in the Midst of his Brethren, and being streighten'd for Room, he soon sent a great Number of his Posterity into *Sarmatia*.

53. The Fourth Son of *Japhet* mention'd by *Moses* as a Father of the Nations, is *Javan*. As the Nation of *Gomer* seated it self in the northern Tract of *Lesser Asia*, and *Madai* in the Middle; so *Javan* was seated on the southern Parts. And as in the *Greek Language*

there is neither *J* nor *V* Consonant, and the *Hebrew V* Consonant often supplies the Place of the Vowel *O*; so the *Greeks* could scarcely translate the *Hebrew Word* *יָוָן* *Javan* except by *ἰών*, *Ion*, and therefore they call'd the Country *Javan* in *Asia*, *Ionis*, which was so famous for the *Ionick* Dialect us'd by *Homer*, *Hesiod* and many other of the *Greek Poets*.

54. The first Son of *Javan* is *Elisba*, who was seated on the western Coast of the southern Tract of the *Lesser Asia*, in the Country allotted to his Father. In the northern Part hereof there were anciently seated the *Eoles* or *Eolians*, who as they carry some Marks of their Pedigree in their Name; so they are (r) expressly affirm'd by *Josiphus* to have been descended from *Elisba*. And as the Country, which was peculiarly call'd *Ionis* in after Ages, was joyn'd to that, which in the same Ages was call'd *Eolia*; so it is very probable, that *Javan* liv'd there near to his Son *Elisba*, and not with any of the Rest, and that the greatest Part of *Ionis* was peopl'd by him.

55. The next Son of *Javan* is *Tarshish*, who seated himself in the eastern Part of the southern Tract of the *Lesser Asia*. The chief Town in *Cilicia*, where *St. Paul* was born, was call'd *Tarsus*, and carries in its very Name sufficient Marks of its being founded either by *Tarshish* himself, or some of his immediate Offspring, who call'd it so in Honour of their Father. *Josephus* (s) expressly affirms, that not only this City was so call'd from *Tarshish*; but also that *Cilicia* and the Country about it was originally known by the Name of *Tharshish*. This was the *Tarshish*, to which (t) the Prophet *Jonah* thought to flee from the presence of the LORD; and it is mention'd (u) by the Prophets on the Account of its Trade with *Tyre*, for which Purpose it was most commodiously situated on the sea Shore.

56. The third Son of *Javan* is *Kittim*, who was plac'd on the west Side of his Brother *Tarshish* in *Caria*, *Lycia* and Part of *Pamphylia*. The (x) Name is of the plural Number, and consequently the Name of a People, the singular Number of which would be *Ceth* or *Citti*, who is thought to have been the Father of that Nation. *Ptolomy* tells us of a Country here, call'd *Cetis*, and *Homer* mentions a People call'd *Cetii*, who were thought to take their Name from a River *Cetius* in the same Quarter. And it is also (y) remarkable, that the *Septuagint* renders *Cittim* by *κεῖτοι* *Ketii* or *Cetii*; exactly agreeable to the Name mention'd by *Homer*. Besides, their being frequently nam'd in *Scripture*, argues that they were not far from *Palestina*. And there can be no other Place assign'd for them in all the Portion of *Asia* the less,

(o) *Geog. Sacra, lib. 3. cap. 13.*

(p) *Jewish Antiquities, Book 1. Chap. 7.*

(q) *1 Kin. 10. 22. 2 Chron. 9. 21. Isai. 23. 1, 6, 10, 14. Ezek. 27. 2, 12, 25.*

(r) *Jewish Antiquities, Book 1. Chap. 7.*

(s) *Wells's Geograph. Vol. 1. Page 133.*

(t) *Mede's Works, Book 1. Disc. 50. Page 278.*

(u) *Book 1. Disc. 50. Page 283.*

(x) *Jonah. 1. 3.*

(y) *Wells's Geograph. Vol. 1. Page 133.*



which was thus inhabited by *Javan*, there being but one Tract of Land remaining for

57. The fourth Son of *Javan*, who by *Moses* is call'd *Dodanim*, or *Rodanim*, as we are told in (2) the Margin of our *English* Bible, it is in some Copies. And these must be fix'd on the southern Ocean of *lesser Asia* between their Brethren *Elisha* and *Kittim*. There we find (a) in ancient Writers a Country call'd *Doris*, which may not improperly be originally deriv'd from *Dodanim*; especially if it is a plural Word, as the Termination seems to import. And so the singular was *Dodan*, which being chang'd into *Doran*, the *Greeks* might easily frame from thence the Word *Doras*, whom they assert to have been the Farther of the *Dorians*. It is certain, that the *D* and the *R* are frequently chang'd one into the other. And as there is such an Instance actually extant of the Change of this Letter in the first Syllable of the Word, which we are speaking of; so the like Change might as easily happen in the second Syllable, and then some might write and pronounce *Doranim* instead of *Dodanim*. And as the Island of *Cyprus*, which (as *Josephus* tells us) was first call'd *Chetima*, is a plain Argument that their Forefather *Kittim* or *Chittim* was seated opposite to it on the main Continent, and at first peopl'd this Island; so the Island of *Rhodes* must be peopl'd from the opposite Country, and took its Name from *Rodanim* (as he is call'd by some) who liv'd in those Parts.

58. The fifth Son of *Japhet* mention'd by *Moses*, is *Tubal*. He was plac'd upon the south east Shore of the *Euxine* Sea, which contains the People call'd *Albani*, *Chalybes* and *Iberi*. Thus *Josephus* expressly affirms him to have been the Father of the *Asiatick Iberians*, and that they were originally call'd *Theobeli* from *Tubal*. And *Ptolomy* places here a City call'd *Thubilaca*. Mr. *Mede* tells us, that some think; that *Chalybes* is a Name corrupted from *Thabyles*, by losing the first Letter, and after supplying the Letter *ch* instead thereof; for in *Strabo's* Time they were call'd *Alybe*, and from hence came the Name of *Albania*, a Country in these Parts. And the learned *Bochartus* supposes the *Tibareni* (a People mention'd by old Authors in this Tract) to have been so call'd from *Tubal*, by the Change of *L* into *R*, which is very frequent, and of which he gives us several Instances.

59. The sixth Son of *Japhet* mention'd by *Moses*, is *Meshech*. As (b) he is frequently joyn'd with his Brother *Tubal*; so we may conclude, that they were situated near to one another, which must be on the south Side of *Tubal* and the East of *Gomer*. That which according to the present *Hebrew* Vowels is *Meshech*, was by the *Septuagint* and others render'd *Mosoch*; and hence it is probable, that they are the same who are call'd *Moschi*

by the *Greeks*, who were seated in those Parts, and from whom the *Moschick* Hills in the Neighbourhood, mention'd by the old Geographers, took their Name.

60. The last Son of *Japhet* mention'd by *Moses*, is *Tiras*. He seated himself near his Brother *Gomer* not far from the *Hellepont*, where was the famous City of *Troy*, whose first King is said to have been call'd *Tros*, which Word both in *Latin* and *Greek* signifies a *Trojan*. And as this Word contains all the radical Letters of *Tiras*; so we may suppose, that he was originally either *Tiras* himself, or one of his Descendents so nam'd in Memory of him, and also that the *Trojans* in general were the original Descendents of *Tiras*, or such as were descended from him in the Country, where *Tiras* at first planted himself. Besides (as Dr. *Wells* observes) it is the common Tradition among the *Greek* Writers, that the Inhabitants upon the East of the *Hellepont* and *Propontis* were originally or anciently *Thracians*; which tho' understood by the latter *Greeks*, as if these Parts of the *lesser Asia* where inhabited by Colonies from *Thrace* in *Europe*; yet (as he observes) this seems as an Opinion arising from their Ignorance of the Plantation of the World. And the Foundation of this Tradition seems to depend really on the *European* and *Asiatick Thracians* being both descended from this same *Tiras*; who seated himself in these Parts of the *lesser Asia*, and from whence his Posterity did afterward send Colonies into *Thrace* and *Europe*.

61. And here we may take Occasion to admire the Providence of GOD in the first Division of the World. *Shem* and *Japhet* were both bless'd by *Noah*. This made their Posterity easy and contented, so that they did not envy one the other, but liv'd peaceably together, and therefore there were no natural Barriers to prevent a Communication with one another. *Ham* was curs'd by *Noah*, and both he and his Posterity were of a revengeful Temper. But they were not able to do much Mischief, because they were parted from the Posterity of *Shem* by the uninhabited Countries of *Arabia* the Stony, and *Arabia* the Desert; and they were parted from the Posterity of *Japhet* on one Side by the Sea, and on the other Side by the Mountains of *Libanus*, *Antilibanus* and *Amanus*. But as the Posterity of *Ham* and *Japhet* lay near one another, so sometimes they liv'd peaceably together, and sometimes they had Wars; which were generally of a short Continuance, because the Posterity of *Ham* fell out among themselves, and so the grand and famous Scene of Action lay between the *Upper* and the *Lower Egypt*.

62. When *Japhet* and his Posterity were thus employ'd in Settling themselves in the *lesser*

(2) 1 Chron. 1. 7.

(a) Homer Iliad. 2.

(b) Ezek. 27: 13, and 38: 2, 3, and 39: 1.



*Asia*, and the Parts adjacent, we cannot suppose, that *Ham* and his Offspring were idle. Accordingly his Son *Canaan* having taken Possession of the Country allotted to him, and his Families extending themselves from *Jordan* to the *Mediterranean* Sea; the Rest pass'd on toward the South and the Tongue of the *Red Sea* parting that Country into two Divisions, one toward *Arabia* the happy, and the other toward *Egypt*: *Cush*, who seems to be the eldest Son of *Ham*, turns to the right Hand, leaving the *Red Sea* on the left, and settles himself in *Asia*, leaving the other two to travel into *Africa*. That this was the ancient Situation of *Cush* the Son of *Ham*, is evident. First, *Jonathán* the *Challee* Paraphrast reckoning up the Sons of *Ham*, and speaking of *Cush*, tells us, that *Arabia* was his Province. Secondly, *Miriam* and *Aaron* (c) are said to speak against *Moses*, because of the *Cushite* Woman (for so it is in the *Hebrew*) whom he had marry'd. But it is certain (d) that *Moses's* Wife was a *Midianitish* Woman, and it is granted, that *Midian* was a City and Country in *Arabia* on the Shore of the *Red Sea*. Secondly, The Prophet (e) saith, *I saw the tents of Cushan in affliction, and the curtains of the land of Midian trembled*; where *Cush* is the same with *Cushan*, only this latter is a diminutive Word of the former, and *Cushan* and *Midian* are us'd as equivalent Terms, *Midian* properly so speaking being only one Part of the Country of *Cush*. Thirdly, The Prophet *Ezekiel* tells us, that (f) *GOD will make the land of Egypt desolate from the tower of Syene even unto the border of Cush*. Now it is very plain, that by the Tower of *Syene* and the Border of *Cush* are meant the two Extremities of *Egypt*. But every one knows, who hath any skill in Geography, that *Syene* was the Bounds of *Egypt* southward toward *Ethiopia* in *Africa*. Therefore *Cush*, as being the opposite Bounds of *Egypt*, cannot possibly be the *African Ethiopia*, or *Ethiopia* properly so call'd; but it may properly signify *Arabia*, as bounding *Egypt* in its northern Part, and most remote from *Ethiopia*. Fourthly, We read (g) that when *Sennacherib* King of *Assyria* was besieging *Libnah*, *Tirhakah* King of *Cush* march'd with an Army against him. And (h) *Zerah* the *Cushite* came with a great Army against *Asa* King of *Judah*. But this cannot in either Place be understood of the King of *Ethiopia* commonly so call'd, as lying at too great a Distance from *Judea*, and having the Country of *Egypt* to pass through, before they could bring their Armies into *Judea*. But it may be well understood of the Kings of *Arabia*, as being the neighbouring Country. Lastly, Here we find the Places, where the five Sons of *Cush* and his two Grandchildren were seated, as *Moses* reckons them up, and plac'd in

their Nation, according to their respective Families.

63. The first Son of *Cush* is *Seba*, who seated himself in the south west Part of *Arabia*, where the City of *Sabe* is call'd by his Name.

64. The second Son of *Cush* is *Havilah*. As it is probable, that *Havilah* the Son of *Joktan* seated himself in *Arabia Felix*; so it is hard to find out the ancient Situation of this other *Havilah*, because we find no other Remains of his Name. It is probable, that he seated himself with his Father near the *Red Sea* at the Entrance into *Egypt*, which Country is call'd *Cushan*. And when his Father remov'd toward *Babylon* to dwell in the Country call'd *Chusca*, this *Havilah* remov'd with him together with his Family, and seated themselves along the River *Phison*, or the western Channel of the two, into which the common Channel of the *Tigris* and *Euphrates* is again divided, before they empty themselves into the *Persian Gulf*.

65. The third Son of *Cush* was *Sabta*, who seated himself upon the *Persian Gulf* toward the east Side, where there was a City not far distant from the Sea, which is call'd by *Ptolemy*, *Saphtha*.

66. The fourth Son of *Cush* was *Raamah*. He also seated himself in *Arabia* upon the *Persian Gulph*. Tho' we render it *Raamah*; yet the Word in other Translations, and particularly by the *Septuagint*, is render'd *Ρήγμα Rhegma*; and this is very agreeable to the radical Letters in the *Hebrew* Language. Here there is a City call'd *Rhegama* in *Ptolemy's* Tables, and *Stephanus* mentions both the City of *Rhegma* and the Bay of *Rhegma* about the *Persian Gulph*.

67. Now *Moses* also tells us, that *Raamah* or *Rhegma* had two Sons, who must of Course be settl'd in that Part of the Country, which was allotted to their Father. The first of these was *Sheba*, and the other was *Dedan*. As for *Sheba*, he must be fix'd near to his Brother *Dedan*, which distinguisheth his Habitation from the Rest of the same Name, where *Pomponius* mentions a People call'd *Sabai*; and *Arrianus* speaks of a great Mountain not far off, call'd *Sabo*, from this *Sheba*, who is call'd by some *Seba*, and by others *Saba*. And *Pliny* mentions a River of the same Name. And *Dionysius Periegetes* speaks of a People call'd *Sabæ*. To distinguish him from the rest, we find him always mention'd with his Father or his Brother. Thus the Prophet *Ezekiel* (i) saith that *the merchants of Sheba and Raamah were the merchants of Tyre, who occupy'd in her fairs with chief of all spices, and with all precious stones and gold*. These were the Commodities of *Arabia*, and they might well trade therein, because they lay very commodiously for this Purpose upon the

(c) Num. 21. 1.  
(g) 2 Kings 19. 9.

(d) Exod. 2. 15, 10 21.  
(h) 2 Chron. 14. 9.

(e) Hab. 3. 7.  
(i) Ezek. 27. 22, 23.

(f) Ezek. 29. 10.  
Per.



*Persian* Gulph. These are the People which he also mentions in the next Verse. *Haran, and Canneh, and Eden, the merchants of Sheba, Asbur and Chilmad were thy merchants.* So that as he joyns them with others who liv'd upon the *Tigris* and *Euphrates*, which ran into the *Persian* Sea; it is but reasonable to think, that the Posterity of this *Sheba* liv'd near the same Sea. And (k) in another Place he joyns together *Sheba* and *Dedan*, and the merchants of *Tarshish*.

68. Now these two Names *Sheba* or *Seba* being so much alike, and the *Greeks* having no Letter whereby to express *sh*, they quickly confounded the two different Families signify'd by them, and call'd them both *Sabeans*. Hence *Pliny* saith, that the *Sabeian* Nations inhabited those Parts, spreading themselves to both Seas, that is, from the *Red sea* or *Gulf of Arabia* to the *Gulf of Persia*. So that even from this Mistake we may the better learn the Situation of both. However, the sacred Writers do exactly distinguish them, and the Royal Psalmist speaks particularly of both, (l) *The kings of Sheba and Seba shall offer gifts.*

69. The last Son of *Cush* mention'd by *Moses* (except *Nimrod*, whom he names for another Reason) is *Sabtecha*. It is hard to find the Place of his Habitation. Without doubt he plac'd himself among the Rest of his Brethren, especially since there is Room enough left for him in the northern Parts of *Arabia*. His Descendents might from him be regularly at first called *Sabtaceni* by the *Greeks*; which Name might be afterward soften'd into *Saraceni*, by which Name it is well known, that the People of this Trade were formerly denominated. And this is the more probable, because *Stephanus* mentions a Country in those Parts called *Saruca*. The Reason, why no Mention is made in the *Scripture* of the *Sabtaceni*, may be, because these Parts of *Arabia*, lying near to the *Holy Land*, are always called by the Name of *Cush*; the Father of *Sabteca*, and who, in all Probability, settl'd himself in those Parts with this his Son.

70. The youngest Son being thus settled by his Father *Ham* in the Land of *Canaan*, to prevent, if possible, the Effects of his Grandfather *Noah's* Curse; and *Cush*, or the eldest, choosing according to the Rights of Primogeniture to dwell in *Arabia Felix*; there remains two others to be disposed of. And as the

first two were seated in *Asia*; so it is certain, that *Africa* fell to the Lot of the other two. Accordingly *Mizraim* coming into *Egypt*, and finding it to be a fruitful and a pleasant Country, especially the upper Part, and being the elder Brother, he chooseth this for his Portion, and leaves his other Brother to travel further, and seek for a new Habitation. We

need not doubt where *Mizraim* settl'd himself, since the *Hebrew* Text generally calls *Egypt*, either by the Name of the Land of *Mizraim*, or by the single Word *Mizraim*. The Word it self is known by its Termination to be of the *dual* Number, and therefore may properly signify the two Parts into which the Country is divided, viz. the *upper* and the *lower Egypt*. It is probable, that *Ham* came hither with his Son *Mizraim*, not only that he might prevent all Disputes, which might arise in their first Settlements; but also that he might afterward choose to dwell in that Country, which he lik'd best. And it is also probable, that he liv'd and govern'd here for some Time; and for this Reason *Egypt* is so often call'd (m) *the Land of Ham*. However, it could not be long before the Sons of *Mizraim* were settl'd in this Nation, according to their respective Families.

71. The first Son of *Mizraim* mention'd by *Moses*, is *Ludim*. The learned *Bochartus* hath prov'd at large by ten several Arguments, that *Ludim* settled in *Ethiopia*, and therefore originally the *Ethiopians* were a Colony of the *Egyptians*. And it appears by *Diodorus Siculus*, that they were near of Kin, having many Things common to both Nations; as that they esteem'd their Kings as Gods, their Care of their Sepulchres, the Forms of their Statues, the Characters of their Letters, the Habits of their Priests, the Names of their Gods, the Colour of their Skin and Hair, and that both Nations were circumcis'd. In *Scripture* (n) *Lud* or *Ludim*, are said to be very skilful in drawing the bow, which exactly agrees with the Character given to the *Ethiopians*, by many ancient Writers. Secondly, The Prophet *Isaiab* (o) joins *Phut* and *Lud* together; whence it may be probably inferr'd that they signified two People, or Countries adjoining to one another. And *Phut* may very well be thought to be the City and Country of *Phila*, situate not far from *Syene* on the Borders of *Ethiopia*. Thirdly, The same Prophet tells us in the same Place, that these Nations should be very early converted to the *Christian* Faith: This was begun by (p) *Philip* when he baptiz'd the *Ethiopian* Eunuch, which made Way for the Propagating of the Gospel in those Parts. And lastly, The Prophets (q) join *Lud* or *Ludim* with *Cush* and *Phut*; and therefore, as by *Cush* are meant the *Arabians*, and by *Phut* the Inhabitants of the Parts of *Africa* beyond *Cyrenaica*; so by *Lud* are reasonably suppos'd to be meant the *Ethiopians*, as lying between both.

72. The second Son of *Mizraim* is *Anamim*. These are supposed to be the *Nomades* or *Shepherds*, who liv'd about *Ammon* and *Nasamonitis*, where there was a Temple dedicated to *Jupiter Ammon*. These were called

(k) Ezek. 38. 13. (l) Psal. 72. 10. (m) Psal. 78. 51. Psal. 105. 23. 27, and Psal. 106. 22. (n) Isai. 66. 19, and Jer. 46. 9. (o) Isai. 66. 19. (p) Act. 8. 26, &c. (q) Jer. 46. 9, and Ezek. 30. 5.



*Anamli* from *אֵם* *Anam*, which signifies Sheep among the ancient *Egyptians*, as it doth among the *Arabians*. For the *Nomades* fed Sheep, as *Herodotus* tells us, and liv'd upon them; and their Garments also were made of Sheep-skins. Besides, the same Author expressly affirms the *Ammonians* to be the Descendants, partly of the *Egyptians*, and partly of the *Ethiopians*. It is probable, that from these *Ammonii* or *Ananim*, the *Nazammones* took their Rise and Name; and also the *Amantes*, the *Garamantes*, and the *Hammanites*, mentioned by old Writers in the adjacent Parts.

73. The third Son of *Mizraim* is *Lehabim*. It is probable, that *Lehabim* and *Lubim* are the same Word, with a little Variation; and that from thence was originally derived the Name of *Libya*, which tho' afterward extended to the whole *Libyan* or *African* Continent; yet at first it signified only the Country of *Cyrenaica*. And this Country lying over against *Greece*, hence the Name of *Lub* originally belonging to this Tract, was chang'd into *Lybia*, and so given by the *Greeks* to the whole Continent over against them on the other Side of the *Mediterranean Sea*. These are called by *Ptolomy*, *Pliny*, and others, *Libyægyptii*: And because they liv'd next to *Egypt* on the West of *Thebais*, in a sandy and dusty Soil, and burnt by excessive Heat; hence they probably had the Name of *Lehabim*. For *Lehaba* in *Hebrew* signifies both a Flame and Heat. And thus the Prophet saith, (r) *The flame (Lehaba) or scorching Heat, hath burnt up a'l the trees of the field.*

74. The fourth Son of *Mizraim* is *Naphthim*. His Family was seated in the Country adjoining to *Cyrenaica*, or *Libya* properly so call'd, toward *Egypt*, or in *Marmarica*: Here we find in *Ptolomy* some Remainder of the Name, in a Place call'd *Aptuchi farum*. And in the Heathen Fables *Aptuchus* is said to be the Son of *Cyrene*, from whom the City and Country of *Cyrene* took its Name. The Occasion of which Fable might be this, That *Naphthim*, call'd by the *Greeks* *Aphthuchius*, was the Brother of *Lehabim*, who first peopled *Cyrenaica*. *Plutarch* saith, that the *Egyptians* call the Country and the Mountains, which lie upon the Shore of the *Mediterranean Sea* in *Marmarica*, *Nephthim*, which plainly alludes to the *Naphthim*, whom *Moses* speaks of. And it is probable, that from hence came the Name of *Neptune*, who originally was a *Libyan* God, and known to none but that People.

75. The fifth Son of *Mizraim* is *Pathrusim*, who was settl'd at *Pathros*, which was a Part of the upper *Egypt* or *Thebais*, where *Ptolomy* places *Pathyris*, an inland Town not far from *Thebais*. And agreeably to this the *Septuagint* renders the *Hebrew* *Pathros* by the *Greek* *Pathyris*. Thus the Prophet *Ezekiel* (s) foretelling, that *GOD* would bring

again the Captivity of *Egypt*, saith, that he would *cause them to return into the land of Pathros, into the land of their habitation or nativity*: That is, into *Thebais*, which *Nebuchadnezzar* had principally afflicted, carrying most of the Inhabitants of *Thebes* out of their own Country.

76. The last Son of *Mizraim* is *Casluhim*. He is very probably thought to have first settled in the Country, which lay nearest to the Land of *Canaan*, call'd *Casiotis*, where there is also a Mount call'd *Casius*; both which Names retain somewhat of the Word *Casluhim*. This Situation of them is confirm'd by what *Moses* adds concerning them, that out of them sprung the *Philistins* and the *Caphthorim* (for I should rather read the Text without a Parenthesis) the first of which made themselves Masters of the adjacent Tract of the Land of *Canaan*, the other (t) conquer'd the *Avim*, or *Hivites*; and both originally after some Run of Time came from this Country.

77. *Mizraim* and his Posterity being thus settl'd in *Egypt*, there remain'd but one more, which was *Phut*. He was seated to the west of *Mizraim*, and so he extended himself along the *Anno Mundi* Coast of the *Mediterranean Sea*, 1807. toward the Streights of *Gibraltar*, and especially along the River *Niger*, as far as the western Ocean about *Cape Verd*. There are some Footsteps of this Name in the Country; for in *Africa*, properly so call'd, below *Adramentum*, there was a City call'd *Putea*, mention'd by *Pliny*; and in *Mauritania* there is a River, which *Ptolomy* calls *Phut*. *St. Hierom* is very clear in this Matter, telling us, that there is a River in *Mauritania*, which in his Time was call'd *Phut*, and from which the adjacent Country was call'd *Regio Phytensis*, or the Country of *Phut*. And thus, when the two Sons of *Ham* came into *Africa*, they extended their Colonies two different Ways: The Posterity of *Mizraim* went southward along the *Nile*, and the Posterity of *Phut* went westward along the *Niger*: Both of them lay open to the *Mediterranean Sea*, and both of them had a large Tract of Land, in which they might extend their Colonies. And as they were divided into two Parts nearly equal by the Lake *Trilonides*, so we may conclude the Posterity of *Phut* to have been as numerous as those of *Mizraim*, tho' none of them are recorded by *Moses*.

78. Another Name by which the Inhabitants of *Africa* are call'd (u) is *Lubim*, whence came the Name of *Libya*. The learned *Bochartus* gives several Reasons for this Name; tho' after all, it might so happen, that it was a Nation descended from one of the Children of *Phut*, whose Name *Moses* doth not mention. And so the Name of a private Person at first, might afterward be given to his Nation, and then extend it self throughout the Country.

(r) Joel 2. 19.

(s) Ezek. 29. 14.

(t) Deut. 2. 23.

79. But



79. But to dispatch the ancient History of *Africa*, except *Egypt*, altogether. The Posterity of *Mizraim*, or the *Egyptians* taking Possession of their Country, spread themselves to the South along the River *Nile*, as being the fittest Part to live in, because it was plentifully water'd by that fruitful River: The Posterity of *Phut* observing which Way they extended their Colonies, and being separated from them by the Lake *Trilonides*, extended their Colonies the same Way, that so they might prevent any Incroachments from the *Egyptians* upon the Territories allotted to them. Upon this, coming far south of the higher *Egypt*, they meet with the Head of a very large Stream; and accordingly they settle themselves, as this Stream should direct them, well knowing that the most fruitful Parts of this barren Country lay near the River. There are some, who tell us, that the *Nile* is divided into two great Streams, one of which comes to the *Mediterranean* Sea, and the other no less considerable, tho' but lately known by the *Europeans*, runs directly west through the *Regio Nigritarum*, till it falls into the *Atlantick* Ocean about Cape *Verd*, in fifteen Degrees of north Latitude. But it is not probable, that this River sprung out of the *Nile*. A Spring, dividing it self into two Parts, will naturally wash away the softest Ground, and consequently forsake the other Channel; and it is certain, that our best Maps place the Head of it at a considerable Distance from the other. The Name giv'n to this River at that Time signified *Black*, and therefore it is call'd by the *Europeans* the River *Niger*, because it signifies the same blackish or muddy colour'd Water, which the name *Melo*, anciently giv'n by the *Greeks* to the *Nile*, imports. *Herodotus* (x) saith, that a *Cyrenian* told him from *Etearchus* King of the *Ammonians*, that five bold Youths of the *Nasamonians* travelling to make new Discoveries through the Deserts of *Africa*, were at last brought to a City inhabited by Blacks, by which ran a great River, whose Course was from the West towards the East, (that is, the Length of the River lay between these two Points) and there were Crocodiles in it, and *Etearchus* judg'd it to be the *Nile*. However the Inhabitants follow'd the Course of this River westward, as fast as they increas'd, whilst every one striv'd to be the first Possessor or Occupier of a great Quantity of such good Land; and therefore the succeeding Generations went farther westward than their Ancestors, until the main Ocean stopp'd their Progress. And this is the most probable Account of such early peopling this hot but well water'd Country.

80. When the Colonies were led westward as far as the Ocean, *Atlas* extended them northward along the Shore; and accordingly, like the rest of Mankind in those Ages, call'd the Country by his Name, as being really King

thereof. And it is observable, that the Ocean adjoining to the Shore is at this Time call'd *The Atlantick Ocean*. However, coming northward, to the Latitude of thirty five Degrees, he fears himself near to a very high Mountain, which at this Day is call'd Mount *Atlas*; and it is so high, that the Top of it is often said by the Poets to reach to Heaven, and bear it up; and therefore he is frequently pictur'd like an old stooping Man with a Globe upon his Shoulders. There are (y) some who say, that he was the first Inventor of *Astronomy*, and therefore this Picture only signifies his maintaining the Science of it. But as this Science was long before in great Esteem in *Babylon*, so he could only be the Promoter and Encourager thereof in those Parts; and for this Reason might choose to inhabit near so high a Mountain, as the fittest Place, from whence others directed by him might make their celestial Observations.

81. There are some, who make this *Atlas* to be the Brother of *Prometheus*, and consequently the Son of *Japhet*; and *Sanchoniatho* makes him to be the Son of *Ouranus* or *Noah*. But this is impossible: It is very improbable, that any Son of *Japhet* could be alive, when *Jacob* came into the Land of *Canaan*; and as that Land was not overstock'd when he came thither, but there was Room enough among the *Sichemites* for him and his, tho' it lay near to *Babylon*, the Place of their first Dispersion; so it cannot be imagin'd, that the Posterity of *Phut* could extend themselves to the most distant Part of *Africa* in so small a Run of Time. The *Cabiri*, who make this *Atlas* to be the Son of *Noah*, say, that in his elder Years he was buried alive by his Brother *Ham*, and by the Advice of *Thoth*. It is certain, that the first Promoters of Idolatry did agree in such cruel Counsels, the better to establish and enlarge their own Dominions. This is suppos'd to be done to *Atlas* to secure to *Ham*, and afterward to his Posterity, among which was *Thoth*, the Dominion of the most western Parts of *Africa*, where the *Atlantii* were seated, and to prevent the Family of *Atlas* from having any Power there independent from them.

82. *Antaeus* the Son of *Atlas* is (z) said to be in great Favour with *Mizraim*, or *Osiris*, the King of upper *Egypt*; and living at that Time in one of the *Nomi*, or Shires of *Thebais*, call'd *Antaeopolites Nomus* in *Pliny* and *Ptolemy*, from his Name, he was sent from thence to govern *Ethiopia* and *Libya*. He is reported to have been the first Founder of *Tangier*, formerly call'd *Tingis*, near the Straights of *Gibraltar* on the other Side, and to have reign'd as a King in those Parts after his Father. It is suppos'd, that his Family claim'd to rule in the Right of their Father *Atlas*; but the Family of *Ham* would have them subject to

(x) Euterpe.

(y) Natalis Comes.

(z) Euseb. *Preparat. lib. 2. cap. 11.*



them. If *Antæus* consented to be the Deputy of *Osiris* or *Mizraim*, as (a) the ancient Writers seem to hint, then the Right was on the Side of *Ham*; but as the longest Sword will not want Pretences to fight, so *Hercules* or *Arcles*, who is also call'd *Affis*, tho' not of *Mizraim's* or *Osiris* his Line, might take up the Title, such as it was, and invade *Antæus*.

83. *Antæus* being thus invaded by *Hercules*, defends himself with the utmost Vigour, and therefore is said to wrestle with him; and when he was beat'n, he frequently sent for fresh Recruits out of the Country. For which Reason it is said of him, that as often as he was weary or faint, he would but touch the Earth, and be in perfect Strength again. However, *Hercules* destroys him, and fixes a Colony in those Parts, which afterward retain'd the Name of *The Promontory of Hercules*. Hence the Sea is also call'd by the same Name; and in Commemoration of this Conquest he might set up those Trophies, which have been call'd *Hercules his Pillars*. And after that *Antæus* (b) had been bury'd for some Time, in or near *Tangier*; his Body was digg'd up, and it was found by his Bones, that he had been a Man of wonderful Bigness. Perhaps he might have sprung from a Race of Giants in those Days, and therefore the Name of his Father *Atlas* is suppos'd to be deriv'd from the *Hebrew* Word *תלל* to heap up, which in the Conjugation *Hiphil*, or the *Chaldee* *Aphel*, is contracted into *Athal*, and seems at least in Signification to be like our *English* Word *tall*, and is an Epithet which may be given to (c) either a high Hill, or a tall Man; and the *Arabick* Verb *طال* hath the same Signification.

84. Who this *Atlas* was, is difficult to determine; but as there are several Men of the same Name, so he could not be the fourth Son of *Noah*, as some have imagin'd, because (d) the whole Earth was repeopl'd from his three Sons, which were with him in the Ark. Neither could he be *Atlas* the Son of *Japhet*, and Brother to *Prometheus*, because he is said to (e) have been the first King of *Arcadia*, and to have come from the Mountain of *Caucasus*, which we know to be a Part of that vast Ridge of Mountains, on which the Ark landed, and was the first Habitation of *Japhet*, and his Family. Agreeably to this, *Apollodorus* owns *Asia* to have been the Wife of *Japhetus*, and the Mother of his Children; among whom he names *Atlas* first. And without doubt, this may mystically intimate only, that the Country now call'd *Asia*, was the Place of their Birth, and first Education, as the Earth is call'd our common Mother. And thus the eldest

Writers of their mythical History might leave this Hint in calling the Wife of *Japhetus* by this Name, who (f) at another Time is call'd *Thornax*. And it is also evident from the *Scripture* Division of the first Nations, that we must seek for *Atlas* the Son of *Japhet* among the rest of his Brethren, and not in the remotest Distance of the Children of *Ham*.

85. But leaving the rest of *Africa*, whose ancient History is more barren than the Country, it is high Time to return back to upper *Egypt*, where we left the Children of *Mizraim* seating themselves in the southern Part of the *Nile*, and who had now built *Thebes*, or their first City in the Province of *Thebais*, so call'd from its Name. This City was at first call'd in (g) *Hebrew*, *No*, and which it was afterward overrun with false Worship, particularly the worshipping of their Father *Ham*, whom they call'd *Jupiter Hammon*; it was in Memory of him call'd (h) *No Ammon*, which we translate *Populus No*, and from thence by the *Greeks* call'd *Diospolis*, or the *City of Jupiter*.

86. One great Argument of the Antiquity of this City is the Purity of its Religion, which the Inhabitants had learn'd from their Father *Noah*, before they separated from him, and began to build the Tower of *Babel*. For tho' *Ham*, by marrying before the Flood, was inclinable to the false Religion of those Times, which soon occasion'd a general Corruption in most of his Posterity; yet those of *Thebais*; in and after the Time of (i) *Thoth*, own'd no mortal Being to be a God, and only ador'd *Cneph*, which seems to be the Name of their sovereign God, whom they asserted to be without Beginning and without End, the Maker, or Framer, Preserver and Governour of the Universe. The Etymology of this Name seems to come from the Verb *كنس* which in the *Arabick* Language signifies to preserve or cover any Way, especially like Birds with their Wings, and is therefore a Name very proper to the great Preserver of Men. They say, that (k) the *Phenicians* call'd him the good *Demon*, in the same Sense, in which the *Egyptians* call'd him *Cneph*; which seems, as if they thought the Word *Demon* to be a *Phenician* Word from *מ* Sufficiency, with the *Greek* Termination added to it. And if so, then the true GOD seems to call himself by this Name, in that (l) remarkable Expression to *Abraham*. I am *אני* the Almighty, or al sufficient GOD, walk before me, and be thou perfect. But in later Ages, when their *Hieroglyphicks* were in greater Esteem, they drew him as a Dragon or a Serpent, but put upon him a Hawk's Head. And therefore *Epeis*, call'd

(a) Eusebius and Diodorus Siculus. Pocock. in *Carmen Tograi* pag. 28.

(f) Pausanias in *Arcadicis*.

(i) Plutarch. de *Iside et Osiride*. Porphyr. in *Euseb. lib. 3. cap. 11. pag. 115.*

(l) Gen. 17. 1.

(b) Plutarch. in *Sertorio*.

(d) Gen. 9. 19, and 10. 32.

(g) Jer. 46. 25. Ezek. 30. 14, 15, 16.

(h) Nahum. 3.

(k) Phi-

(c) Ezek. 17. 22. Vide

(e) Dionys. Halic.

(b) Nahum. 3.

(k) Phi-



by them the greatest *Hierophant* and Scribe, faith of him, *The first and most divine Being is a Serpent, having a Hawk's Head beautiful to look upon; who, if he opens his Eyes, fills the Universe with Light in his first born Region, but if he shuts them, he fills it with Darknefs.* And he seems to be the same, which in *Strabo* is call'd *Cnuphis*, and had a Temple in *Syene* the remotest Part of *Thebais*. And the Worship of this supreme GOD prevail'd so much throughout that whole Region, that they paid nothing toward the Charge of those Animals us'd in other Places in the Service of their inferior Gods.

87. It is very probable, that many of the ancient *Egyptians* might worship the Sun, Moon or Stars, or even the Light or Fire; these being the Creatures ador'd in the early Ages, and in other Nations of the World, and bearing the greatest Resemblance of the divine *Shechinah* or Glory, which appear'd to the antediluvian Patriarchs, and also to *Noah*, and probably to other pious Men in that Age. This might be the Reason, why upon the Death of their first Kings, when they consecrated them for Gods, they came so early into the Method of translating them into particular Stars, calling the Stars by their Names, and placing their Residence there. There is no doubt, but the great Men in the antediluvian Age were worshipp'd after their Death, and had their Images erected for this Purpose. But as the Flood destroy'd all these Images, and was a signal Mark of GOD's Displeasure against this Vice; so it destroy'd all that idolatrous Worship, and whatever succeeded after it could not be begun until the Deaths of those, who either surviv'd, or were born after the Flood; so that nothing of this Nature could happen in less than two hundred, and very little in less than four hundred Years. It is certain, that they never pretended to make an Image of their God *Cneph*, because they look'd upon him, as a spiritual, immortal and infinite Being, and as such could not be represented by gross, corruptible and finite Matter. And they made no Images of the Sun, Moon and Stars, because they were visible, and therefore needed no such Representation. *Lucian* (m) tells us, that tho' the *Egyptians* were the first Makers of Idols, yet anciently they had none in their Temples. And (n) another Author affirms, that even in his Time the Philosophers avoid'd all fabulous Umbrages, when they spoke of the supreme GOD, or of the Mind, the second *Platonick* Person; and generally faith of the heathen Antiquity, that it made no Image of this supreme Being, tho' it had many of other inferior Deities. Intimating thereby that Images had much Fable in them, un-

worthily belying the supreme Deity, when pretending to respect him. The first Image made at *Babylon* for idolatrous Uses, was that of *Ham*, with a Sword in his Hand, and plac'd in the upper Room of their Tower; but this could not serve for such a Use until his Death, which was not long before the Birth of *Abraham*. When the *Dioscuri*, having built some Ships, went to Sea, and being cast away near Mount *Cassius*, they built and consecrated a Temple in commemoration of their Escape; it was particularly observ'd in later Ages as an Argument of its great Antiquity, that no Idols were there. Even in *Greece* we are told, (o) that the *Phliansians* had a very holy Temple, in which there was no Image either openly to be seen, or kept in secret; and they had a sacred Account or Reason of this Practice, but that was not to be reveal'd. Upon which (p) a late eminent Author makes this Remark, That this was certainly a Mark of very great Antiquity, since the corrupt Practice of Worshipping by Images, grew very early in the World; and to worship without any Image was certainly the oldest and best Manner of Worship. And it is said (q) of the old *Phœnician Melcartus* or *Hercules*; that in his ancient Temple at *Gadira* or *Gades*, they had thus much of the Patriarcal Religion, continu'd in the Times of *Silius Italicus* and *Philostratus*, that there were no Images in it. And the *Magi*, whose Religion was the most ancient among the *Persians*, did abominate (r) all Images, and worshipp'd GOD only by Fire. The first Rise of Idolatry is (s) thus describ'd by an excellent Author of our own. The true Religion, which *Noah* taught his Posterity, was that which *Abraham* practis'd, the Worshipping of one GOD, the supreme Creator and Governour of all things, with Hopes in his Mercy through a Mediator. From hence the Necessity of a Mediator between GOD and Man became a general Notion, which obtain'd among all Mankind from the Beginning; who being conscious of their own Meanness, Vileness and Impurity, could not conceive how it was possible for them of themselves alone, to have any access to the all-holy, all-glorious and supreme Governor of all things. They consider'd him as too high, and too pure, and themselves as too low and polluted for such a Converse. And therefore they concluded, that there must be a Mediator, by whose Means alone they could make any Address unto him, and by whose Intercession alone any of their Petitions could be accepted. But no clear Revelation being then made, or perhaps forgott'n, of the Mediator, whom GOD had appointed, because he had not been yet so clearly manifest-

(m) *Lucian de Deâ Syriâ*. (n) *Macrobius, lib. 1. cap. 2.* (o) *Pausanias in Corinthiacis, pag. 57.* (p) *Cumberland's Origines antiquissimæ, Page 264.* (q) *Sed nulla effigies, simulachrave nota deorum. Silius Ital. lib. 3.* (r) *Pocockii Specimen Historiæ Arabicæ, pag. 146. &c.* (s) *Prideaux's Connexion of the History of the old and new Testament, Book 3. Page 177.*



ed to the World, as he was afterward, they took upon them to address unto him by Mediators of their own choosing. And their Notion of the Sun, Moon and Stars, being, that they were the Tabernacles or Habitations of intelligent Beings, which animated those Orbs in the same Manner, as the Soul of Man animates his Body, and were the Causes of all their Motions, and that these Beings were of a middle Nature between GOD and Man; they thought, that these were the most proper to become the Mediators between GOD and themselves. And therefore the Planets being nearest to us of all these heavenly Bodies, and generally look'd upon to have the greatest Influence on this World, they made choice of them in the first Place to be such as should mediate for them with the supreme GOD, and procure from him the Mercies and Favours, which they pray'd for; and accordingly directed divine Worship to them as such. And here began all the Idolatry, that hath been practis'd in the World. They first worshipp'd them by their *Tabernacles*, and afterward by their Images also. By these *Tabernacles* they meant the Orbs themselves, which they look'd upon as the sacred Places, in which these Intelligences had their Habitations. And therefore, when they paid their Devotions to any one of them, they directed their Worship toward the Planet, in which they suppos'd he dwelt. But these Planets by their Rising and Setting, being as much under the *Horizon* as above, they were at a Loss, how to address to them in their Absence. To remedy this they had Recourse to the Invention of Images; in which, after their Consecration, they were taught, that these Intelligences or inferior Deities were as much present by their Influence, as in the Planets themselves, and that all Addresses to them were made as effectually before the one, as before the other. And this was the Beginning of Image-Worship among them. To these Images were given the Names of the Planets, which they represented, and they were the same, by which they are still call'd. And hence it is, that we still find *Saturn*, *Jupiter*, *Mars*, *Apollo* or the Sun, *Venus*, *Mercury* and *Diana* or the Moon, to be first rank'd in the Polytheism of the Ancients. This Idolatry was learn'd by the *Israelites* when they were in *Egypt*, and soon practis'd by them after their Deliverance from thence. And therefore the (t) Prophet upbraids them for it in these Words. *Have ye offer'd unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have burn the tabernacle or Representation of the Orb of Moloch, and Chiun your images, which ye made to your selves; or as (u) St. Stephen saith, the star of your god Remphan, such figures, which ye made to worship them. Therefore will I cause you to*

*go into captivity beyond Damascus, saith the LORD, whose name is the GOD of hosts.* The learned *Bochartus* (x) tells us, that *Moloch* was the ancient Name for the Planet *Mars*; and he quotes *Kircher* for a Proof, that he was still call'd so in the *Coptick* Language, which was a Mixture of the *Greek* and *Egyptian*. And he also adds, that *Aben Ezra* saith, that *Chiun* signifies *Saturn*, both among the *Persians* and the *Ishmaelites*, and that (y) even in one of the Comedies of *Plautus*, *Saturn* is call'd *Chiun*. And he also adds, that *Chiun* is the same with the *Egyptian* Word *Rephan* or *Remphan*, which signifies *Saturn*. And therefore the *Septuagint*, who wrote in *Egypt*, and for the Use of the *Egyptians*, did more willingly use that Word, as best known among them. The Word in the *Septuagint* was *Raiphaz*; and in Process of Time, the Language was so alter'd in the Apostle's Days, that it was call'd *Remphan*. The Word *Rephas* was one of the peculiar Names giv'n to *Ham*, when he was worshipp'd; and it frequently in *Hebrew* signifies a Giant, because of all those, which were before and after the Flood, he was more especially deify'd and ador'd, and the mightiest Men of his Race glory'd in their Likeness to him, and therefore affected to be call'd *Rephaim*. And the Deriving of his *Coptick* Name *Rephas* from the *Hebrew* Word רפא *Rapha*, which denotes that healthy Constitution, that produceth long Life, Growth to great Stature and Strength, affords a farther Light to the Reason of this Name given to *Ham*, and the *Rephaims* descending from him. And as *Ham*, after his Death, was consecrated into the Planet *Saturn*; so the same Planet was first call'd *Raiphaz* and afterward *Remphan*.

88. The (z) *Arabick* Historian tells us, that the Worship of the Images of dead Men was also begun in the Days of *Peleg* and his Brother *Joktan*, and saith, that the first Cause thereof was, that when any Man happen'd to die, who was most excellent for Prudence and Counsel or Valour; the Survivors set up his Statue in their Counsel-House (perhaps to encourage others to imitate their Example) and then when any thing happen'd that was acceptable, concerning which they were to take Counsel, they met together to consult before that Image, as if the Image was present to give them Counsel, or infus'd into them his former Courage or Conduct. And thus they set up the Images of all their famous Ancestors; and being for a great while accusom'd to this Method, they fell into the Worship of them. After this (a) a Notion obtaining, that good Men departed had a Power with GOD to mediate also and intercede for them; they deify'd many of those, whom they thought to be such: And hence the Number of their

(t) Amos 5. 25, 26, 27. (u) Act. 7. 42, 43.  
(y) Parnalus, so saith, Petitus Miscel. lib. 2. cap. 2.  
Historical Connexion, Book 3. Page 178.

(x) Phaleg. lib. 1. cap. 15. col. 59. lin. 51.  
(z) Eutychius, page 46. (a) Prideaux's Hi-



Gods increas'd in the idolatrous Times of the World. This Religion first began among the *Chaldeans*, which their Knowledge in Astronomy help'd to lead them to. And from this it was that *Abraham* separated himself, when he came out of *Chaldea*. From the *Chaldeans* it spread it self over all the East, where the Professors of it had the Name of *Zabii*. From them it pass'd into *Egypt*, and from thence to the *Grecians*, who propagated it to all the western Nations of the World. And therefore (b) the Author of the *Wisdom of Solomon* betrays not only his Want of divine Inspiration, but also his own Ignorance, when he affirm'd that it was begun partly by Parents making Images of their own Children when dead, and partly by others, who made Images of their absent Friends when living.

87. But whatever Errors had crept into the Religion of upper *Egypt*, it is certain, that they always abhorr'd the Sacrifices of Men to their Gods as barbarous and inhuman; and therefore when *Tethmosis*, about the Time of the Death of *Abraham*, had reduc'd all lower *Egypt* to his Obedience, he abolish'd that Custom, and the better to please the People, he order'd Pictures, made of Wax, to be offer'd in their Stead.

88. But here it may be ask'd, How did these People behave themselves toward those, who differ'd from them in Matters of Religion? To this I answer, That where the Difference lay in things only circumstantial, there is no Instance of the least Trouble or Uneasiness on that Account. That where the Difference lay in the greatest Fundamental, even the Object of Divine Worship; yet when Men liv'd peaceably, they usually met with no Disturbance, which many Times prov'd to be of ill Consequence to the true Religion; and the greatest Opposition was, when the Actions of the one were really design'd to be an Affront to the other. To instance in Particulars. Whilst *Melchisedek* was the Priest of the most high GOD in his own Family, whilst he acted justly, and liv'd peaceably, he seems to be respected by all: And tho' he acted the Part of a Priest in Publick, being overjoy'd when *Abraham*, one of his own Perswasion, return'd from the Slaughter of the Kings; yet it did not create the least Uneasiness. The *Egyptians* well knew, that the *Hebrews* worshipp'd a GOD very distinct from theirs, and yet this was never made an Argument to oppress them, but all their Hardships arose from political Reasons. The Children of *Israel* were cautious of giving Offence, and therefore they had a full Toleration; insomuch, that (1) when *Pharaoh* allow'd them to go, and sacrifice to their GOD in the land, *Moses* scrupl'd it, and said, *It is not meet so to do, for we shall sacrifice the abominations of the Egyptians to*

*the LORD our GOD: Lo, shall we sacrifice the abominations of the Egyptians before th:ir eyes? and will they not stone us?* The chief Animals, which GOD requir'd in Sacrifices, were Sheep and Oxen. Now the *Egyptians* abhorr'd both Sheep and Shepherds, because of the long Pastoral Wars in those Countries, and therefore would think it too great an Honour done to those Creatures to offer them in Sacrifice to the true GOD; and they would also reckon the Offering of a Bullock to be an Affront to their God *Apis*, and resent it accordingly. And this made the *Israelites* so cautious. The Troubles, which *Abraham* met with in *Mesopotamia*, were not, because he was of a different Religion, but because of his zealous Opposing the false Religion of the *Chaldeans*, and Endeavouring to bring them over to the true; and particularly his burning the Idol Temple, which oblig'd him to obey the Commands of GOD, and depart from that Country into the Land of *Canaan*: But after that, when he was among the *Canaanites* and the *Egyptians*, and did not intermeddle with their Religion, he met with no Disturbance from them. And even when the Patriarchs purg'd their own Households from their Idols, they were not molested; because others were of this Opinion, that every Man had a Right in his own Family. The Animosities in Religion between upper and lower *Egypt* was, because during the Time of their Wars, they both deify'd those Kings, which had done the others most Mischief; so that the Religion of the one was a Defiance of the other, both as to their Worship and even their State; and therefore they fail'd not to revenge it upon their Temples in their respective Turns. On the other Hand, the too easy Toleration of the Religion of the *Magi* among the Sons of *Shem* in Worshipping the Sun, Moon, Stars and Fire, was the Cause, that that Part of *Asia* was so soon overrun with that Worship; and the Toleration of the *Egyptian* Worship among the Sons of *Japhet*, was the Reason that their Idolatry so soon spread it self into all *Europe*, first in *Greece* and then in *Rome*. It was not therefore without great Reason, that GOD commanded the *Israelites*, when they came into the Land of *Canaan* (2) *to destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire, and (3) make no covenant with them nor with their gods, because it would surely be a snare unto them; as it really was (4) frequently in the Time of the Judges, and afterward in the Time of the Kings of Israel. For when Solomon (5) went after Ashtoreth (or Astarte the Wife of Ham, who dwelt most at Zidon, and was therefore after her Death worshipp'd in those Parts, as) the goddess of the Zidonians, and after Milcom (or Moloch) the abominati-*

(b) *Wisd.* 14. 14. to 23. (1) *Exod.* 8. 25, 26, 27. (2) *Deut.* 7. 5, 6. (3) *Exod.* 23. 32, 33. (4) *Jud.* 2. 11, 12, 13, 19, and 3. 7, 12, and 4. 1, and 6. 1, 8. 33, 34, and 10. 6, and 13. 1. and 17. 5, 6, and 18. 30, 31. (5) *1 Kings* 11. 5, 6, 7, 8.



on of the *Ammonites*, it caus'd such an Inclination in the *Israelites* to Idolatry, that all the Zeal of the good Kings, who succeeded, could not root it out, until they were carry'd away Captives into *Babylon*. And when *Jerobam* had set up the golden Calves, there was such a Degeneracy and Increase of Idolatry, which occasion'd their utter Rejection. And therefore tho' Differences in Circumstantials may and ought to be allow'd for the Preserving of Peace; yet Errors in such Fundamentals as these, concerning the Object of our Worship, may be attended with the most fatal Consequences, especially if daily Endeavours are used to gain new Proselytes.

89. But to return from this Digression: It is high Time to take our Leave of *Egypt*, and follow the History of *Ham*. His Wife, which he had at this Time, was her, who had been with him in the Ark; even *Naamah*, the Daughter of *Lamech*, of the Race of *Cain*. Her Name in *Hebrew* signifies The fair one. As he travel'd with her into other Countries, he chang'd her Name to one, that in another Language had the same Signification, and call'd her *Astarte*, as it is in the *Greek*, or *Astartoth* in the *Hebrew*, which (c) Word signifies in *Hebrew*, Flocks of Cattle, Sheep or Goats. And as the Patriarchs in those early Times did generally lead a pastoral Life, and such especially had more Leisure to make Poems on what Subjects they pleas'd; so they generally compar'd the most beautiful Women to such Animals as these, in whom they most delighted. Thus *Solomon* himself compares (d) CHRIST the beloved Spouse of his Church to a roe or a young hart, who cometh leaping upon the mountains, and skipping upon the hills: And the Church to a (e) flock of goats, which appear from mount *Gilead*, or a flock of sheep, which are newly shorn, which came up from the washing, whercof every one bears twins, and none is barren among them. *Lucian* (f) sufficiently intimates, that he thought *Astarte* and *Europa* to be the same Person, to whom the Temple in *Sidon* was dedicated, and *Bochartus* (g) hath plainly shewn us, that the Word in the *Phœnician* Tongue signifies λευκοπρόσωπον the white fac'd, or fair one. Hence the Word in *Greek* (h) Βοώπις or *Bull's face*, so often us'd by *Homer* and others, became a respectful Epithet of *Juno*, and signify'd such Features, as were very agreable: And that Epithet may well belong to the Wife of *Ham*, of whom the *Phœnicians*, the best Judges of this Fact (as *Sanchoniatho* affirms) do assure us, that she was call'd by the *Greeks* *Aphrodite*, or *Venus*, or the Goddess of Love

and Beauty. That she was sav'd in the Ark is plainly intimated, because (i) the *Phœnicians*, as we are inform'd by (k) an Eye-Witness, painted her in the upper Part like a Woman, and the lower Part like a Fish; which could allude to nothing but her being preserv'd in the Flood; and there was also in her Temple-Service at *Hierapolis*, a constant Commemoration of the Flood and its Drying up, as if she was one of those, who shar'd in that great Escape.

90. And now *Ham*, having divided the Country into several *Nomi* or Hundreds for the Benefit of Pasturage, and settl'd them in the Form of an Aristocratical Government, returns with her out of *Egypt*; and having pass'd thro' Anno Mundi 1810. the Country of his Son *Cush*, he settles on the east Side of *Jordan* for a Time, in the Country call'd by the *Greeks* *Piræa*, but in more ancient Times *Basan*, near the Land of *Gilead*. There he builds (m) two Cities, and calls the Name of the one *Ham*, in Memory of his own Name; and the other *Astartoth* in Memory of hers, which was afterward call'd *Astartoth Carnaim*, and (n) *Carnaim* for a particular Reason.

91. *Ham* having thus settl'd the Children of *Mizraim* in *Egypt*, of *Phut* in *Ethiopia*, and of *Canaan* between *Jordan* and the *Red Sea*, and of *Cush* on the Borders of *Arabia*; and having built these two Cities, that so he might take Possession also of the other Side of *Jordan*; he Anno Mundi 1812. leaves some of the Posterity of *Canaan*, who were call'd the *Hivites*, about Mount *Hor*, to settle there; and returns with his Son *Mizraim*, to the North of *Canaan*, and there he settles near the Sea shore at *Berytus*. The Reason, why he settled there, must be, that he might have an Opportunity to enlarge his Colonies by Sea, whenever he thought it convenient; and also might have a good Correspondence, not only with the Settlements of *Canaan* and *Cush*, but also with those in *Babylon* and *Egypt*, as lying at an equal Distance from both: And he kept his Son *Mizraim* with him, that he might have one at Hand to execute such Orders as he thought most proper; and he chose *Mizraim* rather than either of the other, because he and his Wife *Isis* were of the same ambitious and incroaching Temper with *Ham* and *Astarte*, as will appear from the Sequel of the Story.

92. *Japhet* seeing *Ham* so near him in Person, and fearing lest he should prove an ill Anno Mundi 1814.

(c) עֲשָׂתָרוֹת. (d) Cant. 2. 8, 9, 17, and 8. 14. (e) Cant. 4. 1, 2, 5, and 6. 5, 6. and 7. 3. (f) De Deâ Syriâ. (g) Phaleg. lib. 4. cap. 33, col. 298, and *Canaan*, lib. 1. cap. 15. col. 421, viz. חור אֶפְרוֹדִיט. (h) Βοώπις πρόνια Hgn. And as Jupiter or Ham was the Husband of Europa; so I leave it to the learned to judge, whether the *Greeks* might not translate the Word *Europa* into a like Word of their own Language, tho' of a different Derivation, and call him so often εὐρώπια Ζεύς, or broad fac'd Jupiter. (i) Diodorus Siculus, lib. 2. (k) *Lucian*. de Deâ Syriâ. (l) Ibid. (m) Gen. 14. 5. (n) 1 Maccab. 5. 43, 44, and Verse 17, compar'd with Verse 26, and Carnion 2 Maccab. 12. 26. Neighbour



Neighbour, and take Possession of such Lands, which did of Right belong to him, begins to stir; and having before settl'd his Posterity between the *Tigris* and *Euphrates*, where, as

Anno Mundi 1800. their Families increas'd, they were straighten'd for want of Room, they soon extend themselves westward, and accordingly Part of *Japhet's* Family, together with

Anno Mundi 1815. himself, did soon settle in *Natalia* or *Asia* the less; being parted from the Posterity of *Ham*, by the Mountains of *Libanus*, *Antilibanus* and *Amanus*. After this they settle themselves in *Lydia*; then they people part of *Phrygia*; and afterward

Anno Mundi 1816. they enlarge their Dominions as far as the *Hellepont*. At this Time the Country was inhabited but by few People, it being but about an

Anno Mundi 1818. hundred and sixty Years after the Flood; and about the Time when (*o*) *Serug*, the fifth from *Shem* of his Race, was born.

Anno Mundi 1820. Sometimes the Posterity of *Japhet* live peaceably with the Posterity of *Ham*, and sometimes they have Wars with each other; tho' these Wars were generally but of a short Continuance, because the grand and famous Scene of Action lay between the *upper* and the *lower Egypt*.

93. Here we may observe another Providence of GOD in the first Peopling of the World after the Flood. The Posterity of *Shem* and *Japhet*, being born of good religious Parents, seem to have something of their Temper, and accordingly liv'd peaceably and quietly with each other; and were therefore plac'd in such Countries, where they might have the freer Access to one another, having at most only the River *Tigris* between them. But the Posterity of *Ham* being wicked, bloody minded, and ready on all Occasions to incroach upon their Neighbours, were parted from them on the one Side by the great River *Euphrates*, and especially when it is made much greater by the Accession of the *Tigris* to it, on another Side by large and almost impassible Mountains, and on the other by the main Ocean; and they who affected an arbitrary Power, and to subdue their Neighbours, were torn to pieces by Wars among themselves, that they could execute none of their Projects. And thus GOD restrain'd their Fury in the same Manner, as he also set bounds to the Sea, by saying, *Hitherto shalt thou come and no further*.

94. The Land of *Canaan* being a very plentiful Country, the Inhabitants thereof soon betook themselves to Pasturage, and accordingly they were glad to receive any People among them, who had great Quantities of Flocks and Herds; because the Land being but thinly peopl'd, they had not enough to con-

sume its Product. This made *Abraham* and *Lot*, and their Families find so easy an Admittance to live among them. These Shepherds had no Houses, but liv'd in Tents, which they could easily take down, and remove from Place to Place, as Occasion did require, for the better Convenience of Pasturage. Hence it is, that we read so often of the Tents of (*p*) the Patriarchs, but never of their Houses, and that (*q*) *Abraham* sojourned in the land of promise as in a strange country, dwelling in tabernacles with *Isaac* and *Jacob*, the heirs with him of the same promise. These Shepherds leading such a rambling Life, did not confine themselves to any particular Place, nor indeed to their own Tribes, allotted to each of the Sons of *Canaan* by their Father or their Grandfather *Ham*, and so contracted a general Acquaintance with one another; and it is probable, that they mix'd one with another, and so separated themselves from their Kindred: And hearing that the Children of *Mizraim* had only taken Possession of *upper Egypt*, and that the *lower Egypt* was uninhabited, they enter into a Confederacy to go thither and dwell there in one Body: And be-

cause they could not call themselves by any particular Name of one of the Sons of *Canaan*, therefore they call themselves in general by the Name of *Canaanites*. And as it was usual in those Times to call Persons and Places by such Names as signify'd the general Occurrences of those Days; so the eldest City, which *Moses* (*r*) mentions south of *Jerusalem* in the Way to *Egypt*, is call'd *Hebron*, which being built about this Time, signifies an Association or Uniting into Societies, and is directly opposite to the Way of Living scatter'd in Tents, as the *Nomades* or Pastors were.

95. In the mean Time the *Casluks*, or one of the Families of *Mizraim*, settled themselves in that Part of *Egypt*, which lay between the *Red* and the *Mediterranean* Sea, upon the nearest

Branch of the *Nile* call'd the *Ostium Pelusiacum*. The Greek Word *πηλῦσις* signifies *dirty*, and indeed it lay in a very wet Ground, being so near the *Nile* and the *Mediterranean* Sea; and therefore it was sometimes call'd *Ἰθ Sin*, a Word of the same Signification, and sometimes it was call'd *Raamses*. It was also frequently call'd *Abaris* (from the Hebrew Verb *אבר* which signifies *to pass over*) and may therefore be taken for a Pass, or Passage, or a common Road. But why it was call'd *Pelusium* is not so easy to understand; only the common Notion that *Pelusius* and *Palestinus* are of the same Signification, makes it probable, that *Pelusium* was not of a Greek but Eastern Original, as *Palestinus* certainly is, and that they are both from the same eastern Root *פֶּלֶס* *Peles*, the same Radi-

(*o*) Gen. 11. 20. (*p*) Gen. 12. 8. and 13. 3. 18. and 24. 6, 7, and 25. 27, and 26. 17, 25, and 61. 25, 33, 34, and 35. 18, 19, and 35. 21. (*q*) Heb. 11. 9. (*r*) Gen. 13. 18, and Num. 13. 22. calcs



cals being found in them both; so that the *Greeks* learn'd the Name of those eastern People from the East, and did not give them a *Greek* Name, but only added two different Terminations to the same eastern Word, with a little Change of the Vowels, as it is common among them. Now this Word in *Hebrew* in the Conjugation *Hithpabel*, signifies a Be-smearing in Dust and Ashes, or a Rolling in the Dirt; from which the *Greek* Words *πυλός* and *πυλῶσαν* may be borrow'd; and which agrees well with the dirty senny Situation of *Pelusium* at the Mouth of the *Nile*; but in the *Chaldæe* and *Syriack* Languages it signifies *publick*, *open*, or a *Passage*; and in the *Samaritan* and *Ethiopick*, it signifies a *Sojourning*, or *Removal from Place to Place*. All which Notions agree very well with *Pelusium* as the great Passage, not only into *Asia* by Land, but also into both *Europe* and *Asia* by the Mouth of the *Nile* falling into the *Mediterranean* Sea. And all this not only agrees well with the other Names of *Caphtor* and *Abaris* already mention'd; but may teach us to observe the Time when the Town was built by the *Caslubim*, which was soon after their Travels were ended, and they were settl'd in this Country. However, the Town it self was always esteem'd as the great frontier Garrison of the Kingdom or *Egypt*; and therefore was the grand Scene of Action in the *Egyptian* Wars; and when the Inhabitants remov'd from thence into other Countries by Treaty, they usually call'd themselves *Philistines*, from the Name of the Place. Another Name, by which this Town was also call'd, was *Caphtor*. Thus the Prophet *Jeremiah* saith, that (s) the *Philistins*, were the remnant of the country (or the Isle) of *Caphtor*. And (t) the Prophet *Amos* saith of GOD, that he brought the *Philistins* from *Caphtor*. The Word (u) *Caphtor* signifies such an artificial, large Pomegranate or Globe, as was anciently at the Top or Head of their noble Pillars in stately Buildings; and accordingly the *Septuagint* renders the Word, *Σφαῖράριος*. Such were the Heads of *Jachin* and *Boaz*, the great Pillars in *Solomon's* Temple. Now because the Heads or Chapters of Pillars were their chief and peculiar Ornament, and most noted by Spectators, the several Orders of them are commonly distinguish'd by their Heads, and they give Name and Esteem to the whole Pillars, whether of the *Dorick*, *Ionick*, *Corinthian* or *composite* Order, and a violent Blow on the Chapter of a Pillar (such as from a battering Ram in old Times, or a great Cannon Bullet in later Days) threatens the Fall of the whole Pillar, and all the Building supported by it.

And because this well fortify'd Pass into *Egypt* was of such an Importance to the whole Kingdom; hence this Pass was call'd *Caphtor*, to intimate it to be the strong or nobly adorn'd Pillar at the Gate into the Kingdom, or (x) the Chapter of such a Pillar figuratively put for the Whole, and consequently the Support of the Kingdom. And that this Notion is truly ancient, and agreeable to the Conceptions of the eastern People, is evident from (y) the Prophet *Amos*, where he saith, *Strike the Caphtor or Chapter, that the posts may shake*, the Consequence of which Blow must be, that the *πρόπυλα*, all the Supporters of the Porch and Gates of the Temple may so shake, as to fall into Ruin. All which demonstrate that such *Caphtors* were great Marks of State and Honour, and consequently that the Name imported something remarkable to belong to that important Pass, City or Country that bore it, and consequently to the *Caphtorims* or Guardians of this honourable Place, which, we have no Reason to doubt, were chosen out of the ablest and best disciplin'd Men of the Family of *Caslubim*, who, when they were forc'd from thence by Treaty or otherwise, and went toward the Land of *Canaan*, call'd themselves *Philistins*, and the Country *Palestina*, which they inhabited, from the Name *Pelusium*; so when they went toward *Arabia*, they call'd themselves *Caphtorim* from the Name *Caphtor*. And hence it is, that *Moses* tells us, that (z) out of the Family of *Misraim*, call'd *Caslubim*, came the *Philistim* and *Caphtorim*.

96. These *Phœnician* or *Canaanitish* Pastors, having thus enter'd into a Confederacy, joyn themselves to as many others as they could pick up for this Purpose, especially with such as dwelt in the south Part of the Land of *Canaan*, who were partly *Avites* or *Hivites*, and partly *Jebusites*; being also joyn'd with some of the *Horites*, and others of the neighbouring Parts of *Arabia*, who are said (a) to dwell in *Hazerim* or small Villages, resolve to go into *Egypt*, and settle there. And the *Caslubim*, knowing that there was waste Ground sufficient for them, let them enter peaceably without the least Disturbance; and as the Country, from whence many came out of *Canaan*, was (b) call'd *Goshen*, so they who came from thence call'd the Country, which they possess'd, (c) the Land of *Goshen*. And others also settl'd in other Parts adjoining to the *Mediterranean* Sea. At their first coming thither, they live peaceably for some Time with those of *upper Egypt*, and call themselves by the general Name of *Canaanites*.

97. They had not been long there, before

(s) Jer. 47. 4. (t) Amos 9. 7. (u) Cumberland's *Origines antiquissimæ*, page 54. Thus it is express'd 1 Kin. 7. 41, 42, where the setting them up is describ'd, and Jer. 52. 22. where their Ruin is bewail'd. (x) So we put *Lepidum Caput* for a witty Man; and the ancients sometimes express'd the whole Ox *Apis* (worshipp'd by the Egyptians or Israelites in Imitation of them) by *Caput Vitulinum*. (y) Amos 9. 1, &c. throughout, especially Verse 1, and 8. (z) Gen. 10. 14. (a) Deut. 2. 23. (b) Jos. 10. 41. and 11, 16, and 15. 51. (c) Gen. 45. 10, and 46. 28, 29, 34; and 47. 1, 3, 6, 27.



Anno Mundi 1832. they begin to settle themselves in this Country, and leave off their wandering Life; and therefore they build a City, which they call *Zoan*, which Word is observ'd by (d) Dr. *Castle*, to signify a Removal from one Place to another, and seems to intimate, that these Shepherds about seven Years after their first Confederacy, when *Hebron* was built, did (as (e) *Moses* assures us) build the City of *Zoan*, which stood about the Entrance of *Egypt*, near that *Ostium* of the *Nile* call'd *Taaniticum*, taking its Name from *Tanis*, which is the Greek Name or Pronunciation of *Zoan*, most known in the *Septuagint*. *Diodorus Siculus* calls it (f) *Thonis*, and saith, that it was the ancient Mart of *Egypt*. And *Bochartus* in the Additions to his last Edition, proves it to have been the *Metropolis* or royal Seat of the Kings of *Lower Egypt* in the eldest Times.

98. Having thus fix'd themselves in a different Way of Living from what they had been formerly us'd to, they assume a greater Dignity, and call themselves *Hyc-shi*, which in the *Egyptian* Language signify'd *Kingly* or *Royal Shepherds*. They also divide themselves into thirty six *Nomi* or Pasturages, and having observ'd that *Upper Egypt* was govern'd by an *Aristocracy* at that Time, they form themselves into the same Manner of Government, and choose two out of each of the *Nomi*, or seventy two in all, who were to manage the whole Affairs of the Kingdom, and were call'd *Typho* by those of *Upper Egypt*.

99. The Reason, why they were call'd by this Name, was, because they chose one *Typho* to be the General of their Army in the first *Egyptian* Wars. Who he was, is uncertain. *Sanchoniatho* mentions one of this Name of the Line of *Japhet*, who might probably be alive at this Time, and is suppos'd to be the Man; but the Mystery is, how he came to be joyn'd with the Children of *Ham*. However, he was the Enemy and Destroyer of the Race of *Mizraim*, and is suppos'd to have came thither by Sea from the Country of *Japhet*, who inhabited the Isles and the Shores. Accordingly he is represented (g) in their mystical Theology, both vulgarly and among the wiser Priests of *Egypt*, to import the Sea that swallow'd up their *Nile*, and therefore they abhor it, and its Fish and Salt, as the Foam of *Typhon* raging, and they had such an Aversion to Seamen, that they would hardly speak to them. In the Fable in *Plutarch*, he is represented as the Brother to *Mizraim*; but in the History of *Sanchoniatho*, as his Cousin-german. This may be easily reconcil'd, because Brother's Children in the eastern and larger Sense of the Word, are call'd Brethren. He might come out of *Japhet's* Country on the north Side of *Amanus* by Shipping over

Sea, which the *Egyptians* call'd *Typhon*. *Porphry* tells us, that (i) the *Egyptians* represent him by an *Hippopotamus*, or a River Horse; and *Manetho* saith, that *Mizraim* was kill'd by such an one. *Plutarch* saith, (k) that *Typho* conspir'd against *Mizraim* with seventy two Associates or Assistants sworn to adhere to him. He is constantly represented as a Man of red Hair, and therefore the *Egyptians* call all red Men *Typhos*; and it was a Custom among them in the ancient Times to sacrifice such, as the Enemies of *Mizraim*, at his Grave, which was call'd *Bufris*. And the Word *Typhon* in all their later mystical Stories, represented the whole *Canaanitish* Power; not only before they had set up *Salatis* to be their King, but also during his Reign, and the Reign of the five Kings, which succeeded him. And therefore not only he who murder'd *Mizraim*, is call'd *Typhon*, but also the City of *Pelusium*, which *Salatis* fortify'd, was call'd *Urbs Typhonia*, as *Josephus* tells us, because it was inhabited by such gigantick Men, who fought against their Gods. Near to it on one Side is *Hero*, which *Stephanus de Urbibus*, interprets to signify the Blood of *Typho*, who was there wounded; and near to it on the other Side toward *Canaan*, is the Lake *Sirbonis*, where, *Herodotus* saith, it is reported, that *Typhon* is hid or bury'd; all which signifies no more, than that the whole *Canaanitish* Power was broken to pieces, when they were forc'd by Treaty to remove from *Pelusium* to go into the Land of *Canaan*, which *Plutarch* describes by *Typhon's* riding upon an Ass, after he was expell'd from thence, to found *Jerusalem*. The Greek Poets represented him (l) as a wild Boar, which kill'd *Adonis* the beloved of *Venus*, or *Mizraim* the Husband of *Isis*: And others represented him as a Bear, because the Stars call'd the greater Bear, appear'd to the Inhabitants of *upper Egypt*, sometimes over the Land of *Canaan*, and sometimes over *lower Egypt*, as if they were their Superintendent.

100. Whilst these Things were transacted in *Egypt*, the Posterity of *Japhet* were still pent up in a narrow Compass, being chiefly confin'd within the Bounds of *Asia* the less, having the *Mediterranean* Sea on the South, the *Egean* on the West, and the *Euxine* on the North; and the Posterity of *Shem* and *Ham* lying close upon them in the East. This Necessity obliges them to enter into *Europe*; and accordingly *Gomer*, with his Family, particularly *Ashkenaz*, being seated near the Straights of the *Hellepont*, where they could see a main Continent on the other Side, did most probably come over first into those Parts; and well knowing, that the Rest of the Sons of *Japhet* were planted to the Southward, and would probably pass over to the southern Parts of *Europe*, resolve not to be so straiten'd any more,

(d) Lexicon Heptaglotum.

Mundi 1920.

et Osiride.

(e) Num. 13. 22.

(h) Plutarch. de Iside.

(i) Theocritus Idyll. 30.

(f) Lib. 1.

(j) Eusebius, lib. 3. cap. 12.

(g) Usseri Annales Anno

(k) Plutarch. de Iside



and therefore they go round to the North of the *Euxine* Sea, and (as *Herodotus* tells us) they sent a Colony to the *Meotick* Lake in those Parts, and gave the Name of *Bosphorus Cimmerius*, from the Name *Gomer*, to the Straights, which run from thence to the *Egean* Sea. Besides, they extended themselves along the *Danube*, which lay in their Way, and following its Course, soon came to the eastern Parts of *Germany*, which Word is also deriv'd from *Gomer* by an easy Transposition of Consonants; and therefore the *Jews* call the *Germans* the People of *Ashkenaz*.

101. Next to *Gomer*, on the south Side of the *Egean* Sea, lay *Tiras*, who sent over their Colonies to the opposite Shore, viz. from *Troy* and the Parts adjacent, to *Thrace*, where there is a considerable River, which intirely preserves the Memory of the Father of that Nation, being call'd *Tiras*, by both *Greek* and *Latin* Authors; and there was also a City standing upon it of the same Name. The Inhabitants of these Parts are also call'd *Tyritæ*, until they mix'd themselves with some of the Posterity of the *Getae* or the Sons of *Chittim*, and so were call'd *Tyrageæ*.

102. Next to *Tiras*, on the south Side of the *Egean* Sea, lay *Madai*, who also sent their Colonies by Sea into the opposite Parts of *Greece*, which was call'd *Macedonia*, whose ancient Name (m) was *Æmathia*. If any Man question (saith (n) Mr. Mede) how *Æ* came into the Word, I would ask how *Fu* came into *Euphrates*, which the *Hebrews* and those of *Mesopotamia* call *Pirath*; or how *Æ* came into *Egyptus*, which the *Egyptians* themselves, and their Neighbours the *Arabians*, call *Cuphti*. It is possible (as he adds) that from the *Hebrew* Word מֶשֶׁךְ, signifying a Country, the *Greeks* form'd their Word αἴα, *Aia*, of the same Signification, and so *Aimadai* or *Aimathia* is the same with *Aia Madai*, the Land of *Madai*; and by turning the *Greek* Vowel into the *Latin* *Æ*, than which nothing is more usual, it was call'd *Æmathia*. Mr. Mede farther adds, that we read of a People in this Tract call'd *Me'i*, or *Medi*. Others tell us of the *Medick* Region in the Borders of *Pæonia*, and near to this was the *Præfectura Medica*, which we hear of in the *Roman* Histories. And *Isocrates* in one of his Orations, names one *Medus* as King of those Quarters, before they came to be a *Greek* Nation. So that we may suppose, that the usual Name of this Country, or *Macedonia*, was *Madai*; and the Inhabitants, who were call'd in *Greek* Μακεδναι, *Macetæ*, had a Name compounded from *Madai* and *Cittim*, whose Sons were in Time mix'd together in those Parts.

103. Next to *Madai* on the south Side, lay *Javan* and his four Sons, whom *Moses* reckons up. They had the *Mediterranean* Sea to

the South of them, and therefore might extend their Colonies by Shipping; and as they lay in *Asia*, nearest to *Canaan* of any of the Sons of *Japhet*, which were in *Asia* the less; so they peopl'd the southern Parts of *Greece*, which lay nearest to the same Country; and the *Jews* trading to these Coasts, and being best acquainted with them, call'd all *Greece*, in their Language, the Country of *Javan*.

104. The Family of *Elisba* lying on the western Coast of *lessir Asia*, possess'd themselves of most or all the considerable Isles, which lay in the *Egean* Sea between *Europe* and *Asia*; first beginning with those which were in sight of the main Land, and then proceeding to others, which were in Sight of those, which (o) accordingly are call'd by the Prophet the isles of *Elisba*. And what he saith concerning the blue and purple brought from thence, is applicable to these Islands, since they abounded in this Commodity, and are taken Notice of as such by several Authors. And as the Isles of the Sea were originally known by this Name; so it is probable, that the Sea it self was call'd the Sea of *Elisbah*. And tho' it wore away in other Places, yet it seems to have been always preserv'd in that Part, which to this Day is frequently call'd the *Hellespont*, that is, *Elisæ pontus* or the Sea of *Elisba*. Their Numbers which they sent over were so great, that the *Grecians* in general were call'd *Hellenes*, and their Country *Hellas*. His Posterity founded the City and Province of *Elis* in the *Peloponnesus*, the City of *Eleusis* in *Attica*, and the River *Elissus* or *Ilissus* in the same Province; and we need not doubt, but the *Elisian* Fields, so much celebrated among the *Greeks*, took their Name from him.

105. The next Son of *Javan*, mention'd by *Moses*, is *Tarshish*. As he lay on the western Part of the *Mediterranean* Sea, so he was the remotest from *Greece* of any of his Brethren, and had better Opportunities to plant himself in *Asia*. For these Reasons he set out the later to people *Europe*. As therefore they were oblig'd to make longer Voyages, and to adventure farther into the open Sea, than others did in those Days; so they had Ships built for this Purpose of a different Make, both as to Size and Shape, from the Vessels commonly us'd by others. And hence it is probable, that all Vessels built for longer Voyages and greater Burdens, were call'd Ships of *Tarshish*; because they were built like the Ships of *Tarshish*, properly so call'd. These coming to *Greece*, finding it peopl'd by others sprung from *Japhet*, and having Ships so fit for Sailing, proceed farther into *Italy*, where they were anciently call'd *Etrusci* and *Tusci*. And as it is usual to add an initial *E* to several Derivatives, which did not belong to their Primitives; so the Word might originally be

(m) Bella per Æmathios plusquam civilia campos. *Lucan. lib. 1. vers. 1.*  
(o) Ezek. 27. 7.

(n) Page 281.



writt'n *Thrusshi* or *Trussi*, retaining all the radical Consonants of the Word *Tarshish*, and from thence be turn'd into *Trusci* and *Etrusci*, and thence into *Tusci*. Add to this, that these People were also call'd *Tyrrbeni* or *Tyrzeni*, which hath a very great Affinity with *Tarseni*, and might well be deriv'd from the original Word *Tarsus* or *Tarshish*.

106. The next Son of *Javan*, mention'd by *Moses*, is *Cittim*, who lay next to his Brother *Tarshish*, on the western Part of the *Mediterranean* Sea; and therefore being at a greater Distance from *Greece* than the other two, it was the later before he peopl'd any Part of the Country; so that finding the southern Parts inhabited by the Posterity of *Elisha*, and others by those of *Dodanim*, and lying open to the Sea only upon the South, and having planted their first Colony in the neighbouring Isle of *Cyprus*, (where they built the City of *Citium*) they coasted along the southern and western Shores of *Greece*, 'til they came to the upper or northern Part of it; which not being yet inhabited, some of them planted themselves there, whilst others espying the Coast of *Italy*, settl'd themselves in that Country. And this is the Reason, that the *Macedonians* in *Greece*, being partly inhabited by this People, and *Italy* also, are mention'd in *Scripture* by the Name of *Cittim*. That this Part of *Greece* is call'd by this Name is evident from the Author of the Books of the *Maccabees*, who saith, (p) that *Alexander* the Son of *Philip* the *Macedonian* came out of the land of *Chettim*, and (q) calls *Perseus* the King of *Macedonia*, King of the *Chettims*. And that *Italy* is call'd by the same Name is evident from the Prophet (r) *Daniel*, where he prophes'y'd, how the Ships of *Chittim*, or the *Roman* Fleet, should come against *Antiochus*, and oblige him to desist from his Design against *Egypt*. And that these Countries, especially *Italy*, were call'd by this Name in the Time of *Moses*, is evident from (s) the Prophecy of *Balaam*. *And ships shall come from the coast of Chittim, and shall afflict Assur, and shall afflict Eber*, which was literally true both in Respect of the *Grecian* and *Roman* Empires, but never so plainly fulfill'd by any other Kingdom. Besides, there are several Footsteps of the Name *Cittim* to be found in *Italy* among ancient Writers. As a City in *Latium* call'd *Cetia*, and another City among the *Volsci* call'd *Echetia*, and a River near *Cumæ* call'd *Cetus*. And there are (t) several Authors, who expressly affirm, that the *Romans* have had their Extraction from the *Citii* or *Cetii*. And it is also observable, that the Verb נָחַם *Nichtam* in *Hebrew* signifies (u) *to be cover'd over*, and the Word *Chetim* in *Arabick*, signifies a thing hidden: And therefore as the *Greeks* translated the

Word *Gömer*, by *Phrygia*, a Word in their Language of the same Signification; so the *Latins* might call their Country by the Name of *Latium*, as being at first only a Translation of the old eastern Name *Chittim*.

107. The last Son of *Javan* mention'd by *Moses*, is *Dodanim*, or *Rodanim*, as he is sometimes call'd, who lying near to his Brother *Elisha*, might people part of *Greece* sooner than the other two; and being press'd by them on the other Side, was the sooner straightn'd for want of Room, and therefore peopl'd the Island of *Rhodes*, which lay over against them: But this being a small Island, they were soon oblig'd to go farther, and finding the south Part of *Greece* possess'd by the Families of *Elisha*, who lay over-against it, they went round the south Part, and sailing northward, they settl'd in the nearest Tract of Land adjoining to it; leaving the farthest Part to be inhabited by the Posterity of *Cittim*, who came after them. There was the Grove of *Dodona*, and the famous Oracle of *Jupiter Dodonæus*. Here we find in ancient Writers a Country call'd *Doris*, which may not improperly be deriv'd from *Dodanim*; especially if the Word is of the plural Number, as the Termination seems to imply, and so the Singular was *Dodan*. And as before they alter'd the first *D* into *R*, and call'd the Island *Rhodes* from *Rhodan*; so in this Case they might alter the second Letter in the same Manner, and frame from thence the Name *Dorus*, whom they expressly affirm to have been the Father of the *Dorians*. It is certain from the *Greek* Writers themselves, that the *Dores* or *Dorians* were a considerable Body of the *Greeks*, in so much that the *Dorick Camp* is mention'd by *Virgil*, to signify the whole *Grecian* Camp. The *Dorick* Dialect is us'd in their Pastorals, as the most common among the Shepherds; and even in the *Chorus* of the Tragedies perform'd at *Athens*, as chiefly spok'n by the country People. It is certain, that the whole western Part of *Greece* was peopl'd by the Posterity of *Javan*; and therefore that, which we now call the *Adriatick* Sea, was anciently call'd the *Ionian Gulf*, and the more southern Parts were call'd the *Ionian* Sea. And thus these People distinguish'd themselves from the other Families, by assuming to themselves the Name of the Father of their Family, as the others did. That this was the Extraction of the *Dorians*, and the Reason of their Name, may farther appear, from what the *Greeks* themselves say of *Dorus*, the Father of the *Dorians*, viz. that he was the Son of *Neptune*. For as among the three Sons of *Noah*, *Shem* is suppos'd to be *Pluto*, and *Ham* to be *Jupiter*; so *Japhet* might be signify'd not only by *Japetus*, but also by *Neptune*, and be esteem'd by them the God of the Sea, because

(p) 1 Mac. 1. 1. (q) 1 Mac. 8. 5. (r) Dan. 11. 29, 30. (s) Num. 24. 24. (t) Eusebius, Chronicum Alexandrinum. Cedrenus in Annalibus, Suidas. (u) Jer. 2. 22. Castell. Lex. Polyg.



his Posterity generally went off from *Asia* by Sea, and inhabited the Countries call'd by them the *Isls of the Sea*. Thus what they say of the *Dorians* being descended from *Dorus* the Son of *Neptune*, is very applicable to the *Dodanim*, descended from *Dodan* the Grandson, or, according to the usual Way of speaking among the *Hebrews*, the Son of *Japhet*. Thus also the Tracts assign'd to the Sons of *Japhet* in *Europe*, do very well agree with those in *Asia*. For first, as it is natural to suppose, that the Colonies of each remov'd into those Parts, which lay nearest to them, as yet unpossess'd, that is, directly westward, for all the other three Sides were inhabited: And secondly, as they who lay nearest *Europe*, would in all Probability first come over: And thirdly, as they who came over last, finding the nearest Countries inhabited, would take to the nearest which then lay void; so these reasonable Suppositions do fix them all in the Countries allotted to them: And this is farther confirm'd by the Likeness of Names, which they had to their Ancestors, and to each other in these respective Countries. If their Father *Japhet* came over with his Posterity into *Greece*, and peopl'd those Parts, which was, like a new World, divided from the rest by so great a Sea, it might well give Occasion to the Story so famous among them, That *Japetus* the Son of *Prometheus* or *Noah*, made Images of Clay, and stole Fire from Heaven, whereby he put Life into them; and so the World (according to their Notion) increas'd much faster in those early Times, than it did in later Ages. But that *Greece* was inhabited within a few Centuries after the Flood, will appear from the Name *πέλαγος* *Pelagus*, which they gave to the Sea, and the Name *Pelasgi*, by which the most ancient Inhabitants were first call'd. These two Words are deriv'd from the *Hebrew* Word *פלג*, which signifies a Division; and was the Name of the great Grandson of *Arphaxad*, who was born in the hundred and first Year after the Flood, and was so call'd, because at that Time *Noah* commanded his three Sons to divide themselves into the respective Countries allotted for them. Thus they call'd the Sea *Pelagus*, because it was the great Divider of several Countries from each other, particularly *Europe*, where they liv'd, from both *Asia* and *Africa*. Thus they call'd themselves *Pelasgi* (by inserting the Letter *S*, which was usually done in the most ancient Times) because they were thus divided from the rest of the World, and were some of the earliest Dispersers of themselves; and dividing Lands to one another as the first Possessors, and the first or second Planters after the general Dispersion. They were also distinguish'd by this Name from the *Hyperborci*, who were so call'd, because they came out of the northern Parts by the Land, which lies North of the *Euxine* Sea, and

thence into *Thrace*, or over the *Bosphorus*, and so by Land into *Greece*. And they were also distinguish'd by this Name from all, who pretended to be the *Ἀυτοχθόνες*, either pretending to be sprung out of the Earth, or because their Ancestors had beyond all Memory of Men or Records, pretended to have been born in *Greece*; and also to distinguish themselves from those Societies of Men, who took their Names from their Commanders, as the *Danai*, and the *Heraclidae* did in after Ages. And as they were thus call'd from *Peleg*; so they call'd themselves so, not only because he was then alive, but because the Dispersion at his Birth was still fresh in their Memory.

108. Thus the Inhabitants of *Asia* the less, or the Sons of *Japhet*, being Anno Mundi  
press'd by a happy Necessity, 1834.  
saw themselves in the most no-

ble and plentiful Country of *Europe*, which being known to *Ham* and his Posterity, they also resolve to take Possession of whatever Parts of the Country were left most expos'd on these Occasions; and also of what other Places they could find uninhabited. This they did, not out of any Necessity, (for a great Part of *Asia* was allotted to them, and they had all *Africa* before them without the Trouble of going to Sea) but out of an Ambition of Enlarging their Dominions, Incroaching upon their Neighbours, and Establishing an universal and an arbitrary Power to themselves. Accordingly *Ham* goes by Force of Arms into the Country of *Japhet*, and settles a Colony there, being the Posterity of *Lud* by his Son *Mizraim*, a great Part of them being already settled in *Asia* near to *Ethiopia*. From his Name the new Conquest was call'd *Lydia*. Here *Ham* governs for some Time, and then he makes his Son *Mizraim* King over these *Ludims* or *Lydians*, because (x) they were all his Issue, and consequently would be more subject to him, being the nearer Relation of the two. And as *Mizraim* was often call'd *Menes* or *Mæon*; so the Country was call'd from him *Mæonia*. The Posterity of *Japhet* resent their Proceeding, as contrary to all Justice and Equity, and a Regulation of the Countries made by their common Father *Noah*, and prepare to repel Force by Force. This was probably the Reason, that when *Mizraim* was afterward King of upper *Egypt*, *Typho*, their most famous Warrior, was sent from those Countries to joyn the Pastors of lower *Egypt*, and revenge themselves upon him for his former Injustice; so that he might neither have Leisure nor Power to oppress them at another Time. *Ham* being afraid to lose what he had thus got, has recourse to Politicks instead of Arms; and as an Equivalent, he quietly permits some of *Japhet's* Posterity to settle at *Berytus*, a seaport Town adjoining to the *Mediterranean* Sea, and lying on the Borders of both Coun-

(x) Gen. 10. 13.



tries, and his Son *Mizraim* marries *Isis* the Daughter of *Japhet*.

109. They had not been long here, before a new Set of Men were establish'd, whom they call'd *Cabiri*, and sometimes *Dioscuri*, or *Corybantes* or *Samothraces*:

Anno Mundi 1855. They were certain Priests appointed to take Care of the Affairs

of Religion. That they were very ancient is most certain, but by whom they were first set up, or when, or with what View, is very difficult even to conjecture. It seems to be a pious Cheat of *Ham*, design'd thereby to give Laws to all other People in Matters of Religion, and so to subject them to his Power and Authority in Points of Conscience; and then when *Ham* was willing to be obey'd, they might give out, that there was an Oracle for it, and so end all Disputes. *Sanchoniatho*, to give them the greater Honour, saith, that they were the Posterity of *Sydyc*, or *Melchisedek*, who is suppos'd to be *Shem*; but the Difficulty is, how they all left their Father to come thither. He tells us, that there were seven of his Sons, and that their eighth Brother *Æsculapius* was he, who first of all set down in Memoirs, those things which their God *Thoth* (the Grandson of *Ham*) had commanded them. Their Name *كاهن* in *Arabick* plainly signifies Persons eminently great, either as to Nobility, Honour or Office; which plainly shews the Respect that they had, or which was intended that they should have. We are also told, that *Jupiter* the elder, and *Dionysius* the younger, or *Mizraim*, was among them, and also *Ceres* or *Isis*, *Proserpina* and *Pluto*; and as *Thoth* the Grandson of *Ham* was their President, so we may conclude, that they were under the Direction of the Grandfather, and therefore we can expect no Good from such a Body. It is certain, that they did not worship the one true GOD, the Creator of Heaven and Earth, and the first Cause of all things, but had many Gods of their own Invention. They endeavour'd to conceal the Manner of their Religion from the common People, as very mysterious and above their Capacity; and when it was spread into *Lemnos* and *Samothracia*, and other Parts of *Greece* and the adjacent Places, who worshipp'd the same Gods, it was found to be little else but an enthusiastick Madness, dancing in Armour, making a Noise with Weapons, Pans and Drums, and terrifying one another with horrid Sounds. *Herodotus* (y) speaking of their Worship, as us'd afterward among the *Pelasgi*, saith, that when they pray'd to their Gods, they sacrific'd every thing, that is, without any Difference, sensible or lifeless, Men or Beasts, and either those, which were reckon'd clean or unclean, without Dis-

tinction. And they had neither Name nor Sirname for their Gods, so that they worshipp'd in the strictest Sense, *they knew not what*, until the Names of their Gods were brought them out of *Egypt*; and afterward when they had consulted the Oracle of *Dodona*, whether they might use them or not, they were answer'd, that they might use them.

110. About this Time one *Zabion* endeavours very zealously to make an Improvement upon, or rather a greater Corruption of the Religion in the eastern Countries. It is probable, that he liv'd in *Babylon*, the Fountain of false Worship, or in the eastern Parts of *Chaldea*; and therefore the Word in *Arabick*, from whence the Name is deriv'd, *صبو* or *صبوا* signifies something eastward, and particularly a Wind, which blows from the Sun rising, especially when near the *Equinoctial*, which Derivation the learned *Spencer* approves of: And this Word might be more commonly us'd in *Phœnicia*, to signify one coming from the East, as they must do since the Flood and Dispersion from *Babylon* a little before this Time. The Word also signifies one who changes his Religion, and particularly apostatiz'd from the Truth. And the famous Commentator on the *Alcoran* saith, That the *Zabii*, or Sect nam'd from this Founder, were so call'd, because they went away from the true Worshippers, and turn'd aside from GOD to Idols, and from Truth to a Lie. The Religion establish'd by him was very ancient, and (b) generally referr'd to the Time of *Serug*, the great Grandfather of *Abraham*: It spread it self far and near, it was the Religion, in (c) which *Abraham* was educated, when he liv'd in *Chaldea*, as the Religion of that Country, and (d) a learned Author of our own writes one of his three learned Books to prove, that the great Design of GOD in most of the Rites, which he gave to the *Jews*, was to prevent this Infection from entering in among them. His chief Design seems to be the Invention of Images, of the *Sun*, *Moon* and *Stars*, whereby to worship them; and the Consecration of them, by using many Incantations to amuse the vulgar People, and make them believe, that thereby they did draw down those Intelligences, which were before suppos'd to live in the Stars, now to dwell in those Images, for whom they erected them, especially by their Power and Influence. And from hence (e) the whole Foolery of *Telefms*, which hath made so great a Noise in the World, had its Original. Hence it is, that the *Arabians* write so much of the Progress of Idolatry in the Times of *Peleg*, *Ren*, *Serug* and *Nabor*, as well as in the succeeding Generations. And hence arose all the Opposition, which they met with from the

(y) *Lib. 2. cap. 52.*

*Hottinger Hist. Orient. pag. 169, &c.*

*Elmachinus apud Hottingerum Thesaur. philolog. pag. 53.*

*Zar. cap. 4, 5 & 7.*

*Historical Connexion, Part 1. Book 3. Pag. 179.*

(z) *De ritualibus Judæorum, lib. 2. cap. 1.*

(b) *Epiphaniæ Responsio ad Epistolam Acacii. Eutychius &*

*(c) Scaliger Comment. in Aboc*

*(d) Spencer de Ritualibus Judæorum, lib. 2. per tct.*

*(e) Prideaux's H*



*Magi*, another Sect, who afterward had their Original in the same eastern Countries, who abominated all Images, and worshipp'd GOD only by Fire, which was preserv'd in Temples erected for that Purpose.

111. The *Modellers* of this new Religion at *Berytus*, had not been long set up, before they came acquainted with some of these *Zabiri* at *Babylon*; and therefore it is probable, that they sent thither for one to instruct them in their Rites, that so they might lick the new born Monster into a better Shape. Accordingly we are inform'd, (f) that *Mizraim* was not the first Inventor of this Religion, but was taught it by an Innovator in *Canaan*, and receiv'd all his allegorical Representations from one, who is describ'd by these Circumstances. First, He was the Son of *Thabion*, and therefore call'd *Thabionides*; as the famous Author among the *Jews* was the Son of *Maimon*, and therefore call'd *Maimonides*. This *Thabion* I suppose to be *Zabion*, the famous Author of this Sect, who is so call'd by a common Turn of the  $\Sigma$  or  $\approx$ , into  $\psi$  *t*, as usual in the *Chaldean* Language; and also, by the Change of the *Greek*  $\tau$  or *t* into  $\theta$  or *th*, which is also as common because the  $\theta$  or *th* hath the same or ninth Place in the *Greek* Alphabet from *Cadmus*, as the  $\psi$  or *t* hath in *Hebrew*. Besides, I suppose him not to be the natural Son of *Thabion*, but take the Word in a larger Sense, for one brought up in that Religion, of which the other was so great a Promoter, in the same Sense, as (g) *Onesimus* is said to be the Son of St. *Paul*. Secondly, He was the first *Hierophant* of the *Phœnicians* from the Beginning, or the eldest Declarer or Appointer of their sacred Rites. Thirdly, He allegoriz'd the historical Matters before-mention'd, (h) mingling them with the Occurrences, and Passions of Nature and of the World. That is, with such Parts of Astronomy and natural Philosophy, as related to the different Risings and Settings of the Stars and Planets, and especially the Sun and Moon, the burying of Grain by sowing it, and its Resurrection by springing out and growing, until it is prepar'd for the Harvest; with the Changes made in Heaven and Earth, by the Spring, Summer, Autumn and Winter, and all the Accidents and Changes which happen to human Life: All which things *Plutarch* acknowledges to be represented in the *Sacra Isia*, or the *Egyptian* Rites, and *Cicero* owns to be in the *Eleusinia Sacra*, or the oldest Mysteries of the *Greeks*, beside the Passions and other Concerns of *Dæmons*; which *Plutarch* joins with the other, and earnestly contends for that Notion, that their Religion might look farther than human Objects. Fourthly, He deliver'd his Notions and Instructions to

others, who are call'd  $\text{ὀργιστῆς}$  and  $\text{περφηταί}$ , *Men in a Rage*, and *Prophets*, both lower Sorts of Officers in the *Pagan* Religion, who increas'd the Innovations; which they might easily do, because these Things were committed to them as Mysteries or Secrets; and therefore the Word (i) *Orgia* is suppos'd to be deriv'd from the *Chaldean* Word  $\text{ארגא}$ ; which, according to its Derivation, must signify *secret Mysteries*. And lastly, He brought in the worshipping of the Stars by Images, which was an Idolatry afterward practis'd in the Land of *Canaan*, and gave Rise to the adoring the Images of their deceas'd Kings in *lower Egypt*, tho' the *upper Egypt* being settled before, and having less Correspondence with *Canaan* than the other, did not come so soon into this gross Way of Worship, notwithstanding all the Endeavours of *Mizraim* their first King, who brought in all the other Parts thereof among them.

112. Thus we see, how early this Mystery of Iniquity began, and these cheating Ways of darkning their Religion by Allegories and Representations, and representing it as a Secret not fit to be reveal'd. The Devil knew that there was no native Beauty or Worth in it, which might attract the Beholders; and was therefore willing to conceal it from the Vulgar, that they might admire they knew not what; and well knowing, that if they understood it, they would reject it.

113. As *Berytus* was a Town consisting of mixt Inhabitants, partly from *Ham* and partly from *Japhet*, who held a Correspondence with the rest of their Brethren; so the Religion there begun was soon propagated among the Posterity of *Ham* in *Canaan* and *Egypt*, and among those of *Japhet* in *Greece*, particularly in (k) *Macedonia*, *Attica* and *Beotia*. This might be done by *Mizraim* and his Wife *Isis*, who was with him in all his Progress in *Greece* to settle Plantations there, and afterward when he was King of *Egypt*. And therefore (l) a celebrated *Greek* Author tells us, that *Prometheus* the Son of *Japetus*, and *Ætneus* the Son of *Prometheus* were the first who settled the famous Heathen Mysteries of the *Cabiri* in *Beotia*; and that they receiv'd the sacred *Depositum* or Trust of these Mysteries from *Ceres* or *Isis*, as he thought he might tell us, tho' he durst not make known, what those Mysteries were.

114. These *Cabiri* having gott'n themselves into the Esteem of the common People, as the Settlers of their Religion, and as well skill'd in all the Secrets thereof; thought, that nothing could be of greater Service for them in Keeping and Increasing the Esteem, which they had got, than applying themselves to such Arts and Studies, which might be most useful

(f) Eusebius de Preparatione Evangelica, pag. 39. C.

(g) Philem. Verse 10.

(h) Φυσικῆς

ἔκδοσις πάλαι ἀντιμύχας. Eusebius, ut supra.

(i) Bocharti Canaan, lib. 1. cap. 18. pag. 445.

Castelli Lexicon Polyglotton in voce  $\text{ארגא}$ .

(k) Diodorus ab Eusebio citatus, lib. de Præp. Evan.

pag. 40.

(l) Pausanias in Beoticis. pag. 300, 301.



in the Affairs of human Life. First, they build Ships, and improve the Art of Navigation, that so they might enlarge their Commerce, and plant new Colonies, as Occasion did require. After this they apply themselves to the Cure of human Diseases, as a most grateful Study to Mankind. At this Time *Phut* or *Apollo* (who is call'd *Pythius*) the Inventor of Physick, is among them, with his Son *Æsculapius*, who brought Physick to a greater Perfection. But the principal Thing worthy of our Enquiry is the Care which they took for the Advancement of Learning, under the Direction and Management of *Thoth*, who was their President. He was in Reality a Philosopher of the greatest Size, that those early Times afforded without the Pale of the true Church; which was so unusual a Character among the *Egyptian* Princes, that he stands as a single Instance for many Ages. He was call'd *Hermes* from the *Hebrew* Word עֵרְמֵי, which signifies the subtle or cunning, and sometimes the prudent, and sometimes *Hermes trismegistus*, most exceeding great and famous. He was call'd *Orus* after his Consecration, from the Word אֹרֹר *Or*, or Light, with Respect to that great Light of Wisdom, which they esteem'd to have been in him, and communicated from him. He was also call'd *Anubis*, and *Hermanubis*, and his Statues were made with a Dog's Head, the Symbol of his Sagacity, intimating him to be like a quick scented Hound. The Original (*m*) of the Name *Anubis*, is without Doubt from נַבָּח *Nabab*, which in the eastern Languages do signify to bark as Dogs do, when they challenge the Scent of that which they follow. And as he was a Man eminently learned, so he was a great Restorer and Encourager of Learning in others. His Father *Mizraim* began to invent Letters, and for this Reason is said to have invented three; and he brought them to Perfection by adding all the rest, which, in all Probability, were the *Samaritan* Characters. And that they might be apply'd to a good Use, he gives an Account to the *Cabiri* or Priests at *Berytus*, of all the Transactions since the Creation of the World, as he had them from his Father *Ham* and his Grandfather *Noah*; which he order'd to be writ'n and kept in the Records of that Town, and from thence *Sanchoiatho* transcrib'd his History. Thus he laid a Foundation, and gave an Example for future Ages to continue; that so there might be a complete History of all Transactions handed down to successive Generations. And it is probable, that he never intended them to be publick, but only wrote them for his own Use, and the Benefit of his Kinsmen the *Cabiri*, which they might only communicate to such, as were judg'd worthy of those Secrets, whilst he permitted his Father's allegorical Stories, mix'd with History

and Fable, to be represented in the open Solemnities of that Religion which he had establish'd. And it is very probable that other Towns imitated their Examples. Hence we have the Town of *Sippora* or Books, near *Babylon*, and a (*n*) City in the Land of *Canaan* is sometimes call'd *Kirjath Sepher* or the City of Books or Records; and sometimes *Kirjath Sannah* from the *Arabick* سِنَّاء the City of Learning, the Law or Traditions; and also by the *Chaldee*, *Kirjath Arche*, the City of Records; and by the *Greek*, πόλις γραμμάτων the City of Letters. And (*o*) that these *Cabiri* might the better attend on the Affairs of Religion and Learning, they are said to have receiv'd Tythes from the Inhabitants.

115. About this Time, *Pontus*, who is suppos'd to be one of the Sons of *Japhet*, adventuring too far into the Sea in a Ship, was drown'd; upon which the *Cabiri*, falling from one Error into another, consecrate his Relicks; and in commemoration thereof, they cause the Sea to be call'd Πόντος by his Name; among the Posterity of *Japhet*. From these came the *Corybantes*, who first inhabited the Mount of *Ida* in *Phrygia*, and are there said to nurse up *Jupiter*; and they were also call'd *Dioscuri* Διόσκουροι, *The Sons of Jupiter*. By all which Expressions we may easily conjecture, they soon fell into the grossest Part of Idolatry, and worshipp'd *Ham* or *Jupiter*; and soon after that, *Pontus*, and without Doubt his Father *Neptune*, or *Japhet* the Brother of *Ham*.

116. About the same Time, some of the *Cabiri* having built some Ships of War, and also other Ships of Burden, sail with them into the *Mediterranean* Sea; but being overagainst Mount *Cassius*, they are cast away, and coming to Shore, they consecrate a Temple there, in which there were no Images, that Mystery of Iniquity being not as yet grown to so great a Perfection, as to be universally receiv'd.

117. The *Cabiri* being thus settl'd, and having so great an Authority among the People, that they might be able to keep them in Subjection; and *Ham* observing with what Success his Brother *Japhet* had peopl'd *Greece*, and having Ships at command, sufficient for such a Design, he resolves to try his own Fortune this Way, and to be beforehand in seizing for himself such Parts of the World, as were allotted by *Noah* to his Brother *Japhet*, and did in all Justice and Equity belong to him. Accordingly *Ham*, with his Wife *Astarte*, and his Son *Mizraim*, and his Wife *Isis*, pass over the *Hellespont* into *Europe*, where they leave one of the Sons of *Mizraim* to be King of *Macedonia*, the Country of *Greece* being so thinly peopled at that Time,

(*m*) Thus Servius upon Virgil interprets his Latrator Anubis, by Mercury or Thoth. 15, 16. Jud. 1. 11, 12. Jos. 15. 49.

(*o*) So saith Dionysius Halicarnassensis;

(*n*) Jos. 14.



that they made no Scruple of letting them have a quiet Possession.

118. *Ham* being encourag'd with this Success, goes farther into *Greece*, where he gives *Attica* to his Daughter *Athena*. But this Part of the Country being better peopl'd than the other, because it lay nearer to the first Settlements of the Posterity of *Japhet* in *Asia*; the Inhabitants knowing that he had already taken Possession of one Country, and not knowing what might be the Consequence if he should take Possession of many more, resolve to keep him out. And therefore it is said, that he could make no good Title to it, because it was inhabited by the Sons of *Japhet*; or, as they said, *Neptune* had seiz'd upon it before with the Stroke of his Trident. Meeting therefore with Difficulties, and fearing a Revolt in *Asia*, he sends his Son *Mizraim* back to reign over his Posterity in *Lydia*, and secure the Government there. So that the Colonies planted by him being small, and enclos'd by the Sons of *Japhet*, are either soon driv'n out again, or mix'd with his Posterity; and so they are all lost except *Lydia*. *Pausanias* calls him *Porphyryon*, or a King wearing Purple; and affirms, that he built for the *Lydians* the Temple dedicated to *Venus Urania*, or to his Wife *Astarte* after her Decease; that so the being worshipp'd as a Goddess, it might make way the better for his being worshipp'd as a God. *Athens* being thus peopled partly by the Posterity of *Japhet*, and partly by the Posterity of *Ham*, was therefore call'd *Athenæ* in the plural Number. Thus the City of *Thebes* being partly peopled from the City *Thebais*, the Metropolis of *upper Egypt*, and partly from the old Inhabitants, was call'd *Thebæ* for the same Reason: And this I take to be the Case of all other Names of Places of the plural Number both in *Greece* and *Italy*.

119. It is not improbable, but *Ham* might soon after this make an Attempt upon *Italy*; but if he did, he fail'd in his Design, and so it came to nothing. However, his Son *Mizraim* conquers part of *Phrygia*, and settles some Inhabitants there, and *Ham* returns to *Berytus*. And the Posterity of *Gomer* the Son of *Japhet*, having extended themselves toward the West along the Banks of the River *Ister* or the *Danube*, come to the east Part of a Country, which they call *Germany* from the Name of their Father. This Country was chiefly inhabited by *Ashkenaz* the Son of *Gomer*; where they erect a Monarchy, and make *Tuisco* their first King, who reign'd an hundred and seventy six Years. Some make him to be the Son of *Noah*; but that is impossible, he having but three Sons, and they being all

dispos'd of in other Places. However, as the Word *Son* in the Oriental Languages includes the Grandchildren; so he might be a Son in this Sense, being one of the Sons of *Japhet*, whose Names are not mention'd in the *Scriptures*.

120. We must now return into *Egypt*, where we left the *Canaanitish* Pastors settling themselves in the lower Country; but now they are setting up to be an arbitrary People, and turning the grand Scene into those Parts. They make War against the Inhabitants of *upper Egypt*, and surprizing them when they expected no such Usage, and had deserv'd better, they reduce them to great Extremities. This was the Beginning of a most famous War both by Land and Sea, viz. in *upper* and *lower Egypt*, and in the *Mediterranean* and *Red Sea*, and sometimes in the adjacent Countries of *Ethiopia*, *Canaan* and *Arabia*. It was carry'd on with variety of Leagues, Treaties, and Successes on either Side. It afterward proceeded to a religious War, which caus'd it to be manag'd with the greater Fury. It helps to explain several obscure Passages in *Genesis* and *Deuteronomy*; and the Explaining of them fixes the *Chronology* with the greater Certainty. The Kings were deify'd after their Decease; and therefore from hence arose all the Stories of the Giants fighting with the Gods. The *Greeks* (*p*) look'd upon them to be Men, who liv'd in the Time of the Golden Age under *Saturn* or *Noah*, who were Gods after their Decease, the Guardians of Mortals, observing good and bad Actions, going too and fro in the Earth, and the Givers of Riches. They were call'd *Gigantes γγγγγγγγ*, or Giants, as if they were sprung from the Earth, and consequently the eldest of the World. They were call'd *Titans* from the Hebrew Word טין which signifies *Mud*, and intimated that they were the nearest People to the Time of the Flood, and seem'd to have their Rise from the Mire and Dirt of it. *Juvenal* (*q*) plainly intimates, that *Prometheus* the Son of *Japhet* was one of the *Titans*; so that their Story of *Titans* warring with *Saturn*, and keeping him Prisoner until *Jupiter* releas'd him, is no more than those of *lower Egypt* warring with the *upper*, whose Kings were reckon'd as the direct Sons of *Ham*, until they were drove out of the Country. *Plutarch* (*r*) reckons *Apophis*, who was one of the Kings of *lower Egypt* that manag'd that tedious War, as one of those who fought against the Gods. In these Wars the fighting with Bows and Arrows were first invented; as also fighting on Horseback, and in (*s*) *Chariots of Iron*, which were arm'd with Scythes on each Side. And if we could have a full Account of this War, it would perhaps be, in all its Circumstances, the most remarkable which we have in the

(*p*) Hesiod. lib. 1. vers. 120. (*q*) E meliore luto finxit præcordia Titan. Sat. 14. Ovid. Met. lib. 1.  
(*r*) De Iside & Orifide. (*s*) Currus falcati.



World. The *Chronologer*, who hath tak'n most Pains in the *Egyptian* History, confesses (t) of these Times, that these ancient Histories are *obsolete by their Antiquity, obscure by doubtful Credit, and despis'd from the barren Accounts, which we have of them*; and that to undertake such a Work, is (†) *to follow the obscure Foot-steps of the most ancient Times, to collect the disorder'd Relicks of shipwreck'd History, and to survey the uncouth and crabbed Countries*. And he saith in particular of *Egypt*, that (u) *the most remarkable Antiquities of Egypt are so miserably perplex'd by Additions, Alterations and Diminutions, that they are involv'd in thick Darkness by the Historians of those Times, who have mangl'd and confounded one Part with another, to make it vie with the History of Moses, in such a manner as doth no way become a sober Writer*.

121 And indeed we had been still in the dark, had not the Labours of (x) the right Reverend Bishop *Cumberland* afforded us a much greater Light into those Transactions than we had before. But to proceed: The Inhabitants of *upper Egypt*, being reduc'd to great Extremities, send Messengers to *Ham* into *Canaan*, to desire his Advice and Assistance in such a critical Juncture. *Ham* sends his Son *Mizraim* to govern *upper Egypt*, who is accordingly made their first King. He is call'd *Menes* by *Herodotus*, and by other Authors *Osiris*, *Isiris*, *Hysiris*, *Shiran*, *Thammuz*, and *Adonis*: He was a Lover of most Arts beneficial to human Life, and a good Judge of the Usefulness of such Inventions. He builds *Memphis* and makes it the capital City. His Wife *Isis* enlarges and fortifies the Town of *Sin*, or *Pelusium*, that so their Forces might march from thence, or retreat thither as Occasion might require, and be a Curb to all of *Asia*, whether *Canaanites* or *Arabians*, in their Passage to and from *Egypt*. For which Reason it was call'd *Abaris*, or (x) the Passage. And as it stood also on the *Tanitic* Mouth or *Ostium* of the *Nile*, so it was of great Consequence by Sea, as a Harbour for Ships, and was always esteem'd and fortify'd, as the frontier Garrison of the Kingdom of *Egypt*; and is (y) call'd by the Prophet *Ezekiel*, the *Strength* thereof. And it is observable, that either of the Kingdoms flourish'd or declin'd, according as they were in Possession or driv'n out of it. And this was (z) in the year before the

Birth of *Nabor*, who was the Grandfather of *Abraham*.

Anno Mundi  
1650.

122. The Kingdom of *upp. r* *Egypt* being now put into a Posture of Defence, and the Garrison of *Pelusium* cutting off all Correspondence and Recruits, which came to their Enemies from the Land of *Canaan*, the Inhabitants of *lower Egypt* were soon forc'd to be quiet for a little while, and to contain themselves within the Bounds of their own Kingdom. So that all things seeming to be in Peace on this Side, it is not improbable but *Mizraim* might pursue his former Design of Incroaching upon the Bounds of his Brother *Japhet*: And accordingly he and his Wife *Isis* might sail from *Pelusium* in *Egypt* into *Greece*, not only to secure his Government, but even to enlarge his Dominions in that Country.

Anno Mundi  
1851.

123. *Mizraim* being made King of *Egypt*; *Ham* makes *Demaroon*, who was probably one of his Sons not mention'd in *Scripture*, to be the Governour of *Lydia* and *Phrygia*; and soon after he sails from *Lydia* into *Italy*, and reigns there for some Time. After this he leaves a Colony there, who by some are call'd *The Aborigines*, and by others the (a) *Hammites* or *Umbri*. And soon after that he sails into *Sicily*, where he reigns for a little while, and then he leaves a Colony there, and soon returns into the Land of *Canaan*. And it is probable, that the reason of his going to *Sicily* was, because *Italy* might be in some Measure peopl'd before from *Tarshish* the Son of *Japhet*. This made *Ham* look out for a new Colony, that in process of Time, they might be assisting to each other.

Anno Mundi  
1850.  
1851:

Anno Mundi  
1852:  
1854:

124. It is probable, that the most ancient way of Fighting was with Clubs and Stones; and perhaps with Swords and Spears. But the Inhabitants of *Pelusium*, who were now call'd *Philistins*, having Occasion to annoy their Enemies at a greater Distance in their Passage into *Lower Egypt*, invented the use of Bows and Arrows. With these they might form an Ambuscade, and either kill or wound their Enemies, before they were aware of them, which would make them more fearful of Traveling in the common Roads; and with these their stoutest Men were arm'd, who (as (b) the learned *Bochartus* tells us) were call'd *Cherethites* in the *Phœnician* Language. From them (c) a

(t) Sir John Marsham, Page 17. *Opus vetustate obsoletum, fide ambigua obscurum, tenuitate fastidium.*  
(†) Ibid. *Obscura longinquissimi temporis vestigia persequi, inconditas historiae naufragæ reliquias componere, et salubrosa atq; perplexa lustrare.* (u) Page 7. *Luculentissimæ Egypti antiquitates κατὰ Συγγράμματα καὶ διασημολογίας, κατὰ πρόθεσιν καὶ ἀφαιρέσιν miserè veratæ, spissis involutæ sunt tenebris ab ipsis temporum interpretibus, qui omnia susq; deq; permiscuerunt, ut cum suis Hebraicorum temporum rationibus paria facerent, pessimo sanè exemplo, et religiosi Scriptoris indigno.* (x) His Sanchoniatho and Origenes Gentium antiquissimæ. (y) Ezek. 30. 15. (z) Gen. 11. 24. (a) Thus their Brethren also on the other side of Jordan were call'd Hammites in the Samaritan Version on Gen. 14. 5. (b) Canaan lib. 1. cap. 15. (c) 1 Sam. 30. 14. Ezek. 2. 5. 16, and Zeph. 11. 5.



Part of the adjoining Country was call'd the *Land of the Cherethites*. Such as these were (d) of the utmost Service afterwards to the *Philistines*, when they conquer'd *Saul* and his Army upon Mount *Gilboa*; and therefore (e) when *David* taught the Children of *Israel* the use of the Bow, or to fight after the same Manner, his (f) principal Soldiers, and perhaps his Life-guard, were arm'd in this manner, and therefore call'd *The Cherethites*, which the *Septuagint* always translate by *τοξοῦνται* or Bowmen, and the *Chaldee*, *Syriack* and *Arabick* generally by Words of the same Signification. *Mizraim* in this his Expedition toward *Greece*, takes with him a considerable Number of these *Cherethites*, or Men arm'd with Bows and Arrows; with these he takes Possession of the Island of *Crete*, and leaving them there to keep it, they give it the Name; by which they themselves were call'd at that Time. And now *Mizraim* having weaken'd his Garrison at *Pelusium* by drawing his chief Men from thence, and seeming thus to neglect his own Domini-

Anno Mundi 1853. ons, by being intent upon new Acquisitions, the Pastors in *Lower Egypt* take this Opportunity

to send for more Forces from *Canaan*, who accordingly came down to them, and joyn with the rest; so that they are now grown very formidable, and renew the War with greater Rage and Success, which turns the thoughts of *Mizraim* from farther Travels to enlarge his Dominions in *Europe*, and puts a stop to all these

Anno Mundi 1855. Designs: So that the utmost, which he could afterward do, was to secure what he had thus gotten, and so he returns into *Egypt*, lest he should lose his own Kingdom.

125. Here we may observe the early Designs of *Ham* and his Son *Mizraim* to rob the Children of *Shem* and *Japhet* of their Colonies allotted to them by their Father *Noah*, and to establish to themselves an universal Monarchy; which in all Probability must have succeeded, and have occasion'd great Troubles to all the World in those early Days, if GOD the Defender of every Man's right, and the Punisher of Injustices had not prevented it, by suffering the long Wars to break out between the *Upper* and the *Lower Egypt*, in which the Posterity of *Ham*, instead of Oppressing their Neighbours, destroy'd one another.

126. However *Mizraim* not being willing to lose his Footing in *Greece*, sends Anno Mundi 1860. *Triptolemus* thither to take care of, and improve the Tillage in *Attica* by sowing of Corn, and probably to be accountable to his Son in *Macedonia*. And as this was done by the Direction of *Isis* the Wife of *Mizraim*; so from hence it happen'd, that she was worshipp'd in *Greece* by the Name of

*Demeter*, and in *Italy* by the Name of *Ceres* the Goddess of Corn. And about this Time, *Ham*, in order to revenge himself of the Curse pronounc'd against him, sets himself up, as independent from, and undutiful to his Father.

127. But as restless Spirits cannot be long easy; so the Wars begin again to break out between the Families of *Japhet* and *Ham*, which *Sanchroniatho* thus describes: *Damaroon* (who was born in the House of *Ham*, and probably his Son, the Governour of *Lydia* and *Phrygia*) invades *Pontus* (the Son of *Japhet*, on the South Part of the *Euxine* Sea, with a design to enlarge his Dominions in *Asia*) but *Pontus* puts him to Flight, and *Damaroon* vows a Sacrifice for his Escape. This great Danger of his, makes him more cautious for the future, and so puts a stop to all Attempts on that side.

128. *Ham* being thus disappointed in his Projects in that part of *Asia*, removes to *Babylon*, where he sets himself up to be the Emperor of *Assyria* and first Founder of that Monarchy. He is therefore call'd בעל *A Lord*, or *Baal*, and the Idol so much worshipp'd in those Parts, was made to represent him. This Name was afterward chang'd into (g) *Bel*, and therefore he is often called *Belus*, by Pagan Authors, the first Founder of that Empire, where he reign'd about seven and thirty Years, and was then succeeded by his Son *Cush*, or *Belus* the second.

129. Soon after this *Terah* the Father of *Abraham* is born, and *Mizraim* King of *Egypt* invents three Letters. As he was a great Promoter of Learning; so it seems most probable, that he intended to commit to Writing the History of that Country, which was now very remarkable, and to preserve it in the Records of *Thebais*, in the same manner as his Son *Thoth* preserv'd the Records of *Canaan* at *Berytus*. It seems most likely, that the other Letters, which he had, were the same with those us'd by *Thoth*: And that tho' they were sufficient for the *Canaanitish* Language; yet they could not serve for the *Egyptian* without a farther Addition.

130. Whilst *Ham* was thus settling his Authority in *Babylon*, his Wife *Astarte* takes upon her to govern in the Land of *Canaan* in his Absence. This *Sanchroniatho* thus describes. But *Astarte* call'd the greatest, and *Damaroon* intitl'd *Zeus*, and *Adodus* nam'd King of the Gods, reign'd over the Country by the Consent and Authority of *Ham*. And *Astarte* put on her Head, as the mark of her Sovereignty, a Bull's Head. To this I cannot but add the Remark of (h) the learned Bishop *Cumberland* on this Occasion. 'I conceive, that by the

(d) 1 Sam. 31. 3. (e) 2 Sam. 1. 18. (f) 2 Sam. 8. 18. and 15. 18. and 20. 7, 23. 1 King. 1. 38. 44, and 1 Chron. 18. 17. (g) Mai. 46. 1. Jer. 50. 2, and 51. 44. (h) In his *Sanchroniatho*, Page 35. Bull's



• Bull's Head, which our Author affirms *Astarte*  
• to have put on, as a mark of Sovereignty, he  
• plainly means the Bull's Horns. For it is cer-  
• tain, that (i) a Horn in the Eastern Language  
• is an Emblem or Expression signifying Pow-  
• er, and especially royal Power. The eastern  
• Notion of this Symbol we may learn from  
• (k) the Words of *Zedekiah*, who put on  
• Horns of Iron, to express to *Ahab*, that with  
• such he should, as it were, push the *Syrians*  
• until he had destroy'd them. The same De-  
• struction did *Astarte* threaten by her Horns to  
• the Enemies of the Family of *Chronus* or  
• *Ham*, which first Name is plainly deriv'd from  
• the Hebrew Word קרן *Keren* or a Horn.  
• This may afford room for Conjecture, that  
• the Stamp on the *Sidonian* Money, which  
• *Lucian de Deâ Syria* assures us, was a Wo-  
• man sitting on a Bull, did originally signify  
• no more than the royal Power of *Astarte*,  
• to whom their Temple was consecrated; al-  
• tho' the *Greek* Mythologists have made a pro-  
• digious Fable of it, concerning *Jupiter* being  
• turn'd into a Bull, and so carrying away *Eu-  
ropa*. Her Authority when living (l) made  
her afterward to be worshipp'd as the Queen of  
Heav'n, and the horn'd Moon was pictur'd over  
her Head. Hence she (m) was so often called  
the Goddess of the *Zidonians*. And as she  
was such a neighbouring Deity; so (n) the  
Children of *Israel* did frequently worship her,  
when they fell off to Idolatry.

131. And now *Ham* being at *Babylon*, and  
Anno Mundi resolving to revenge the Curse,  
1892. which had been before pronounc'd  
against him, and being also jea-  
lous, that there was an Intention of planting  
more of the Sons of *Japhet* and *Shem* near  
him, by which means he might be more and

more straightned in his own Dominions; he  
sets upon his aged Father *Noah* by surprize,  
and expels him by Force from his own Country.  
*Sanchoniatho* relates the whole Story of *Noah*  
thus: That he taking the Kingdom of his Fa-  
ther, married his Sister (o) *Ge*, and had by  
her four Sons, the (p) last of which was  
called *Atlas*. That (q) *Noah* had many  
Children by other Wives, and therefore (r)  
his Wife *Ge*, being griev'd at it and jealous,  
reproach'd him, so that they parted from each  
other. That (s) *Noah*, tho' he parted from  
her, yet invading her by Force, and lying with  
her, whenc'er he thought fit, went away again;  
and (t) he also attempted to kill the Children  
which he had by her: That *Ge* (u) did also  
often defend and avenge herself, gathering aux-  
iliary Powers unto her. But when *Ham*  
came to be of full Age, he us'd *Hermes Tris-  
megistus* (or *Thoth*, who was all this while with  
him at *Berytus*, and was his Secretary) and  
then he oppos'd his Father *Noah*, and revenged  
his Mother's Quarrel. After this *Thoth*, speak-  
ing to the Assistants of *Ham* with a great  
deal of Eloquence, stirr'd up in them a very  
great Desire to fight against *Noah* in the Be-  
half of his Wife *Ge*. And thus *Ham* warring  
against *Noah*, drove him out of his King-  
dom, and succeeded in his imperial Power and  
Office. But after some Time *Noah* being in  
Flight or Banishment, sends his Daughter (x)  
*Astarte* with two other Sisters *Rhea* and *Dione*,  
to cut off *Ham* by Deceit; whom *Ham* tak-  
ing, made Wives of these Sisters. *Noah* un-  
derstanding this sends, (y) *Eimarmene* and *Ho-  
ra* with other Auxiliaries to make War against  
him. But *Ham* having gain'd the Affections  
of these (they being represented as Women)  
kept them also with himself. And (z) *Noah*

(i) Deut. 33. 17. 1 Sam. 2. 1, 10. Job. 16. 15. Psal. 22. 21, and 75. 4, 9, 10, and 89. 17, and  
92. 10, and 112. 9. Ezek. 34. 21. Amos. 6. 13. Hab. 3. 4. Luke 1. 69. Rev. 5. 6. 2 Sam. 22. 3. Psal.  
18. 3, and 89. 24, and 132. 17. Jer. 48. 25. Lam. 2. 3, 17. Ezek. 29. 21. Dan. 7. 7, 8, 11, 20, 21, 24.  
Dan. 8. 3, 5, 6, 7, 8, 9, 20, 21. Mic. 4. 13. Zech. 1. 18, 19, 21. Rev. 12. 3, and 13. 1, 11, and 17. 3, 7,  
12, 16. (k) 1 Kings 22. 11, and 2. Chron. 18. 10. (l) Jer. 44. 17, 18, 19, 25. (m) 1 Kings 11.  
5, 33, and 2 Kings 23. 13. (n) Jud. 2. 13, and 10. 7. 1 Sam. 7. 3, 4. and 12. 10. (o) This  
Story is taken out of Gen. 9. 20. where it is said, that *Noah* began to be an Husbandman;  
in Hebrew אִישׁ אֲדָמָה the Man or Husband of the Earth, in Greek γῆ *Ge*. (p) This is directly con-  
trary to Scripture, particularly Gen. 9. 19 and 10. 32. and it is very improbable in itself, *Noah* being then  
above six hundred Years of Age. (q) As he was the only Person sav'd from the old World; so they  
look'd upon all, who were before the Flood, to be his Children by other Wives. (r) The Parting of *Noah* from  
his Wife *Ge* or the Earth, seems to be no more than what is mention'd Gen. 7. 17. The Waters increas'd  
and bore up the Ark (in which *Noah* was) and it was lifted up above the Earth, and so separated from  
it. And thus (s) his coming to her again refers to Gen. 8. 4. And the Ark rested on one of the  
Mountains of *Ararat*. So that the Heathens, who would fain abolish, what is mention'd of the Flood, the  
better to countenance their own Idolatry, do at the same Time declare, that they had a Notion of it. And thus  
will Truth at last appear throughout all Opposition. (t) *Noah's* attempting to kill the Children which he  
had by *Ge*, or the Earth, is no more than the Destruction of the old World by the Flood. And it is represented  
among the Heathens by Saturn's devouring all the Male Children, which he had by his Wife *Ops*. But she  
perceiving it, when she brought forth Twins, *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be  
nurs'd in Mount *Ida*, or preserv'd by landing on one of the Mountains of *Ararat*; and by the same Trick she  
also sav'd *Neptune* and *Pluto* from her devouring Husband; which there answer to the three Sons of *Noah*, or  
*Shem*, *Ham*, and *Japhet*. (u) This signifies no more than the Repeopling the World soon after the Flood,  
Gen. 9. 19. by the peculiar Blessing of G O D. Gen. 9. 1. (x) Cumberland's *Sanchoniatho* pag. 31.  
(y) Ibid. Thus by *Sanchoniatho's* Description *Ham* had many Wives, which Vice, it is probable, that he  
took from the Example of *Lamech*, whose Daughter *Naamah* or *Astarte* he married before the Flood. (z) Ibid.  
Pag. 32. This seems as if *Sanchoniatho* represented *Noah* as the Promoter of Idolatry, the better to vindicate  
it by such an Example.

(whom



(whom he here calls a God) invented *Batulia*, or Stones, which seem'd to move, as if they had Life. And he makes War against *Pontus*, and being separated from him joins with *Demaroon*. And after this *Ham*, having laid an Ambuscade for his Father *Noah* in a certain midland Place, (a) wounds him, so that he died. There (saith he) *Noah* was consecrated, and his Spirit and Breath was separated, and his Blood drop'd into the Fountains and Waters of the Rivers, and the Place is shewn unto this Day.

132. Tho' *Noah* was (b) a just man, and perfect in his generation, and one who walked with God; yet it may be observ'd, that *Sanchoniatho* gives him no good Character. He saith, that *Noah* was very unkind to his Wife, that he had other Wives, and was parted from the first, and attempted to kill the Children, which he had by her, and that he was of a turbulent Temper. But the Reason of all this Calumny is plain: It was the Design of *Sanchoniatho* so to compile his History, that it might be a Vindication of the false Worship begun by *Thoth* at *Berytus*, and carry'd on in latter Ages. For this Reason it was necessary for him to thwart with the History of *Moses*, and represent *Noah*, the Preserver and Propagator of the true Religion, in a different Light. And he who would represent *Noah* as a Promoter of Idolatry (from which nothing could be more averse than *Noah* was) would never scruple to blacken his Character in any other Manner.

133. The Character which *Sanchoniatho* gives of *Ham* is, beside what is already mention'd, that he had Children (c) *Persephone* and *Athena*, the former died a Virgin, but by the Counsel of the latter *Athena*, and of *Hermes*, *Ham* made of (d) Iron a Scimeter and a Spear. After these Things, he (e) built a Wall round about his House, and founds *Byblus* the first City in *Phœnicia*. And after this, *Ham* suspecting his own Brother *Atlas*,

with the Advice of *Thoth* threw him into a deep Hole of the Earth, and there bury'd him alive. And he also having (f) a Son call'd *Sadid*, dispatch'd him with his own Sword, having a Suspicion of him, and he depriv'd his own Son of Life with his own Hand. And he also cut off the Head of his own Daughter; so that all the Auxiliaries, who were on his Side, were amaz'd at his barbarous Inhumanity. That he begat on *Astarte* seven Daughters call'd *Titanides*, or *Artemides*, and he begat on *Rhea* seven Sons, the Youngest of which, as soon as he was born (dying in his Infancy) was consecrated as a GOD. He had also Daughters by *Dione*, and he had also two Sons by *Astarte*, who were call'd (g) *Pothos* and *Eros*. And (h) *Ham* was not only circumcis'd himself, but he also forc'd his Auxiliaries to submit to the same. And not long after that, he consecrated another Son, (immediately after his Death) which he had by *Rhœa*, call'd *Muth*; for so the *Phœnicians* call *Death*, or *Pluto*. And after these Things *Ham* gives the City of *Byblus* to the Goddess *Baalit*, which is (i) *Dione*; and *Berytus* he gave to *Poseidon*, and to the *Cabiri*, and to Husbandmen and Fishermen, who consecrated the Remains of *Pontus* in, or to *Berytus*.

134. Here we may observe the great Progress of the basest sort of Idolatry in the Time of *Ham*, even the making Gods of dead Men and Women, which without Doubt was to pave the Way more easily for his own Consecration after his Decease. And tho' this was the Religion, which *Sanchoniatho* professes to vindicate, and therefore would in Justice speak as honourably as possible of its Founder and Promoter; yet he represents him as a revengeful, bloody-minded, and unnatural Man; one who had many Wives (which Vice he probably learned from his Father-in-Law *Lamech*, before the Flood) and one, who like the Impostors of all Ages, would stick at nothing to obtain his Ends.

(a) *Ibid.* pag. 34. *Sanchoniatho's* Words are these. And *Chronus* (or *Ham*) having laid an Ambuscade for his Father *Ouranus* or *Noah*, and having got him into his Hands, cuts off his Privities near Fountains and Rivers. There *Ouranus* or *Noah* was consecrated, &c. Hence came the Story of *Venus*, springing from the Froth of the Sea (so much talk'd of by the Greeks and Latins,) when they cut off the Privities of *Ouranus* or *Noah*, and threw them into the Sea. And therefore she was call'd in Greek *Ἀφροδίτη*, from *ἀφρός* Froth. Thus *Hesiod* in his *Theogonia*, Verse 147, &c. where he speaks at large concerning the Offspring of *Ouranus* and *Ge*. (b) *Gen.* 6. 9. (c) *Cumberland's* *Sanchoniatho* Page 30. (d) *Ibid.* He was the Beginner of all the Wars since the Flood, and arm'd himself for this Purpose. (e) *Ibid.* He fortify'd Towns and Houses. (f) These his Cruelties after the Expulsion of his Father *Noah*, caus'd the Poets to feign, that then the Golden Age ceas'd, and a worse succeeded. (g) That is, Desire and Love, or a corrupted Story concerning *Venus* and *Cupid*. Or else it may mystically signify, that his Affection to his Wife *Astarte*, who was of a proud Temper, was the Cause of his eager Desire to enlarge his Dominions. (h) Hence it came to pass, that (as *Herodotus* tells us) the *Ægyptians* and *Æthiopians*, who were the Posterity of *Ham*, were circumcis'd; since it is absurd to think, that they learn'd it from the Posterity of *Abraham*, whom they always hated, together with their Religion, and all their Rites and Customs; and when the *Israelites* dwelt among them, they kept them in the utmost Subjection and Slavery. (i) Concerning this Name, and the others of *Rhœa*, *Hora*, and *Eimarmene*, the learned *Dr. Cumberland*, Page 333. saith, that he believes, they are Greek Translations of the Titles giv'n to them at their Consecration after Death, but not at their Birth. Accordingly we meet with these Names, or most of them, in the Memoirs, which we have of the Heathen Worship among the *Greeks*, deriv'd from the Eastern Idolaters. Among them she was reckon'd a Sea Nymph, the Mother of *Venus* by *Jupiter*, who was therefore call'd *Dionæa* by *Virgil*.



135. *Noah* being thus driv'n from his Habitation, if we will believe the *Anno Mundi* *Chinese* Historians, came to them, 1892. and reign'd among them an hundred and fifteen Years, by the Name of *Fohi*. But this is improbable. He who views the Map of *Asia*, and sees the vast Tract of Land between *Babylon* and *China*, and that they, who went that Way to plant new Colonies, had no Seas to hinder them in all their Journeys from Extending themselves either Northward or Southward, as well as Eastward, may justly question, whether *China* was inhabited at that Time. Besides, *Noah* was now eight hundred and thirty Years old, so that he was very unfit for Undertaking so great a Journey. And we may as well suppose, that a Man about seventy Years old in this Age of the World, being beat'n in *Spain*, would travel as far as *Hungary* in a Fright, as that *Noah*, being beat'n at the Foot of the Mountain of *Ararat*, would set out at once for *China*. The most probable Account of the Story is this. When *Ham* set upon his Father *Noah*, he came from the West, or from *Babylon*; and consequently, *Noah* flying from him, would fly to the East, and perhaps to the farthest Country inhabited at that Time. Here they receive him as their common Father, and make him their King. Now *China* being the most eastern Country of all *Asia*, and using the Manner of Writing first in Use since the Flood, had a real History of the eastern Kingdoms since the Building of the Tower of *Babylon*, and so they took the History of the most eastern Kingdom for the History of *China*, and perhaps made some Variations, the better to fit it for that Purpose, until *China* was really inhabited. However *Noah* goes so far eastward, as to be without the Bounds of all the eastern Historians in the *Assyrian* Empire, so that they knew not what was become of him, until he died. And hence arose the Story of *Jupiter Hammon's* driving his Father *Saturn* out of his Country into *Latium*, so call'd *a latendo*, because he lay hid there, and it was not known whither he went. However (k) the *Chinese* Historians tell us of *Fohi*, or *Noah* their first Emperor, that he was rais'd to so great Fortune, for his excellent Qualifications; that he was eminent for Virtue, and skill'd in Astronomy. He made good Laws for the Kingdom, fenc'd their Towns with Walls, and gave Names for the better Distinguishing of Families. He introduc'd a Distinction of Apparel for both Sexes, and appointed Marriage; whereas before they liv'd promiscuously like Brutes; he also prohibited Marrying with such as were near of Kin; he was the Author of a musical Instrument of thirty six Strings, and was succeeded by the second Emperor *Xinnum*.

136. However the Report going in *Assyria*, that *Noah* was dead, being generally believ'd,

and the Place, where he was suppos'd to be kill'd, being shewn for a Confirmation of it, and there being a great Plague or Mortality, and the Country being probably afflicted with War at the same Time, *Ham* offers up his only Son (who is therefore call'd *Jouh*) whom he had by *Anobret*, a Nymph of that Country, to appease the Ghost of his Father *Noah*, who was then consecrated by *Ham* as a God, being suppos'd to be kill'd at this his Expulsion. The Reason of this Consecration was, because *Ham* thought, that it would be more honourable to himself to be believ'd, whilst he liv'd, to be the Son of a Deity, and that after his own Death it would also pave the Way for his own Consecration. This was the Origin of that inhuman Offering of their Children to the Idol *Mooch* in the Land of *Canaan*, when they were burnt to death; which was afterward practis'd among the Pastors in *Lower Egypt*: An Abomination, which the *Israelites* were notoriously guilty of in following such a curs'd Example, and which GOD frequently complain'd of; and perhaps from them the wild *Indians* in *America* might take up this Custom, who once a Year offer a Sacrifice to the Devil in this Manner, who appears to them on a Hut (call'd a *Wigwam*) made for this Purpose, when the poor Wretch after all the Torments, which their Priest (whom they call a *Pauwaw*) stirr'd up by the Instigation of the Devil, can invent, is cast alive into a Fire, prepared for that Purpose, and so burnt to Ashes.

137. About this Time *Melchartus*, or the old *Phœnician* *Anno Mundi* *Hercules* liv'd, who is reported 1895. by *Sanchoiatho* to be the Son of *Demaroon*, and consequently the Grandson, or rather the great Grandson of *Noah*, and was in Part contemporary with him. He was famous for finding out the purple Dye: Hence the Country in the North of *Canaan* is call'd *Phœnicia*. This Dye being invented and appropriated to Kings in the Reign of *Ham*, is a sufficient Reason, why the *Greeks* might call him *Porphyrius*, that is, a King wearing Purple. This is the *Hercules*, who went to *Tangier*, or *Tingis*, where he fought with *Anteus* the first Founder of the Place, and Governor there: But not being able to take Possession of that Country, he sails through the Straights of *Gibraltar*, and comes to an Island near the *Spanish* Coast, where he built a Temple, and call'd the Name of the Place *Gadira* from the *Phœnician* or *Hebrew* Word גדר or a Hedge, because it was a Place hedg'd in by the Sea, that he could go no farther. It was since call'd *Gades*, and now *Cadis*, and was reckon'd the utmost western Limits of the ancient World; as a Token whereof the Pillars call'd *Hercules* his Pillars were erected there, and a Part of *Morocco* was call'd the Promontory of *Hercules*, which seems to intimate, as if some of

(k) *Martinii Historia Sinica*, pag. 21.



those at least, who sail'd with him, settled there. And it is a great Mark of the Antiquity of that Temple, that there were no Images in it.

138. The Town of *Ashtaroth* having been built by *Ham*, as is before mention'd, in respect to his Wife *Astarte* or *Ashtaroth*, and she having put on her Head a Pair of Bull's Horns, as a Token of her Authority and Power, she caus'd the Town to be call'd *Ashtaroth Carnaim*, or *Ashtaroth* with two Horns, as a farther Testimony of her Supremacy in her Husband's Absence.

139. But as *Cain* (*l*) after the Murder of his Brother was afraid, lest every one who met him, should slay him; so *Ham*, after this unnatural Act to his aged Father, seems very apprehensive of the like Misfortune; or at least, that as he had surpriz'd *Noah*, so the Children of *Shem* would surprize him, and return the Wrong done upon his own Head. To prevent

this, he sends for some of his Posterity to come and live nearer to him, that so he might be the

Stronger in Case of any Design. It happen'd, that *Cush* his eldest Son with his Families were the most straighten'd for want of Room, having the Children of *Mizraim* and *Canaan* behind them, the *Red-Sea* on the one Side, and the River *Jordan* on the other, and the Deserts of *Arabia* before them. Accordingly *Cush* removes with a considerable Part of his Family to live near his Father, and settles in the south Part of *Babylon*, in the Country since call'd *Caduca*, but anciently *Chusca* from his Name. And as (*m*) the wicked are apt to fly when no man pursues, and there needs no Judge or Accuser, but a guilty Conscience; so *Ham*, being more and more terrify'd in his Mind, retires from *Babylon*, and returns into

*Canaan*, and so he leaves his Son *Cush*, who is also call'd *Belus* the second, behind him, to succeed in the Government of that Country, where he reigns five and fifty Years. And about this Time the rest of the *Coptick* Letters are said to be invented, which was fifteen Years before the Time of *Ægialeus*. About this Time

more *Canaanites* go into *Egypt* and joyn with the Pastors, who were before in that Country; so, that they are very successful against the Kingdom of *Upper Egypt*, and reduce it to the last Extremities.

140. Upon this these *Canaanitish* Pastors being flush'd with Success, form a Conspiracy against *Mizraim* the King of *Egypt*, at which Time he is slain by (*n*) a Wound in his Thigh, of which he bled to Death. Upon this the *Egyptians* compos'd a lamentable Song, (*n*) which

was call'd *Linus*, or in their own Language *Maneros*, whereby (*o*) they lamented his Death every Year, and made it a part of their sacred Rites. This occasion'd the Lamentation of *Venus* for *Adonis* among the *Greeks*, and the (*p*) Weeping for *Tammuz* among the Idolatrous *Jews*. The Story among some is this: That *Typho*, who is reported to be the Brother of *Pontus* and Son of *Japhet*, resolving to be reveng'd on his Kinsman *Mizraim*, for his Attempting to rob his Father *Japhet* of his Countries in *Greece*, and actually Seizing on *Lydia* in the *Lesser Asia*, and also resolving, if possible, to prevent such Invasions for the future, comes into *Egypt* by Sea, joyns the *Phœnician* Pastors, and kills *Mizraim*. For this Reason the *Egyptians* represent him as an *Hippopotamus* or a River Horse, and abhor'd him, and call'd all the Pastors by the Name of *Typho*, to shew their utter Detestation of them; and thus the City of *Pe'usium* or *Abaris*, which *Salatis* fortify'd, was call'd *Urbs Typhonia*. *Isis*, the Widow of *Mizraim*, puts his dead Body into a Coffin, and sails with it to *Ham*, who was then at *Berytus*, where he is honourably bury'd; and then *Isis* desires Directions from *Ham*, what she should do in these present Difficulties. Upon this *Ham* sends *Thoth* or *Atthotes* the Son of *Mizraim* to succeed his Father, as the second King of *Egypt*; and *Cotys* succeeds him, as the second King of *Lydia*.

141. Upon the Arrival of *Thoth* in *Egypt*, he meets with a vigorous Opposition; for the *Canaanitish* Pastors accuse him of being a Bastard, and consequently affirm, that he had no Right to the Kingdom, and then they absolutely refuse to be govern'd by him. And taking the Advantage before the Kingdom was thoroughly settl'd, they make an Inroad into the Provinces of *Upper Egypt*, and after they had encamp'd there for some Time, until the rest of their Forces had joyn'd them, they (*q*) carry all before them without Opposition, putting their Princes in Chains, cruelly laying their Cities in Ashes, demolishing their Temples, and miserably Oppressing their Inhabitants, of whom some were cut to pieces, and others with their Wives and Children were sent into Bondage.

142. Upon this, *Isis* the Widow of *Mizraim* makes a great Addition to the *Egyptian* Religion, by introducing those Rites, which were call'd the *Sacra Isiaca*. The chief Design of which was to animate their Subjects to a stout Defence upon a religious Account, representing the Pastors of *Lower Egypt* as Enemies to, and Fighters against their Gods. *Mizraim* is now consecrated into the Constellation of *Orion*, whom the *Phœnicians* and Pastors in Derision call'd (*r*) כסיל or the Fool. And *Isis* after her

(l) Gen. 4. 15.  
nidis, vers. 7, 16, 26.  
against Apion, Book 1.

(m) Prov. 28. 1.  
(o) Idem, vers. 97.  
(r) Job 9. 9, and 38. 31,

(n) Theoc. Epig. 30. vers. 30. Bion, Epitaphium Adonis.  
(p) Ezek. 8. 13, 14.  
(q) Manetho in Josephus  
and Amos 5. 8.



her Decease was consecrated into the Dog-Star. And as these *Egyptians*, at this Time, had no Images in their Temples; so they represented their Gods by such Animals, which might be most expressive of their Actions. And thus *Mizraim* was represented by a Cat, to signify his quick Dispatch, in Laying hold of all Opportunities to sieze the Enemy; so that a Cat was constantly kept in the Temples dedicated to him, and esteem'd sacred for his Sake.

143. In the mean Time *Thoth* neglects nothing, by which he might put his Kingdom into a Posture of Defence; which being done, he

Anno Mundi 1917. prepares to attack his Enemies, and finds out the way of Fighting on Horseback; whereas before they only fought upon Asses, or chiefly on Foot.

At this Time some of the *Phœnician* Pastors being discourag'd, as expecting nothing but Wars, return into the Land of *Canaan*, where they hop'd to live in Peace and Quietness, which was a Weak'ning and a Discouragement to the rest. *Thoth* perceiving this, resolves to

Anno Mundi 1918. take the Advantage of it, and being well prepar'd, he fights three several Battles with the *Phœnician* Pastors; the first of which lasted for several Days; and thus he reveng'd his Father's Death, and reduc'd the Pastors again to some Extremities. He was a Philosophical Man, and an eminent and a learned Writer. He was Secretary and Counsellor to *Ham*, and after his Death he was consecrated into the Planet *Mercury*, and was call'd by the *Greeks*, *Hermes*. He makes some Alteration in the *Egyptian* Religion, by causing the plain historical Account of the Allegories to be writt'n. He promoted all Learning, especially the Skill of Physick, whence *Ibis* was consecrated to him. His Mother, who taught him some Medicines, when he was young, and probably learn'd more of him, when he was old, was the Goddess of Health, and call'd *Ἑγία* in *Greek*, and *Salus* in *Latin*. And as he was of the same Temper with his Father in pursuing the Enemy; so a Hound, the Symbol of his Sagacity, was constantly kept in the Temples dedicated to him, and esteem'd sacred for his Sake. And in the later Years, when Images were worshipp'd, his Statue was made with a Dog's Head in Commemoration hereof.

144. The Character, which *Santhoniathos* gives of him, when he was in the Land of *Canaan*, is this, *Thoth* was the Son of *Mizraim*, who found out the Writing of the first Letters, whom the *Egyptians* call *Thoor*, the *Alexandrians* *Thoyth*, and the *Greeks* *Hermes*. And when *Ham* came to be of Age, he us'd *Thoth* as his Counsellor and Assistant (for he was his Secretary) when he oppos'd his Father *Noah*, and aveng'd his Mother. And after this the God *Thoth*, having formerly imitated, or represented *Noah*, made Images of the Countenances of the Gods *Ham* and *Dagon*, and form'd the sacred Characters of the other Elements. He

contriv'd also for *Ham* the Ensign of his Royal Power, four Eyes partly before and partly behind, two of them winking as in Sleep, and upon his Shoulders four Wings, two as flying, and two as let down to rest. The Emblem was, that *Ham*, as a God, when he slept, was yet watching, and when waking, yet slept: And so for his four Wings, that even resting he flew about, and flying yet rested. But the other Gods had each of them two Wings upon their Shoulders, to intimate that they flew about with or under him. He had also two Wings on his Head, one for the most governing Part, the Mind, and the other for the Sense. But *Ham* coming into the fourth Country, gave all *Egypt* to the God *Thoth*, that it should be his Kingdom. These things (saith *Santhoniathos*) the *Gabiri*, the seven Sons of *Sydyce*, and their eighth Brother *Asclepius* first of all set down in Memoirs, as their God *Thoth* had commanded them.

145. Soon after this *Egialeus* founded the most ancient Monarchy in *Greece*, of which we have any historical Account, which was that of the *Sicyonians*, situated on the north west side of the famous Peninsula, which is best known by the Name of *Peloponnesus*. This Kingdom was first call'd *Egialea*, either from the Name of its first King, who probably came thither by Sea from another Shore or Country, or because it lay near the Shore, *Ἀσιαλός* on that side of the Peninsula.

146. And now the Pastors in *Lower Egypt*, finding that their Enemies had better Success against them under a Monarchical Government, than they had formerly under an Aristocratical, resolve also to follow their Example, and alter the Form of their Government. Accordingly they chose *Salutis* for their first King, whose Courage and Conduct answer'd to the utmost of their Expectation. By his Management he puts another Turn to the Face of Affairs, and having retak'n all that was lost in *Lower Egypt*, he marches into the upper Country. He takes the famous City of *Memphis*, and having subjected the upper and lower Provinces he lays them all under Contribution, and bends his Forces toward *Thebes* the capital City of that Kingdom, which he very much straightens, tho' he was not able to take it. During his Stay in the Province of *Thebais*, he puts Garrisons into all tenable Places. He plunders many of their Goods. He kills some of the *Egyptians*, and carries away others into Slavery. He riles some of their Temples, and pulls down or burns others; and particularly he destroys all the Dogs, Cats, and other consecrated Animals, which he could meet with, which was the greatest Affront, that possibly could be offer'd, and laid the Foundation for a religious War in succeeding Generations. For the Religion of *Upper Egypt* consisting in Magnifying and Adoring their Kings, which fought against their

Enemies,



Enemies, and in Representing them by the fittest Animals, which they could think of, and in Vilifying and Detesting the Pastors of *Lower Egypt* under the Name of *Typho*, occasion'd also those of *Lower Egypt* to deify their Kings, and make Images of them, which were set up in their Temples, and also to exclaim against the others in their Turns. Thus the very Principles of their Religion caus'd a mortal Hatred one of the other. And as the one destroy'd all these Animals; so the others took Care to revenge it, whenever they had an Opportunity, in Destroying the Temples, and Breaking down all the Images, which they could meet with. All which only serv'd to increase the Rage and Fury of one against the other.

147. Among the Captives which *Salatis* took, there were two Women, who were Priestesses, one of which he sells into *Africa*, who founded the famous Oracle of *Jupiter Hammon* there; and the other he sells into that Part of *Greece*, which was call'd *Thesprotis*; who so far prevail'd with the *Pelægi* there seated, that they founded the no less famous Oracle of *Jupiter Dodonæus*. They were call'd by the *Greeks* metaphorically two black Doves, who spoke with human Tongues and did chatter, or talk with such Voices, as at first they did not understand. Thus *Jupiter Hammon* came to be worshipp'd by the Sons of *Japhet*. And accordingly *Herodotus* (s) assures us, that when he was at *Dodona*, and inquir'd of those who liv'd there, and were best skill'd in their Antiquities, he found the Reports of their Religion to agree in Substance, with that which he had been inform'd concerning the same Matter by the learned in *Egypt*.

148. About this Time *Ham* dies (for we hear no more of him afterwards) and leaves his Son *Canaan* to be the Governor of that Country, which was afterward call'd from him, *The Land of Canaan*. After the Death of *Ham*, the eleven Tribes, which descended from him (being encourag'd by the Example of the *Philistins*, and the *Phœnician* Pastors, who settl'd among them in distinct Bodies) set up for themselves, and so they are divided into eleven Kingdoms distinguish'd from each other, according to their several Names, as (t) they are mention'd by *Moses*; and afterward they were sub-divided, so that there were no less than (u) one and thirty Kings, when *Joshua* took Possession of that Country.

149. *Salatis* finding the Town of *Thebais* impregnable, resolves to lose no more Time before it, but to open for himself an easy Passage to and from the Land of *Canaan*, that so his Army might be recruited, as Occasion should

require. For this Purpose he lays close Siege to the Town of *Abaris* or *Pelusium*, the chief Security of those Parts, and takes it from the Inhabitants of *Upper Egypt*. *Mianetho* (v) thus describes it. He fortify'd to the eastward in a more especial Manner, for fear of an Invasion from the *Affyrians*, whom he was then afraid of, as the greatest Power in *Asia*, and as a much more formidable Enemy, in case of a Rupture, than the *Egyptians*. He found in the Country of *Saites*, a City formerly call'd *Abaris*, which was situated very conveniently for his Purpose, to the East of the River *Bubastis*. This City he improv'd and repair'd, and fortify'd it with strong Works and Walls, and a Body of two hundred and forty thousand Men to cover it. He made choice of harvest Time for the Execution of his Design, with Regard both to the Plenty of the Season for Provisions, and also to the Means of Paying his Soldiers. And he also took hereby, and by his excellent Discipline and Conduct, an effectual Care to secure himself against all Assaults and Invasions. During the Siege this Town was defended by the *Philistins*, who were one of the Tribes of *Egypt*, and particularly dwelt in those Parts. The Town took its Name from them; and they also call'd it frequently *Caphtor*, it being a Place of the utmost Consequence, which made them defend it with the greater Vigour. However being reduc'd to the utmost Extremities, they compound with *Salatis* to deliver up the Town to him, upon Condition that they might retire out of the Country. Accordingly they quietly retreat into the Land of *Canaan*. But when they were there, remembering that the *Avim* or *Hivites* had formerly stirr'd up their Brethren to come into *Lower Egypt*, and so had been the Ringleaders of all the Mischief there, these *Philistins*, in Revenge for their past Sufferings, fall upon them, and seize upon their Land. This Example, among others, *Moses* useth to encourage the *Israelites* to believe that GOD could, and would, according to his Promise, subdue the *Canaanites* before them, and place them in their Land. For (y) He had cast out the *Zamzummins* before the *Ammonites*, and the *Horims* before the Children of their Brother *Esau*. And as for the *Avim*, who dwelt in *Hazerim even unto Azzah*, the *Caphtorim*, which came forth out of *Caphtor*, destroy'd them, and dwelt in their Stead. These *Philistins* afterward divided themselves into five Lordships, under five Lords, who settle in five distinct Cities, namely, in (z) *Ashdod*, *Gaza*, *Askelon*, *Gath*, and *Ekron*, who sometimes had a King over themselves, as (a) *Abimelech* was in *Abraham's* Time.

(s) *Euterpe*.  
*Appion*, Book 1.  
6. 17, 18.

(t) *Gen.* 10. 15, 16, 17, 18.  
(y) *Deut.* 2. 20, 21, 22, 23.  
(a) *Gen.* 20. 2.

(u) *Jos.* 12. 9. to the End.

(x) *Josephus* against  
(z) *Josh.* 13. 2, 3. *Jud.* 3. 3. 1 *Sam.*



150. When *Salatis* had reign'd nineteen Years, in so successful a Manner, he dies, and was succeeded by *Bæon* the second King of *Lower Egypt*, who reign'd four and forty Years; and he also carried on a vigorous War. It is probable, that about this Time they might invent the Way of Fighting (b) with Chariots of Iron, beset on each Side with sharp Scythes, that when the Horses ran with full Speed, they might cut in two those, who stood in their Way. Those look'd very formidable at first, and are (c) taken notice of accordingly in *Scripture*. But in Time, like the Elephants, they were found not to be so useful, as they were imagin'd, being too heavy for Speed, and even prejudicial to those, who rode in them, or their own Army, in case any Horse should be frightn'd, kill'd, or wounded; and so they were laid aside again.

151. However *Thoth* was not so intent upon the Wars, but he also took Anno Mundi 1940. Care for the Advancement of Learning, which seem'd to be his peculiar Talent. And therefore, having formerly settl'd the publick Records at *Berytus*, he takes the same Method, and founds a Library in *Thebais*, and appoints his Scribes to write down an historical Account of all the memorable Transactions of the World, and to preserve it there for the Benefit of future Ages. And as (d) *Moses* is expressly said, to have been *learned in all the wisdom of the Egyptians*; so it is probable, that out of these Records he took the Account, which he hath mention'd in the Book of *Genesis*, and so proceeded to continue the History in the four other Books, whilst the HOLY GHOST assisted and directed him in this Undertaking, that he could not mistake.

152. We are now come to (e) the Birth of Anno Mundi 1954. *Haran* the Son of *Terah*, and eldest Brother of *Abraham*; about which Time also it is probable, that *Cush*, who was seated on the south Side of *Babylon*, passes over the *Phasitigris*, and invading *Persia* with his Forces, seizes upon that Country, which he afterwards call'd by his own Name *Chuzestan*, or the Province of *Cush*. Upon this *Joktan*, who was the Brother of *Peleg*, of the Race of *Shem*, having a very numerous Family situated in those Parts, being straightn'd for Room, and fearing such a powerful Invasion, passes over the *Persian Gulf*, and settles in *Arabia* the Happy, where he founds a Kingdom; and not only reigns himself, but (f) the learned Dr. *Pocock* reckons up out of the *Arabick* Writers no less than eight and forty of his Posterity, who succeeded him in the same. Here he changes

his Name, so that he is no longer call'd *Joktan*, which signifies the younger Brother, but *Kahlan*. And soon after this *Obal*, one of his Sons, passes from thence into *Africa* over the *Red-Sea*, at Anno Mundi 1960. the Straights of *Babelmandel*, and settles on the other Side. And thus the Posterity of *Ham*, when they seiz'd on that Part which was allotted to *Shem* by their Father *Noah*, lost a better and larger Country, which they neglected, or perhaps knew nothing of, and so they paid dear for their Conquest.

153. About this Time *Thoth* rectifies and settles the *Egyptian* Year, of which I shall add this following Account. Tho' the Anno Mundi 1955. rest of the Oriental Nations had *Lunar Years*, yet it seems most probable, that the *Egyptians*, from the Time of their first inhabiting that Country, reckon'd only by those which were *Solar*, and consequently most easy to compute. Accordingly the *Zodiack* having twelve Signs, they divided the Year into twelve Months; and every Sign having thirty Degrees, they suppos'd, that the Motion of the Sun was always equal, and that it mov'd an exact Degree in a Day, so that they made every Month to consist of thirty Days. This Form being establish'd by *Mizraim* the first King of *Egypt*, one of the Months, by a Corruption of his Name, was call'd *Mesori*; and this, it is probable, was the first Month in his Time. Now their Year consisting of three hundred and sixty Days, was five Days and a Quarter shorter than the real Revolution of the Sun; so that in about seventy Years there were but sixty nine Revolutions, and the Beginning of the Year pass'd through all the Seasons, and came to the same Time again. From thence arose the (g) *Egyptian* Fable, that in the Time of their eldest Kings (or from the Time that the Kingdom was inhabited, which was in the Year 1815) the Sun had twice chang'd its Rising and Setting; which must happen in such a Case in 140 Years, and was only caus'd by the Variation of their Months, and not by any Alteration in the Course of the Sun. Now the *Egyptian* Priests observing this Defect, saw a Necessity of (h) adding five Days to the End of the Year, which were therefore call'd ἐπεσόμενοι or *super-added*, and implies, that they were not anciently in Use among them, being afterward added, to make up the Course of the Year. This was the Way of Computation in the famous *Ara* of *Nabonassar*, and perhaps continu'd in use wherever *Solar* Years took Place, until they were farther rectify'd by *Julius Caesar*. Of this the *Egyptians* give us an Account under this (i) Fable,

(b) *Curvus falcati*. (c) *Jos. 17. 16, 18. Jud. 1. 19. and 4. 3, 13.* (d) *Act. 7. 22.*  
(e) *Gen. 11. 26.* (f) *Specimen Historiæ Arabicæ, pag. 55.* (g) *Stillingsfleet's Origines*  
*Sacræ, Book 1, Chap. 6. Herodot. Euterpe, Scaliger de emendatione temporum, lib. 3. pag. 195.*  
(h) *Beverigii Chronologia, lib. 1. cap. 10.* (i) *Plutarch. de Iside & Osiride.*  
T t t That



That Mercury (or Thoth) being once at Dice with the Moon, he got from her a seventy second Part of the Year, and these he afterward added to the 360 Days, which were anciently the Days of the Year, and therein he celebrated the Festivals of their Gods. And as Thoth succeeded Mizraim in the Kingdom, so the Month of Thoth succeeded Mefori in the Calendar, until they afterward chang'd the Order of the Months; when by putting Thoth for the first Month (for a better Commemorating of such an Alteration) which before might be the Second, the Month Mefori, which before was the first, came of Course to be the last of all, as it is in the present Catalogue.

154. Cush or Belus the Second being now dead, his Son Nimrod, who is often call'd Ninus by the Heathen Writers, succeeds him in the Empire of Assyria. It is certain, that he was not the eldest Son of Cush, but ingratiated himself into the Affections of the People, during the Life of his Father, and so seiz'd upon the Government at his Decease; and therefore Moses calls him Nimrod, or the Rebel. But when he had gott'n Possession by the Sword, he was willing to keep it by an Hereditary Right, and therefore call'd himself Nin or Ninus, נין or the Son, thereby shewing that he was the Son of the late King, and therefore had a Right to rule after him. He is reputed to be the Founder of the Assyrian Monarchy, and to have reign'd two and fifty Years. Hence we may conjecture, that Nimrod is the same with him, who among the Greeks was call'd Bacchus, this Name being but an Abbreviation of the Chaldean Words בר כוש Bar Cush or the Son of Cush; and therefore his Conquests in the East as far as India, are nothing else but the Expeditions of Nimrod and his Successors. The Arabians say, (k) that he saw the Resemblance of a Crown in Heaven, and sent for a Smith, who should make the like in Gold, and put it upon his Head. And the Report went of him throughout all the Country, that the Crown came down to him from Heaven. They also add, that whereas before his Time the Babylonians worshipp'd the Sun, Moon and Stars, he (l) was the first, that taught the Assyrians to worship the Fire, having seen an Emblem of the divine Majesty, which commonly appear'd in a glorious Flame; and he appointed a Priest, who should daily attend it, and frequently throw Frankincense into it; and that from his Time the Magi in the East were Worshippers of Fire. Ur a City in Chaldea seems to have had its Name from the Fire, which was there worshipp'd; and some of the Jews think, that Ur in Mesopotamia, whence Abraham came, had the same Origin-

nal. This Empire stood from the Time of Nimrod to the Time of Cyrus, who put an end to it, and establish'd the Persian Monarchy. It is represented in Daniel by (m) a Head of an Image, the first and principal Part made of pure Gold, the Emperor whereof was King of kings, to whom the GOD of heaven had given a kingdom, power, and strength, and glory, and had given all into his hand, and made him ruler over all; and also by (n) a Lyon, a Creature most fierce and terrible, which had eagles wings, to represent the Swiftnefs of its Conquests at the Beginning, tho' afterward the wings were pluck'd, and it conquer'd no longer, but even lost a considerable Part of the Empire; and it was lifted up above the earth, reckon'd greater than all the rest of the World, tho' afterward it was made to stand upon the feet as a man, continu'd it self within its own Limits, and a man's heart was given to it, its Government was more mild and gentle, and not so savage and barbarous as it was at first. And it is mention'd by (o) Joel, as the Palmer-worm, which afflicted the Israelites, when they were carry'd away Captives. As for Nimrod himself, Moses saith, (p) He began to be a mighty one in the earth: He was the first great Warrior and Conqueror; and as some will have it, a more severe Governor than any others had been, who only exercis'd paternal Authority. For he was the first, that put down the Government of Parents or elder Brethren, and laid the Foundation of sovereign Rule, which, as it must be begun with Violence, so it needed the greater Violence to support it.

155. To this Moses adds, that (q) he was a mighty hunter, or mighty in hunting, insomuch that it became a Proverb in his Days, when Men would express how exceeding great any Man was, they said, He was like Nimrod, the mighty hunter before the LORD. This shews by what means he came to be so great a Monarch. He hardned himself to Labour by this Exercise, which was very toilsome, and drew together a great Company of stout young Men to attend him in this Sport, who were hereby also fitted to pursue Men, as they had done wild Beasts. And it may be observ'd, that in this Age of Nimrod the Exercise of Hunting might well be the more highly esteem'd, and win the Hearts of Men, because he deliver'd them by this Means from those wild Beasts, to which they were very much expos'd, and by which the Country was much infested, whilst they were but few, and liv'd scatter'd up and down in the open Air, or in Tents weakly defended. The Destroying of wild Beasts, and perhaps of Thieves also, whom he might hunt, was a great Service in those Times, and made many join with him in greater De-

(k) Elmacinus, pag. 29.

(l) Dan. 7. 4, 17.

(m) Elmacinus ibid.

(n) Joel 1. 4.

Eutychii annales, pag. 62.

(p) Gen. 10. 8.

(q) Dan. 2. 37.

(r) Gen. 10. 9.



signs, which he had at last, to subdue Men, and make himself Master of the neighbouring Country. The Memory of this his Hunting was preserv'd by the *Affyrians*, in making *Nimrod* the same with *Orion*, and joining the Dog and the Hare with this Constellation.

156. When he had thus provided himself, he seizes on the City of *Babylon*. This *Moses* expressly (r) tells us was *the Beginning of his Kingdom*. *Babylon* was built before the Confusion of Languages, but it seems to have been but small; for (s) at that Time *they left off to build it*, which shews, that they intended to have made it larger. After this it is probable, that it might be enlarg'd by *Ham* and his Son *Cush* or *Belus* the Second; but all this was inconsiderable, to what *Nimrod* did afterward, when he resolv'd to make it the Capital City of the whole Empire. The Grandeur of this Town was extraordinary, and is exactly describ'd, by (t) the eminent Historian of our own Country. Particularly the Walls were every Way prodigious. For they were in Thickness 87 Feet, in Height 370 Feet, and in Length 480 Furlongs, which make Sixty of our Miles. This is *Herodotus* his Account of them, who was himself at *Babylon*, and is the ancientest Author, who hath wrote of this Matter. The Walls were drawn round the City in the Form of an exact Square, and surrounded on the outside with a vast Ditch fill'd with Water, and lin'd with Bricks on both Sides, and the Earth which was dug out of it, made the Bricks, whereby the Walls were built; and therefore from the vast Height and Breadth of the Walls may be inferr'd the Greatness of the Ditch. On every Side of this great Square there were 25 Gates, or 100 in all; and there were two hundred and fifty Towers, each of them being ten Feet higher than the Walls. So that it was justly reckon'd to be one of the seven Wonders of the World. It is very probable, that *Nimrod* began to build these Walls, as soon as he was in Possession of the City, not only for Grandeur and Magnificence, but also for Strength, and to secure himself in his Usurpations; and his Widow *Semiramis* finish'd them, from whence she was said by some to be the Builder of them: And indeed considering (u) how they were employ'd in other Affairs, it may easily be judg'd, that here was Work enough for them both.

157. Here we may observe, how exact *Moses* is in telling us, what Cities *Nimrod* built, and what he did not. The (x) Cities which he found already built were *Erech*, *Accad*, and *Calneh* in the Land of *Shinar*. As to *Erech*, there is no doubt, but it is the same, which is mention'd by *Ptolemy* under the Name of *Aracca*, and by *Ammianus* is call'd *Aracca*. Here were the *Araccæi* call'd mention'd by *Tibullus*. And from hence it is suppos'd, that the Country below it was call'd *Iraque* by the *Arabian* Writers. And here were the Colony of (v) the *Archevites*, mention'd by *Ezra* as Neighbours to the *Babylonians*; and it is plac'd by him at the last or most southern Turning of the Chanel of the *Tigris* and *Euphrates*, in the Country of *Chuzestan*.

158. The next is *Accad*, which lay Northward of the other, and probably at the common Joining of the *Tigris* and *Euphrates*. The *Septuagint* calls it *Archad*, and the Footsteps of this Name may be thought to remain in *Argad* a River of *Sittacene* in *Persia*. And it is probable, that when *Cush* fix'd upon the Provinces of *Chuzestan*, he built these two Towns upon the River, thereby to secure its Communication, and open Passes into his former Country, the better to bring Reinforcements over as Occasion should require; and so *Nimrod* found it in the same Condition, in which his Father left it.

159. The next is *Calneh*, the last of those, which are mention'd in the Land of *Shinar*. It was call'd by (z) *Isaiab*, *Chano*, and by (a) *Ezekiel*, *Channeb*. It is said by the *Chaldee Paraphrast*, and also by *Eusebius* and *St. Jerom*, to be the same with *Ctesiphon* upon the *Tigris*, about three Miles distant from *Seleucia*, and for some Time the Capital City of the *Parthians*. For this Reason the Country about *Ctesiphon* is by (b) the *Greeks* call'd *Chalontis*. And it is probable, that this Town was first built by the Posterity of *Shem*, to be a Curb to the Inhabitants of *Babylon*, and prevent their Incroachments; but when they were attack'd by *Nimrod* with a superior Force, they retir'd from it, and left him in Possession.

160. *Nimrod* having secur'd his Dominions in the East, by the Inlarging and Fortifying these three Towns, he now thinks of new Con-

(r) Gen. 10. 10. (s) Gen. 11. 8. (t) Prideaux his Historical Connexion, Part 1. Book 2: Page 95. (u) As *Nimrod* and *Semiramis* reign'd in all ninety four Years; so let us suppose that eighty Years were spent in building these Walls, in which there were in all 29220 Days. From hence subtract 4174 Sundays, which were spent in the Worship of the Sun, and the Remainder is 25046 working-days. On the other Hand, the Walls being 60 Miles round contain 316800 Feet, which multiply'd by 87 the Breadth, and 350 the Height, make in all 9646560000 cubical Feet. Let us then suppose, that one able Mason well taked would finish 100 cubical Feet in a Day, there will remain 96465600 Feet in all, which divided by 25046, the Remainder is 3851 Masons; and considering the Number necessary for dressing Provisions of all Sorts, digging Clay, making Morter and Bricks, and burning them, and bringing all Necessaries to the Workmen, from a considerable Distance, we cannot think the Number employ'd daily could be much less than 40000 Men, which were more than they could well spare at that Time. (x) Gen. 10. 10. (y) Ezra 4. 7. (z) Isai. 10. 9. (a) Ezek. 27. 23. (b) Strabo, Polybius, Dionysius Periegetes, and also Pliny.



quests in the West; and accordingly he (c) marches with his Army from *Babylon* on the north Side of the *Tigris*, and seizes on *Assyria*, which was allotted by *Noah* to *Assur* the Son of *Shem*. Here it is probable, that he found no Cities, but the Inhabitants dwelt in Tents, according to the ancient Custom of those Times; and therefore being overpower'd they fled from him without any Resistance. And passing over the *Tigris* they were forc'd by Necessity to seize on the Country of *Japhet*, where the Inhabitants were but few, because the greater Part had not only seated themselves in *Asia* the less, but had also peopl'd *Greece* before this Time. And thus from the Posterity of *Assur* the Country on the other Side of the *Tigris* is also call'd *Assyria*. And these observing with what Industry the Subjects of *Nimrod* built Cities upon the Rivers, to secure their Communication on the *Tigris*, to prevent the like on the other Side, they built a strong Fort in the Island of the *Euphrates*, and in the utmost Limits of their Country toward *Babylon*, which (c) they call'd *Telassar*, or the Fortification of *Assur* or the *Assyrians*.

161. *Nimrod* having thus seiz'd on the Country of *Assur* one of the Sons of *Shem*, goes on Westward, and attacks the Country of *Aram*, another of his Sons, with the same Success; who also pass the *Tigris*, where the Waters were more fordable, and seizes upon the other Part of the Country of *Japhet*, adjoining to what was seiz'd by *Assur*, and so forces them farther Westward. Hence that Country was call'd (e) *Aram nabaraim* (*Aram* between the Rivers of *Tigris* and *Euphrates*) and (f) *Padan aram*, or *פדן ארם* the Camp of *Aram*, also *Aram* of *Zobab*, *Aram* of *Damascus*, *Aram* of *Bethrehab*, and *Aram* of *Maacha*, all which we call the *Syrians* from the later Name of the Inhabitants of these Countries.

162. Upon this *Nimrod* sets himself to build Cities, and the first which he builds was *Nineveh*. Here he is suppos'd to have dwelt for some Time, the better to secure the Country, and therefore it was call'd *בין נהר* or the Habitation of *Ninus*. From whence we may suppose, that his real Name was *Ninus*, as he is call'd by Heathen Authors; tho' *Moses* calls him *Nimrod* or *The Rebel*, to describe his Temper: And whoever considers the Character of him giv'n by (g) *Justin*, and compares it with the Commentators on *Genesis*, may easily conclude it to be the same Person. This City really stood on the north Side of the *Tigris*, tho' in a

Place where the Stream ran from North to South, and therefore is said to stand on the west Side.

163. *Nimrod* having before laid the Foundation of prodigious Walls in *Babylon*, in the Form of an exact Square, when he liv'd there, lays also the Foundation of vast Walls in this Town: And tho' the Situation would not allow it to be an exact Square like the other, yet he endeavours to resemble it as much as he could, so that it was made in the Form of a Parallelogram, and the whole Circuit of the one was exactly the same with the other. And and it is probable that by this Method he kept his Soldiers employ'd, that they might be more strong and hardy, and consequently the better able to fight, and endure the Hardships of a Campaign at another Time.

164. The Walls of this City were (g) an hundred and fifty Furlongs, or near nineteen Miles in length, and ninety Furlongs or somewhat above eleven Miles in breadth, and, like *Babylon*, an hundred an eighty Miles in Compass. The height of those Walls was an hundred Feet, and the breadth so much, that three Carts might go a breast on the Top thereof (which we may suppose to be about thirty Feet) and along these Walls there were fifteen hundred Turrets, each of them two hundred Feet high. But whoever compares them with (h) the Walls of *Babylon*, may observe, that the same number of Men, which would take up eighty Years to finish the one, would finish the other in eight Years Time. Hence it is call'd an (i) exceeding great city of three days journey, that is, not as to its Length, but as to its Compass, accounting twenty Miles for a Day's Journey, according to the common Estimation of those elder Times, as also of the *Greeks* and *Romans* in the succeeding Ages, as the learned *Bochartus* hath prov'd by many Instances. Against this (k) an Objection hath been rais'd from the following Verse, where it is said, that *Jonas* began to enter into the city a days journey, which seems plainly to intimate, that the measure of three days journey mention'd in the foregoing Verse, is to be understood not of the Compass, but of the inside of the City. But this Objection will be answer'd, if we consider, that the (l) *Hebrew* Word doth not only signify a Journey, but also a large broad Walk, such as was upon the Top of the Wall; and that, which we translate a Day, (m) signify's sometimes the first Day, and then the Sense will run thus: *Jonas* enter'd into the City in the nearest Part to the Land of *Canaan*, by passing over the *Tigris*, and he stood upon some part

(c) Gen. 10. 11. (d) Gen. 10. 12. (e) Psal. 60. Tit. (f) Gen. 25. 20. 2 Sam. 10. 6.  
8. 1 Chron. 18. 5. (g) Diodorus Siculus lib. 2. pag. 65. (h) For as the Length was exactly the  
same; so the Breadth and Height of the one multiply'd together were about the tenth Part of the other. Thus the  
Height of the Wall of Nineveh, 100 Feet, multiply'd by 30 makes 3000. But the Height of the Wall of *Baby-*  
lon, 350 Feet, multiply'd by the Breadth or 87 Feet, is in all 30450, which is ten Times as much as the other.  
(i) Jonah 3. 3. (k) Wells his Historical Geography, part 1. pag. 237. (l) Ezek. 42. 4. (m)  
Gen. 1. 5.



of the Walk on the Wall, which belong'd to the *first* Day, or was near the Entrance.

145. However it may easily be suppos'd, that there were (m) in *Nineveh* more than six score thousand persons, who could not discern between their right hand and their left. For (n) *Nineveh* was without any void Ground, that we are told of, and (o) it contain'd 14400 square Furlongs, or 225 square Miles in the whole; so that if we allow but nine Infants to every square Furlong, or 533 Infants to every square Mile, reckoning those of two Years old and under, it will make up the whole Number: And this is so moderate a Computation, that the like or more may be observ'd in most of the Cities of *England* at this Time.

146. *Nimrod* being thus seated in *Nineveh* for some Time, his Subjects went farther into *Assyria*, and built three other Cities, which *Moses* (p) takes Notice of; and thus what is done by them, is more particularly said to be done by him their Emperor. But these having been since ruin'd, there is nothing mention'd of them, which will amount to more than a bare Conjecture. The first is *Reboboth*, which Word in the *Hebrew* signifies Streets, and hath the word City added, to shew that here it must be tak'n as a proper Name, distinct from those before and after. And there being no Footsteps of the Name in these Parts, but there being a Town call'd *Birtha* by *Ptolomy*, which in *Chaldee* signifies Streets, as the other doth in *Hebrew*, we may conclude, that they are only two different Names of the same City, which stood upon the *Tigris* at the Mouth of the River *Lycus*.

147. The next City built was *Calab*, which stood about the Head of the River *Lycus*, and was probably the capital City of the Country call'd *Calachene*, as it is mention'd by *Strabo*, and *Calacine* by *Ptolomy*. Here also *Pliny* mentions a People call'd *Classitæ*, which is most probably a Corruption from *Calacbitæ*. This Town with a little Variation was probably call'd *Halab*, and is therefore suppos'd to be the City and Country, into (q) which *Sbalmanezzer* King of *Assyria* transported some of the ten Tribes of *Israel*.

148. The last Town, as mention'd by *Moses* to have been built by *Nimrod*, was *Resen*, which is suppos'd to be mention'd by *Zenophon*, under the Name *Larissa*. For first, the Situation of this *Larissa* lying on the *Tigris*, agrees very well with the Situation of *Resen*, as it was mention'd by *Moses*, who tells us (r) that it was between *Nineveh* and *Calab*. Secondly, *Moses* observes, that it was a great City, and *Xenophon*

tells us, that *Larissa* was a strong and great, but then a ruined City, being eight Miles in Compass, and its Walls an hundred Feet high, and twenty five Feet broad. Lastly, *Larissa* appears to be a Greek Name; but there were no Greek Cities in *Assyria* in the Days of *Xenophon* or before *Alexander* the Great, and consequently no *Larissa*. And therefore it is probable, that the Greeks asking what City those were the Ruins of; the *Assyrians* might answer, *Leresen*, that is, of *Resen*, which Word *Xenophon* might express by *Larissa*, a Word well known to him, being the Name of several great Cities, and particularly of one in *Thessaly*, where *Achilles* was born.

149. *Nimrod* having thus conquer'd his Neighbours the *Assyrians*, which lay on the North and West of *Babylon*, proceeds toward the (s) South west, where he meets with a People unskill'd in War, and consequently not able to resist him; by which means he makes an easy Conquest as far as the ancient Limits of *Africa*, and daily gathering strength by his new Victories, he is said to subdue all the People of the East; and so he establishes the *Assyrian* Monarchy, of which more hereafter.

150. It is not improbable, but *Nimrod's* Coming toward *Egypt* might cause *Thoth* to draw a great Part of his Forces toward *Pelusi-um*, and so secure the Passes into that Country; and they being veteran Soldiers, and advantageously posted, oblig'd *Nimrod* to lay aside all his Designs on that Country, which he saw, must be attended with Difficulty and Hazard.

Anno Mundi  
1970.

However the *Canaanitish* Pastors take the Advantage of the Army being thus divided, and set upon *Thoth*, who being taken Prisoner, they most barbarously tear him Limb from Limb; and *Thoth* or *Athoth* the second succeeds him in the Kingdom of upper *Egypt*, where he reigns two and thirty Years.

151. Soon after this *Baon* King of lower *Egypt* dies also, and *Apachnas* succeeds him, who was always a stout Warrior, and reign'd seven and thirty years. And *Tyrrhenus* or *Tyrsenus*, the the fourth King from *Mizraim* inclusivly, begins to reign in *Lydia*. And not many Years after, the *Chinese* observ'd on the twenty sixth Day of *February* a very remarkable Conjunction of five Planets in the Sign *Xe*, and the Moon chang'd about six of the Clock in the Morning on the next Day; which, tho' the *Chinese* tell us, happen'd in the Reign of their Monarch *Chuenbio*, who according to

Anno Mundi  
1983.

1991.

1996.

(m) *Jonah* 4. 11. (n) *Prideaux his Historical Connexion*, Book 1. Part 1. Page 98. (.) This appears by multiplying the Length 150 Furlongs by the Breadth 90 Furlongs, the Total whereof is 14400, by which if we divide 120000 the Quotient will scarce amount to nine; If also 14400 Furlongs is divided by 64, which make a square Mile, the Remainder is 225 Miles, by which if 120000 is divided, the Quotient will be 533, the number of Infants in a square Mile, as the other was in a square Furlong. (p) *Gen.* 10. 11, 12. (q) 2 *King* 17. 6. (r) *Gen.* 10. 12. (.) *Justin lib.* 1. cap. 1.



their Accounts began to reign in the Year before CHRIST 2513; yet it being calculated with the greatest Exactness by the famous *Monsieur Cassini*, Astronomy Professor of *Paris*, happen'd to be in the Year before CHRIST 2012, five hundred Years later than their Computation, and in the latter End of the Life of *Noah*, or Reign of their first Monarch *Fohi*.

152. The Year after this *Peleg* dies, who was born in the Year, when *Noah* command-  
 Anno Mundi ed his Children to disperse them-  
 1927. selves, and take to the Countries allotted to them. It is very prob-

able that he, or some of his Posterity in Memory of him, gave the Name to a Town upon *Euphrates* call'd *Phalga*, before his Grandfather *Arphaxad* and his Family were driv'n out of those Parts by *Nimrod*. It was situated not far from the Place, where *Euphrates* receives the River *Chabar*, mention'd by (1) *Ezekiel*, upon which *Charrae* or *Haran* stood, and was the Place through which *Abraham* pass'd in his Journey to *Canaan*. *Peleg* was the first Person, whose Death *Moses* mention'd before the Flood, and is suppos'd by (†) some to have been the Father of *Melchisedeck*.

153. The Year after that *Serug* dies, from whom *Bochartus* thinks, that some of his Descendents might call the City *Su-  
 Anno Mundi rug*, which was near to *Charrae*  
 1998. or *Haran*: And as *Suidas* reports,

he was the first, who began to celebrate every Year, the Memory of famous Men, after they were dead, and commanded them to be honour'd as Benefactors. And soon after this  
 Anno Mundi *Thoth* the second, King of up-  
 2002. per *Egypt*, dies, and is succeeded by *Diabies* the fourth King of that Kingdom, who reign'd nineteen Years.

154. We have now finish'd the History of the World for the first two thousand Years, concerning which it hath been anciently observ'd by *Christians*, and probably by the most ancient *Jews*, That (u) the World was created to last six thousand Years; that is, two thousand Years (x) before the Law, two thousand Years under the Law, and two thousand Years under the *Messias*; that these are the six Days of the Week before GOD, with whom (y) one day is as a thousand years, and a thousand years as one day. And thus the seventh Day or the Sabbath is an eternal Rest in the Kingdom of Heaven. If the latter *Jews* had kept to this Notion, there had been an end of all their Controversies concerning the *Messias*. But this Account is not exact. It is agreed by all, that the Law was giv'n in the 2513th Year after the Creation, and that from thence to the Birth of

CHRIST is not full fifteen hundred Years. Others therefore divide it thus; Two thousand Years before the Promise was giv'n to *Abraham*, and two thousand Years before it was fulfill'd in the Birth of CHRIST. But this, tho' exacter than the other, is not exactly true, because the Promise was not giv'n until the Year of the World 2083. I shall therefore divide the Ages of the World in the following Method. First, I suppose, that at the end of two thousand Years *Noah* died, who was the Father of the new World, and was immediately succeeded by the Birth of *Abraham* the Father of the faithful. Secondly, that the six Days of Labour may represent a State of Labour and Trouble to the Church of GOD, for six thousand Years; and as the first three thousand Years did end in the Perfecting of the material legal Temple built by *Solomon*; so the other three thousand Years will end in the Perfecting of the spiritual evangelical Temple, of which JESUS CHRIST is the (z) chief corner stone. Or thus, Two thousand Years before the Birth of him, to whom the Promise of the MESSIAS was giv'n; two thousand Years before the Birth of the MESSIAS, in whom the Promises were fulfill'd; and under him, two thousand Years of Labour and Trouble, answering to the six Days of the Week, and one thousand Years of Peace and Rest, answering to the seventh Day or the Sabbath. This thousand Years, which immediately succeeds in the course of the History, may also be divided into two Parts nearly equal, that is, five hundred Years before the Law was giv'n, and five hundred Years before the Temple was compleated.

155. For an Introduction into the History of the next thousand Years, I suppose, that it will not be unacceptable to the Reader, to give him an Account of the Rise and Progress of Idolatry, strictly so speaking, in those early Ages of the World. When the Flood swept away all Mankind, *Noah* and his Family excepted, it swept away all the Remembrance of the Idols worshipp'd in those Days. But as *Ham* marry'd into the Idolatrous Race of *Lamech*, so he retain'd a strong Inclination to such a false Worship, especially after he was not only curs'd by *Noah*, but also separated from the Posterity of *Shem*, among whom the Worship of the true GOD consist'd. *Ham* being therefore willing after his Decease to be esteem'd as a GOD, resolv'd to introduce an Example of this Nature in his Life Time. And there being no one, who could be introduc'd, except *Noah*, *Ham* consecrates him upon his Expulsion out of his Habitation, and when the Report ran, that he was really dead. To make this the more observable, when there was a Plague and Mortality,

(1) Ezcl. 1. 1, 3, and 3. 15, 23, and 10. 15, 20, 21, and 43. 3. (†) *Elmachinus*. (u) The first Occasion of this Notion was the observing some of the Hebrew Letters in the first verse of Genesis thus, the first Letter is ב or Beth, which in Hebrew signifies the number two, and implies (according to the Rabbinical Fancies) that in the beginning GOD created two Worlds, viz. that which is present, and that which is to come. In this case there are also contain'd six א or Alephs, each of which signifies a thousand, and accordingly intimates, that this World, which was thus created, was to last six thousand Years. (x) This the Hebrews call'd עולם אבות or The Age of Emptiness. (y) 2 Pet. 3. 8. (z) Ephes. 2. 20.



lity, *Ham* offers his only Son, whom he had by a Nymph of that Country call'd *Anobret*, as a whole burnt Offering to appease the Ghost of his Father *Noah*; and as before they had worshipp'd the Sun, Moon and Stars, so to give the better Grace to this new Idolatry, *Noah* was consecrated into the Planet *Saturn*. Hence arose the Story of *Saturn's* being driv'n out of his Kingdom by his Son *Jupiter*, so much talk'd of among the Heathen Poets. And as none of their History went before the Flood, but the Account of Time began with the History of *Noah*; so the Planet *Saturn* was call'd *Chronus* or *Time* by the *Greeks*.

156. This Offering of *Cain's* Son by his own Father gave Rise to the (a) Offering of their Sons and their Daughters to strange Gods, both in the Land of *Canaan* and in *lower Egypt*, and (b) particularly to the Idol *Moloch*, so often mention'd in the *Sacred Scriptures*, where he is sometimes called *Moloch*, sometimes *Molech*, and sometimes *Milcom*, and was the reputed God not only of the *Ammonites*, but also of the *Moabites*: He had his Name from the *Hebrew* Word מלך which signifies a *King* or a *Prince*, and the *Septuagint* give him sometimes the one Title, and sometimes the other. And it is probable, that *Noah* was meant by this Word, because he was a King over the new World, and that *Noah* after he was consecrated, is probably thought to have been worshipp'd under the Name of *Chronus* or *Saturn*. His Temple was built (c) without *Jerusalem* in a separate Place, where he had seven Chappels, and his Image made of Brass was plac'd before them. He had the Face of a Bullock, and his Hands were spread abroad like a Man who opens his Hands to receive something from another, and they set it on Fire within, for it was hollow, and every Man severally enter'd according to his Offering. He who offer'd a Fowl went into the first Chappel, he that offer'd a Sheep went into the second, a Lamb into the third, a Calf into the fourth, a Bullock into the fifth, an Ox into the sixth, and he that offer'd his Son went into the seventh. When they sacrific'd their Children, they plac'd them in the Arms of this Image, which was made red hot by Fire in the Inside on Purpose to receive them, and so contriv'd, that they might clasp together and hold them fast; and at the same Time they did beat upon Tabrets or Drums, that the Cry of the Child might not be heard by the Father. For this Reason the Place was call'd תופת *Tophet*, from תוף which signifies a *Drum*; and the Chappels were in גי הנום *Gehinnom* or the Valley of *Hinnom*; and the Word γέεννα, *Gehenna* in the (d) *Greek*, which signifies *Hell*, alludes thereto; the restless Torments whereof were represented by the bitter Cries of those poor

Infants; as well as its Perpetuity, by the other Fire kept continually burning, for the Consuming of the dead Carcasses, and the Filth and Garbidge, which was brought out from *Jerusalem*. This is the God, to whom the (e) *Se-pharvites* burnt their Children in the Fire, by the Name of *Adrammeleck*, or אדר כלך the mighty *Moloch*, whom they repented, as an evil GOD, the Origine of Mischief, and a bad Genius, and therefore worshipp'd him for fear, as some *Indians* worship the Devil, reckoning him to be the Planet *Saturn*; to prevent whole Effects, they also worshipp'd *Anammeleck*, or אן מלך the Cloud, Protector or Defender from *Moloch*, whom they represented as a good GOD, the Origine of Blessings, and an happy Genius, and therefore worshipp'd him for Love, reckoning him to be the Planet *Jupiter*, or *Ham* the Expeller of *Noah*, by which Means the one grew into less Esteem, and the other into greater. And this may be the Reason, why *Saturn* is reckon'd the greatest malevolent Planer, and *Jupiter* the greatest benevolent among the Astrologers. It is probable, that *Noah* was worshipp'd by the *Philistins* under the Name of (f) *Dagon*, from the *Hebrew* Word דג, which signifies a Fish, and (g) it was made from the Navel downward in the Form of a Fish, but from the Navel upward in the Form of a Man. The Design whereof was to shew us, that he, whom they worshipp'd, had liv'd among the Waters of the Flood, which destroy'd the rest of the World, and afterward liv'd as a Man upon the Earth. And thus when *Dagon* was punish'd by GOD, and fall'n upon his Face to the Ground, we read of no Legs, which he had, but that the Head of *Dagon* and both his Arms were cut off upon the Threshold of his Temple, and only the Stump, or the fishy Part of *Dagon* (as it is in the Margin of our Bibles) was left unto him. But that *Noah* was worshipp'd, is plain from the Account, which *Lucian* gives us of the *Adytum* or most holy Place of the Temple at *Hierapolis*, where there were three Statues; the two outermost whereof he judg'd to be *Jupiter* and *Juno*, but they had no proper Name for the middle Statue; however he judg'd it to be the elder *Deucalion*, who came from the Mountains of *Scythia* and *Ararat*, and can be no other than *Noah*, the Father of this *Ham* or *Jupiter*. To confirm this he tells us, that there was a golden Dove, which stood upon his Head, and is a fair Intimation of *Noah's* Dove, which Bird was so sacred there, that they never did eat any Pidgeons about *Hierapolis*. This Dove (saith he) flew away twice a Year, as they reported, at the Time of the Commemoration there made of the Flood, by pouring out Abundance of Water, which not only the Priests but numberless other Men brought from all *Syria*, *Arabia*,

(a) Deut. 12. 31. 2 Kin. 17. 17. Psal. 106. 35 to 40.  
1 Kin. 11. 5, 7, 33. 2 Kin. 23. 10, 13. Jer. 32. 35.  
(d) Matth. 5. 22, 29, 30, and throughout the new Testament.  
3, 4, 5. (g) Kimchy *ibid*.

(b) Lev. 18. 21, and 20. 2, 3, 4, 5.  
(c) Jalkut in Jer. 7. fol. 97. colum. 1.  
(e) 1 King. 17. 31. (f) 1 Sam. 5. 2,



*Arabia*, from beyond *Euphrates*, and even from the Sea, which being pour'd down into the Temple ran all into a Chasm or Cleft of the Earth, which was formerly so great, that (as they said) it swallow'd up all the Flood, that drown'd the World. He doth not tell us, that he saw the golden Dove fly, that was only a thing told him, and its Flight was miraculously manag'd in the Temple, and directed by an Oracle; in which we may suppose, that there were many Arts of Delusion to abuse the credulous People. However the Story is so applicable to *Noah*, that any one, who hath read his History in the *sacred Scriptures*, will readily understand it.

157. The next in Order to be consecrated must be the Wife of *Noah*. As he is said in *Scripture* to be an *Husbandman*, or as it is in the *Hebrew*, the *Husband of the Earth*; so from hence the *Greeks* at first call'd his Wife *Ge*, or the *Earth*. And there being no fitter a Husband for the Earth than the Heavens, hence they call'd *Noah* by the Name of *Ouranus* or *Heaven*. And as they reckon'd all Creatures to arise from a Mixture of celestial and terrestrial Elements, hence they might reckon these two to be the first Producers not only of all Mankind, but of all other Creatures whatsoever. It is not therefore probable, that the Wife of *Noah* was consecrated into any Star, but only reputed to be the Earth it self; and as she was the Mother of all those, who in after Ages were reputed as Gods, so she was worshipp'd among the *Lydians* and *Grecians* by the Name of *Cybele*, the Mother of the Gods. The Head of her Image was crown'd with many Towers, to shew the many Towers and Castles built upon the Earth. In her Hand she carry'd a Key, because in Winter the Earth locks up those Treasures, which she brings forth with so much Plenty in the Summer. Her Garments were painted with several Colours, and figur'd with the Images of several Creatures; she was call'd *Cybele*, from a Hill of that Name, where she was chiefly worshipp'd, and *Ops* from Wealth and Help, because all Riches come from her, and she is still assisting of us. She was also call'd *Rhea*, from the *Greek Word* *ῥέω* to flow, because she abounds with all good Things, or perhaps from the *Hebrew Word* *רָעָה* to feed, as Shepherds do their Sheep; and hence the *Greeks* might learn such Epithets and Phrases, as do suit well with this Notion.

158. As *Noah* was thus deify'd, and his Wife (whoever she was) was reckoned the Mother of the Gods; so we may expect to hear the same of his three Sons *Shem*, *Ham* and *Japhet*. Accordingly we are told, that *Saturn* had three Sons by *Ops*, who were *Pluto*, *Jupiter* and *Neptune*, answering to the three other Names. As the Right of Primogeniture was lodg'd in *Shem*, tho' he was not the eldest, and he had the greatest share in his Father's Blessing; so he

was the most hated by the other two. For this Reason they represent him so deform'd, that none of the Goddesses would marry him, and therefore he stole away *Proserpina*, and carry'd her off by Force. And to render him as despicable as possible, they represented him and his Wife as King and Queen of Hell.

159. The second which I shall mention, is *Japhet* or *Neptune*. As he and his Posterity pass'd over the Sea from *Asia*, and settl'd in *Europe*; so he was afterward represented and worshipp'd as the God of the Sea, and the Father of Rivers and Fountains. His Sailing into *Greece* is represented under this Fable, That he took *Amphitrite* or the Sea to Wife, but being repuls'd by her a great while he at last gain'd her by the Power of Flattery, and the Assistance of a Dolphin. To recompence which Kindness, the Dolphin was exalted to the Stars, and made a Constellation. The learned *Bochartus* derives his Name from the *Egyptian Word* *Nephtbyn*, which signifies the *Extreme Parts of the Earth*, and the Promontories, which touch the Sea. So that he was a God worshipp'd by the *Africans*, and no other People originally us'd this Word but they: And therefore it is probable, that when those Parts adventur'd to put to Sea, they worshipp'd *Japhet* under this Name, and the *Latins* took the Name from thence, when their Idolatry was propagated in those Parts.

160. But as *Ham* was the chief Promoter of *Idolatry*, and his Posterity was chiefly addicted to it; so he was the most celebrated Deity in those Times, and most universally worshipp'd. He was call'd *Jupiter Hammon*. Heav'n is said to have fall'n by Lot to him, and therefore he is frequently stil'd the Ruler and Governour thereof, and always honour'd with Phrases and Epithets of the highest Respect and Esteem, as *The almighty Father*, the *Thunderer*, the *King and Father of the Gods and Men*, with many more. The Polygamies of *Ham* gave Occasion to a Multitude of Stories concerning the Adulteries, Rapes and Whoredoms of *Jupiter* in several Shapes, so common among the Heathen Poets. He was at first consecrated into the Planet *Jupiter*, a Word from him in so great Esteem, that *Varro* saith, That there were in his Time no less than three hundred Gods, who were call'd *Jupiter*, and worshipp'd by this Name, and others count almost an innumerable Company of them; for there was hardly a Nation, which did not adore a *Jupiter* of their own, and suppose him to be born among themselves.

161. The first Image of *Ham* was made and set up in the Tower of *Babylon*; and is suppos'd by some to be contemporary with the Building of the Tower itself; insomuch, that (\*) the Builders are said to speak to one another in this Language, *Let us make to ourselves an Image to be worshipp'd. Let us set it upon the* Top

(\*) Targum on Gen. 11. 3.



*Top of the Tower, and let us put a Sword in his Hand, and let him manage our Battles for us, before we are dispers'd over the Face of the Earth.* Besides this (as *Suidas* (g) tells us from *Achilles Statius*) there was a Temple upon Mount *Cassius* near the north Part of *Egypt*, where there was an Image of *Jupiter* holding a Pomegranate in his Hand, which had a mystical Reason. And *Pausanias* (h) saith, that not far from the Ruins of *Mycænæ*, he saw an Image of *Juno* holding a Pomegranate in her Hand, the Explication whercof was a wonderful Secret. But the Mystery or Secret is no more than this, That the Pomegranate, when open'd disclosing a great number of it's Seeds, signify'd only, that these Deities, being long liv'd, were the Parents of a great many Children, and Families, which soon grew into Nations, whom they planted in large Possessions, when the World was newly begun to be peopl'd, and were Benefactors to them by Giving them Laws, and other Inventions to make their Lives comfortable. This was a Mystery not to be reveal'd by the Heathens, because it was so agreeable to the History of *Moses*, lest the Truth being known might have destroy'd their Religion, and establish'd the other in it's Place. Like to this were Images made in other Places, and as *Rimmon* in the *Phœnician* and *Syrian* Language signify'd a Pomegranate, hence the Idol itself was call'd *Rimmon*, and was (i) a God worshipp'd by the *Syrians* in the Time of *Naaman*. And as they call'd their Towns from the Names of the Gods, which were there worshipp'd; so we find (k) *Gathrimmon*, or the Winepress of *Rimmon*, and (l) *Enrimmon* or the Fountain of *Rimmon* in the Land of *Canaan*.

159. As it is natural for those, who are in Places of Authority, to take Names to themselves, by which their Authority might be known; so when *Ham* was at *Babylon*, and rul'd that Country, he took to himself the Name of *Baal*, which in *Hebrew* signifies a Lord or Governor. The Reason whercof may probably be, because (m) *Cain* in a Time of great Drought, worshipp'd the Sun, as thinking him the only Lord of Heaven, who could or would help him, and therefore he call'd the Sun *בַּעַל שָׁמַיִם* *Baal Shamaim* or *The Lord of Heaven*, and thus in Imitation hereof he might afterward stile himself *בַּעַל הָאָרֶץ* *Baal haarets*, or *The Lord of the Earth*, as a Word, which after his Death might make way for his own Consecration. And perhaps this Name being giv'n to him in common with the Sun, whom they call *the Lord of Heaven*, might, by Leaving out the last Word, be the Reason, why that Part of the Universe

call'd Heaven might so soon be allotted to him for his Jurisdiction. This Word was soon contracted into the (n) Name *Bel*, the great Idol of the *Babylonians*: And hence *Ham* was call'd *Belus* the first; and his Son *Cush*, *Belus* the second by the *Greeks* and *Latins* of later Ages. And as he was also consecrated after his Death, and had Images made of him to be worshipp'd under the same Name with his Father; so it is impossible at this Distance of Time to guess, which of them were dedicated to the one, and which to the other. However they seem to be distinguish'd in the Time of the *Israelites*, and therefore they are (o) call'd *בְּעִלִּים* *Baalim*, which Word might originally be of the dual Number, and so signify both. To distinguish these one from the other, and sometimes for other Reasons, there is an Addition frequently to the Name. Thus *Baalberith* was an Idol of the *Shechemites*, who had (p) a Temple among them: And as the Word *בְּרִית* *Berith* signifies a Covenant; so the (q) *Septuagint* call him *The God, unto whom they bound themselves by Covenant*. I rather suppose, that by this is only meant *Ham*, who liv'd for some Time at *Berytus*, and was afterward worshipp'd there, and might therefore properly be call'd (r) *the God of Berytus*. And it is the Opinion of (s) a very Learned Prelate, that generally where *Baal* is set alone, and no other Circumstances determine it to another Deity, *Ham*, as the most eminent, is to be understood. There are also two other Titles, but such as must belong to *Ham* and no other. The first is (t) *Baalzebub*, or *The God of Flies*. This Idol was worshipp'd by the *Cyrenians*, but principally by the *Ekronites*; and they give this Reason for it, because whenever they sacrific'd unto him, the swarms of Flies died, which molested their Country, and therefore (u) the Inhabitants of *Elis* sacrific'd to *Ham* or *Jupiter* under the Name of *ἀποκρύψ* or *the Driver away of Flies*. But it is certain, that this was not the only Reason, for (x) they frequently consulted him as an Oracle. However the Word *זִבּוּב* in *Hebrew* signifies a Flye, and the Word *Baalzebub* may signify *the master Flye*, which hath Power and Authority over the rest; and in the new Testament it is (y) apply'd to him, who is call'd *The Prince of the Devils*. Some *Greek* Copies of the new Testament read *Βεελζεβλ*, *Beelzebul*, which Change is interpreted to shew the great Contempt of the Idol, by calling it, as it is in the *Hebrew*, *The Lord of Dung*, it being the despicable Place, to which such Insects usually resort. And lastly, he was also call'd *Baalzephon*, and was thought by the *Hebrews*, to (z) have been an Idol made by

(g) *Lib. 3.* (h) *Corinthiaca, pag. 59.* (i) *2 Kin. 5. 1. 18.* (k) *Jos. 19. 45, and 21. 24, 25*  
*1 Chron. 6. 69.* (l) *Neh. 11. 29.* (m) *Cumberland's Sanchoniatho, page 23.* (n) *Isai. 46. 1*  
*Jer. 50. 2, and 51. 44.* (o) *Jud. 2. 11, and 3. 7, and 8. 33, and 10. 6, 10.* (p) *Hos. 2. 13, 17, and*  
*11. 2.* (q) *Jud. 9. 4.* (r) *Jud. 8. 33.* (s) *Jud. 9. 46.* (t) *Cumberland's San-*  
*choniatho, page 152.* (u) *2 King. 1. 2, 3, 6, 16.* (v) *Clemens Alexandrinus in Protrept.*  
*(x) 2 Kings 1. 2.* (y) *Mat. 10. 25, and 12. 24, 27.* (z) *Mark 3. 22, and Luke 11. 15, 18, 19.*  
*(z) Paulus Fagius in Exod. 14. 1.*



the *Egyptian* Magicians to observe and to stop the *Israelites* in their Departure from *Egypt*. Hence he was call'd *Zephon* or צפון from צפה *Zapha*, to watch, and observe in the manner of a *Watchman*; so that from this Office we may call him *Baal speculator*, as *Jupiter* among the *Romans* was call'd (a) *Jupiter stator*, because he was suppos'd to stop them, when they were flying from the Enemy. This must be *Ham* or *Belus* the first, the Father of the *Egyptians*, since *Cush* or *Belus* the second, was the Father of another Nation, and therefore would not be deify'd by them, or especially be look'd upon as their Protector or Guardian Angel. However (b) GOD commanded the *Israelites* in their March to encamp before him, that all might know, that none of those Idols could prevent, what he resolv'd to do.

160. But tho' *Ham* was call'd *Jupiter* in other Places; yet among the *Egyptians* he was call'd *Saturn* or *Chronus*, and was consecrated into that Planet. When he took to himself קרן *Keren* a *Horn*, or the Mark of Honour in those Nations, he might easily be call'd *Chronus* by a small Variation of the Word; and then the *Egyptians*, who in those early Times did boast, that they were the ancientest Nation in the World, were more fond of giving that Title to the Father of their Nations, which others gave to *Noah* the Father of the whole World.

161. And as the Wife of *Noah* was consecrated by the Name of *Ge* or *the Earth*; so *Astarte* the Wife of *Ham* was, after her death, consecrated by *Ham* himself, and a Temple built by him for her in *Zidon*. Hence she was call'd (d) *Ashtaroth* the goddess of the *Zidonians*, and being a very handsome Woman was the same with *Venus* the Goddess of Beauty among the *Greeks* and *Romans*, and was also reputed to be the Planet *Venus*. *Lucian* acknowledges, that her Statue bore upon her Head Beams and a Tower, and the *Cestus*, wherewith they only adorn *Urania* or *Venus*. The *Phœnicians* call'd her the greatest Goddess, and she was therefore most likely to be joyn'd with the Image of *Ham* their greatest Male Deity. *Cicero* saith, that (e) the *Syrian* *Astarte* is call'd *Venus*. She was sav'd with *Noah* and *Ham* in the Ark, and hath therefore been represented like *Dagon*, with the upper Part resembling a Woman, and the lower Part resembling a Fish, and in her Temple at *Hierapolis* there was constant Commemoration made of the Flood and it's Drying up in their Service. *Sanhoniatho* saith of her, that (f) travelling about the World, she found a Star falling from the Air or Sky, which she taking up, consecrated in the holy Island of *Tyre*. And *Lucian*, among other Ornaments of her Statue, tells us,

that she had a splendid Stone upon her Head, which was call'd λυχνίς, which in the Night gave much Light to the Temple, but shone weakly in the day Time, and look'd like Fire. This no doubt was the same Star, and is suppos'd to be only a Carbuncle plac'd upon her Head, which (\*) the Priests could by rubbing make to shine, when they thought fit to allow any Man the great Favour of seeing the Temple, and this Statue in it; that thereby the Image might become the more venerable to the Beholder, who must be presum'd to be prepar'd before-hand with great Devotion to receive this religious Cheat as a signal Favour.

162. As *Ham* was frequently call'd *Baal*, so he had a Wife, who was call'd *Baaltis*, which seems to be but a Translation of the same Word from the Masculine into the Feminine Gender. Who she was is uncertain. *Sanhoniatho* only saith, that *Ham* (g) gave the City of *Babylon* to the Goddess *Baaltis*, which is *Dione*, and (h) that he had Daughters by *Lione*. And some others say of her, that she was a Sea Nymph, and the Mother of *Venus* by *Jupiter*: For this Reason *Virgil* (i) calls her *Dionea*, and *Julius Cæsar* is also (k) call'd by him *Dionæus*, as descended at a great Distance from her.

163. When *Ham* was at *Berytus*, his Son *Phut* was with him, and most probably he was one of the *Cabiri* at that Time. After his Death he was deify'd, and call'd *Apollo*, and was reputed to be the God of Wildom, of Musick, of Physick, and Shooting with Bows and Arrows, and consecrated into the Sun: And as *Ham* retain'd both Names, and was call'd *Jupiter Hammon*; so it was the same with *Phut*, who was call'd *Apollo Pythius*, where each of the radical Letters are preserv'd, with such Alterations as are usual in Translating of such Words into different Languages. The *Greeks* and *Latins* reckon'd him to be the Son of *Jupiter* by *Saturn*: The learned *Bochartus* tells us, that there have been some among the ancients, who have writ'n, that *Apollo* was an *African*, the Son of *Hammon*, and the fifth of that Name. And he adds, that the History of the large Dragon kill'd by him is an Evidence of it, since there were hardly any Dragons to be met with of so great a Bulk, except in *Africa* or in *India*, which he suppos'd to be utterly unknown in those early Ages after the Flood; and all this exactly agrees with the first Situation of him and his Posterity in this Country, adjoining to *Egypt*, on the east Side. And therefore it is most probable, that he not only went with *Ham* to settle a Colony in *Africa*, but also accompany'd him in his Return to *Berytus*.

(a) Rosini Antiq. Rom. lib. 2. cap. 5. (b) Exod. 14. 1. (d) 1 Kin. 11. 23. (e) De Naturâ Deorum. And Sanhoniatho farther adds, The Phœnicians say, that Astarte is she, who among the Greeks is call'd Aphrodite. Cumberland, page 36. (f) Ibid. (\*) Ibid. page 321. (g) Ibid. pag. 38. (h) Ibid. pag. 32. (i) Ænæid. 2. vers. 10. (k) Eclog. 9. vers. 47.



164. As *Ham* had many Wives besides *Astarte*, who was the first and most principal; so those seven Daughters, which he had by *Astarte*, were for Distinction Sake call'd *Titanides* or *Artemides*. The Word in the singular Number is *Artemis*, by which Name the great *Diana* of the *Epefians* was commonly known among the *Greeks*. The Word is of an eastern Derivation, and comes from חרטום *Hartom* a *Diviner*, by which Name the *Chaldean* Wizards in *Daniel* are often call'd, it being an honourable Title among them, altho' among us it is in deserv'd Contempt. She was afterward consecrated into the Moon. She was at first call'd *triformis* or *one of three Shapes*; because the Moon had no Light at the Change, had no dark Part at the Full, and was partly light and partly dark at other Times. Hence arose the three Names, which were giv'n her, and the three Places for her Abode; that she was *Luna* in Heaven, *Diana* upon Earth, and *Hecate* in Hell. Sacrifices were made to her in the open Streets, and in them the *Athenians* made a sumptuous Supper for her every new Moon, which was eat'n in the Night by the poor People of the City. She was call'd by the *Egyptians* *Bubastis*; her Feasts were nam'd *Bubastea*, and the City, where they were yearly celebrated, was also call'd *Bubastis*. And it is observable, that the *Greeks* and *Latins* did look upon all their principal Sorceries and Magick to (\*) be perform'd by moon Shine.

165. I suppose, that these were the Idols, which the *Israelites* afterward worshipp'd, as Representations of the Sun and Moon. For tho' the very Bodies of those, and all the other Planets were worshipp'd by the Posterity of *Shem* in the more eastern Nations; yet this soon wore out, and was succeeded by Images to represent them. Besides, tho' the Posterity of *Ham*, soon went off to Idolatry; yet the *Israelites* who liv'd among them, were never charg'd in the old Testament for worshipping the Bodies of those Stars; and (l) when they were in the Wilderness, *Chiun* or *Remphan*, and *Moloch* or *Saturn* and *Mars* were worshipp'd by Figures, or Representations made for that Purpose. The Charge brought against them by (m) the *Psalmist* is, that *they were mingl'd among the heathen, and learn'd their works, and serv'd their idols*, particularly, *the idols of Canaan, which were a snare unto them*. For tho' strictly speaking, the Worship of these Idols was begun in that Part of *Canaan*, which the *Israelites* never conquer'd; yet there is no Doubt, but it spread it self throughout the whole Country of their common Father; and it was even begun and carry'd on in those Parts of the Land about *Tyre* and *Sidon*, with whom the *Israelites* always maintain'd a

fair Correspondence. Besides, the Worship of the Sun and Moon began very late among the *Israelites*, and not until they were universally worshipp'd by such Images as these. It is certain, that *Moses* (n) forewarn'd them of this; but the first Account, in (o) which we find that the Children of *Israel* were guilty of it, was in the Days of King *Josiah*, who put down the idolatrous priests, whom the kings of *Judah* had ordained to burn incense in the high places to the sun, and to the moon, and to the planets, and to all the host of heaven. And he took away the horses which the kings of *Judah* had given to the sun, and he burnt the chariots of the sun with fire. It is certain, that Horses throughout all the East (p) were dedicated to the Sun, and it was a Custom among the *Persians*, *Armenians*, and *Masagetæ* to dedicate Horses, and sacrifice them to the Sun; and among others, to bring Horses forth early in the Morning, with a great deal of Pomp to meet the Sun rising; and thus the Horses of King *Cyrus* were brought forth to meet him on such an Occasion. And both (q) *Xenophon* and *Herodotus* tell us, that *Horses were brought forth to the Sacrifices of the Sun, and a white Chariot was drawn after them, and therefore both the Horses and the Chariots were accounted sacred*. And it is probable, that the most solemn Worshipers of the Sun did ride in those Chariots. Hence we read so often in the Heathen Poets of the Chariots of the Sun, and this might give the first Rise to the Story of the Sun's being drawn by (\*) four Horses, and his Picture being frequently made in the same Manner. And tho' good King *Josiah* abolish'd these Horses and Chariots, yet the Idolatry continu'd still; insomuch that it was represented (r) to *Ezekiel* as the most heinous Provocation of the *Israelites*, that several of them were *with their backs toward the temple of the LORD, and their faces toward the east, and they worshipped the sun toward the east*.

166. And as *Cain* when he first worshipp'd the Sun, call'd him *בֵּל שַׁמַּיִם* the *King* or *Lord of Heaven*; so it is probable, that the *Israelites* might call him by the same Name, and from hence they might call the Moon, or the great Goddess *Diana*, whom they worshipp'd as her Representative, (s) *The queen of heaven*, for which Reason she was call'd *Baal'tis* or *the Queen* or *Lady*. Of this the Prophet *Jeremiah* complains, That *the children gathered the wood, and the fathers kindled the fire, and the women knead their dough to make cakes to the queen of heaven, upon which they were suppos'd to make the Picture of the Moon at the Full, which might well be plac'd on any thing, that was round, and then to eat it*

(\*) Theocrit. Idyl. 2. and Hor. Sat. Lib. 1. (l) Act. 7. 43. (m) Psal. 106. 35, 36, 38. (n) Deut. 4. 19, and 17. 3. (o) 2 Kin. 23. 5. 11. (p) Xenophon de Instit. Cyri. lib. 8. Pausanias and Justin. (q) Ut prius. et Herodot. lib. 7. num. 55. (\*) Ovid Metam. lib. 2. (r) Ezek. 8. 16. (s) Jer. 7. 18, and 44. 17, 18, 19, 25. as



as a solemn Commemoration of the Benefits, which they receiv'd from her. To her they also burnt Incense in the Night, of which she was the suppos'd Mistress, and were so obstinate in their Way, that after the Captivity of *Babylon*, the Remainder, which fled into *Egypt*, both Men and Women, with the Consent of each, practis'd the same, and not only vindicated it before the Prophet *Jeremiah*, but also declar'd their Resolution of continuing in it.

167. *Phut* or *Apollo* having marry'd one of these *Artemides*, who might probably be, not one of the Daughters of *Ham*, but rather one of his Grand-daughters, and call'd by the same Name, had a Son by her, whom he call'd *Asclepius* or *Æsculapius*. There are some, who make him to be the Son of *Sydyck*, or *The Just*, or *Melchisedek*, who is suppos'd to be *Shem* the Son of *Noah*, and that from him came the *Dioscouri*, or *Cabiri*, *Corybantes*, or *Samothracis*. But this is improbable. It is uncertain, that (t) *Melchisedek* left any Children behind him. It is unlikely, that he would leave them with *Ham*, who was so notoriously guilty of Injustice and Idolatry, he himself being so religious and just a Man; and if the *Arabick* Historians may be credited, he was not in *Canaan*, until after the Death of *Noah*. And therefore it is more likely, that he was the Son of *Phut*, or *Apollo*, by one of the *Artemides*, whom they call the Nymph *Coronis*, as she is commonly reputed to be. His Father took Care that he should be bred up to the Practice of Physick, which before his Time was but little understood; which Art he so much improv'd, that he was afterward reckon'd as the God of it. He was so successful in Restoring of Health to the Sick, and Safety to those whose Condition was thought to be desperate, that he was said to have the Power of Restoring the Dead to Life again. His Picture was made with many Dogs about him, as the Sign of the Distempers, which prey upon Mankind; and the Goats were sacrific'd to him, as Beasts which destroy'd the Vines, whose Fruit did cheer the Heart of Man. The *Cabiri* originally were but Seven; but he was Sir-nam'd *Esmuni* in *Hebrew* השמני or the *Eighth*; so that it is probable, that he was added to the Number. *Apulcius*, in his Book concerning the Virtues of Herbs, saith, that *Phut* or *Apollo* gave to *Æsculapius* the Herb *Solanum* or *Nightshade*, acquainting him (as it is probable) with its Virtues and Uses. And from his Name that Herb is call'd חצר השמני or the *Herb of Esmuni*, in the *Auctuarium* of *Dioscorides*. And therefore the Character which *Sanchoniatho* gives of the Children of the *Cabiri*, that they had Skill in Herbs, and the Cure of Bitings, and also of Charms, is very probable; since they might learn the one from *Æsculapius*, who was so well instructed by *Apollo*, and

they might learn the other from the *Artemides*. He was worshipp'd first at *Epidaurus* (which was suppos'd to be the Place, where he was born) and afterwards at *Rome*, because when he was sent thither, he deliver'd that City from a dreadful Pestilence. For which Reason a Temple was dedicated to him at the Mouth of the *Tiber*, where he was worshipp'd under the Form of a great Serpent. And *Pausanias* in his *Corinthiaca*, mentions a Temple to *Æsculapius*, *Apollo*, and *Hygieia* or *Health*; and the Goddess *Salus* had a Temple built to her in *Rome*, near the Gate call'd *Porta Salutaris*, who was so much honour'd by the *Romans*, that anciently several Holy Days were appointed, in which they worshipp'd her.

168. Another Son of *Ham* was *Canaan*. He was suppos'd to be the (u) Planet *Mercury*. 1. *Canaan* was the Son of *Ham*, and *Mercury* the Son of *Jupiter Hammon*, or the same Person. 2. The Etymology of their Names is the same. *Canaan* in *Hebrew* signifies a Merchant, and *Mercury* in *Latin* comes from a Word, which signifies Merchandise. 3. *Canaan* was curs'd by *Noah* that he should be a servant of servants to his brethren, and *Mercury* is generally represented as a Servant to the rest of the Gods. 4. *Mercury* is reputed to preside over the Highways, and the *Phœnicians*, who were of the Race of *Canaan*, were the first, who adventur'd to sail into foreign Countries. 5. *Mercury* was always accounted as a Thief, and *Ham* the Father of *Canaan* was the great Ineroacher upon the Dominions of his Brethren. 6. *Mercury* was always esteem'd as a subtil cunning Fellow in all his Dealings, and the *Phœnicians* had the same Character among their Correspondents. 7. *Mercury* is esteem'd as the Father of Eloquence, and *Sanchoniatho* represents one of this Name as the first Inventer of Letters, which first came from *Phœnicia* or the Country of *Canaan* into *Greece*. 8. *Mercury* is said to be the Inventer of the Harp τῆς κιθάρας, and the *Phœnician* Word כנור plainly shews, from whence it had its Original. 9. *Mercury* is reckon'd by some to be the Inventer of Astronomy, and the *Phœnicians* directed the Courses of their Sailing by Astronomical Observations, and the Skill of Astronomy, as *Strabo* tells us, was transmitted from them to *Greece*. 10. *Canaan* was curs'd because he delighted himself with his Father *Ham* in viewing the Nakedness of his Grandfather *Noah*; and *Mercury* the Son of *Jupiter* is represented as a Pimp and Procurer to him in all his Intreagues. And lastly, Milk and Honey was offer'd to *Mercury*, the Cause whereof seems to be, because the Land of *Canaan*, which fell to his Share, is so frequently mention'd in *Scripture* as abounding with those Commodities.

(t) Heb. 7. 3.

(u) Bochart. *Canaan* pag. 11.



170. The next is *Nimrod*. He was the Founder of the *Affyrian* Monarchy, the Capital whereof was *Ba'y'lon*, a Place most remarkable for Idolatry. He was the great Promoter thereof towards his Parents in his Life Time, and therefore it is no Wonder, if the same was paid to him after his Decease. After *Nimrod* (*y*) had conquer'd many Nations far and near, and had built the City call'd *Nineveh*, he in a publick Assembly of the *Babylonians* extoll'd his Grandfather *Ham* as the Founder of the City and Empire of *Babylon* in an extravagant Manner, as he usually did, and represented him not only as worthy of perpetual Honour among all Posterity, but also of Immortality among the Gods above. Accordingly to immortalize his Name, he exhibited a Statue of him, which was curiously and neatly made; and commanded, that they should worship him with divine

171. I shall only add farther, that *Nimrod* is the same, who in after Ages was (b) call'd *Bacchus*. For 1 *Bacchus* is the same with *ברכוש Bar-cush*, or the Son of *Cush*. and so was *Nimrod*. 2 Thus *Barcus* and *Bacchus* are the same; as in the Hebrew *דממסֶק Dammesek* and *דרמסֶק Darmesek* are both put for *Damascus*. 3 *Bacchus* was the Son of *Jupiter*, and *Nimrod* was reckon'd to be the Grandson, or Son in a larger sense, of *Ham* or *Jupiter*. 4 It is probable, that his Name was soon alter'd from *Nimrod* to *נמרא Nimra*, which Word in the *Chaldæe* signifies a *Tiger*, and hence the Poets feign'd the Chariot of *Bacchus* to be drawn by *Tigers*, and himself to be cloath'd with the Skin of a *Tiger*. 5 Others derive the Name from *νεβρις Nebris*, the Skin of a fallow Deer, and therefore (c) they call *Bacchus*, *Nebrodes*, as if he was

(x) *This Bochartus tells us, in his Canaan Book 2. Chap. 2. 707. where he quotes for this Purpose the Sopher Jettira, the Book of Zohar, and the Bereshith rabba.* (y) *Annal. Salian. Anno Mundi 2000, and Hieron, upon Ezekiel and Hosea.* (z) *Cumberland's Sanchoniatho, page 31.* (a) *As Hadad Gen. 36. 35. and 1 Chron. 1. 50. and Hadadezer. 2 Sam. 8. 5, 6. and Bennadad, 1 Kings 20. 1. It may be further observ'd, that this Word is sometimes writt'n with an א in the Beginning and sometimes with a ה; and at the End, sometimes with a ל. and sometimes with a ר, as Adar, Hadad, and Hadar; and here Adodus, and the Words themselves in the Eastern Languages are very near of Kin. The Word אדיר Adair in Hebrew is The magnificent or mighty Potentate. אדד Hadad is suppos'd in the old Phœnician Language to signify the only one, from the Affinity of like Words in the Talmudick Writings and the Arabick Language, as Bochartus hath observ'd in his Canaan, lib. 2. cap. 9. pag. 731. And אדד signifies in Hebrew the Shouts of Joy and Triumph, with which the Kings (and consequently Nimrod) were met, when they return'd from their Conquests, and therefore they might properly belong to one, who had a Princely or rather a royal Title.* (\*) *Saturnalia, lib. 1. cap. 31.* (b) *Bochart. Phaleg lib. 1. cap. 2. pag. 12. (c) Νυκτέλιον, νόμιον, νεβερωδέα, νεβριδοπέπλον. Anthol. lib. 1. cap 38. Epig. 1.*



cloath'd with such a Skin, not knowing that it was the very Name of *Nimrod*, as us'd by the *Septuagint*, *Josephus* and other *Greek* Authors. 6 The most ancient Name of *Bacchus* in the *Greek* Fables is *Ζήρεος*, which signifies a mighty Hunter; and this is the Character, which *Moses* gives of *Nimrod*. 7 *Homer* (d) tells us, that *Bacchus* was Born in *Arabia*, near the Rivers of *Egypt*; and this was the Country allotted to *Cush* and his Family, who probably liv'd there at the Time, when his Son *Nimrod* was born. 8 *Bacchus* was esteem'd to be the God of Wine, and *Nimrod* was the first, who reign'd in *Babylon*, and the adjacent Parts, where there was the best Wine, which the Ancients call'd *Nectar*, or the Wine of the Gods, who first liv'd in those Countries, and were afterward deify'd. And lastly, the Expeditions of *Bacchus* into the east as far as *India*, contain not only the Acts of *Nimrod*, but also of his Successors.

172. It is Time to leave *Asia*, and return to *Egypt* in *Africa*, where the Wars between the upper and lower Country brought in the Custom of deifying the Kings, who fought for them. *Upper Egypt* being peopl'd in the early Ages of the World, before Images were set up to be worshipp'd, they chose some Animals, as the fittest Representations of their decess'd Kings, which might best recollect their Tempers, or some Benefits, which when living, they had conferr'd on their Country. *Herodotus* (e) who travel'd into *Egypt*, was acquainted with their Priests, and by them instructed in their sacred Rites, assures us, that they did not ultimately terminate their Prayers in the Beast, which was consecrated for that Purpose, and before whom they paid their Devotions; but they directed their Prayers to the particular Deity, to whom each Beast belong'd. But if the religious Worship of dead and consecrated Benefactors was lawful, and it was also true, that such Worship was to be giv'n to the Image as belongs to the Person represented thereby, because it all passes to the Prototype (which are the current Doctrines in the *Romish* Church) all this *Egyptian* Service paid to Bulls, Cats, Dogs and Monkeys, will be excus'd from Blame; for it is all founded upon the same Principles.

173. But the Inhabitants of *Lower Egypt* not coming thither until Image Worship had spread it self in the Land of *Canaan*, they brought with them this Superstition; and as they renounc'd the Gods, which the others worshipp'd, as their utter Enemies; so they abhor'd the Manner, by which they worshipp'd them. And indeed all the other Heathens, especially the *Roman*, *Greek*, and *Phœnician* Idolaters detested this Folly of Giving religious Worship to Beasts, tho' it was declar'd to be only relatively, as consecrated liv-

ing Images of Deities, and that Prayer was not directed ultimately to them. But then they would not be sensible, that they themselves did as absurd a Thing in Giving as much Adoration to Images of Wood, Stone, and Metal, which were without Life, and to idols Likeness to the Souls of the Heroes, whom they worshipp'd thereby.

174. *Mizraim* was call'd by several Names, as *Osiris*, *Hysiris*, *Sbiran*, *Minaios*, and *Timaïos*, with many others. As he was the great Improver of Husbandry in that Country; so he was represented by the Bull or Ox *Apis*, and *Mnevis* or *Men's*. And the Bull and Ox being the chief Helpers in Plowing the Ground, Carrying in and Treading out the Corn, according to their ancient Method, did bring him best into their Mind, who brought their Labours to so great a Perfection, and was so beneficial thereby. And after his Death he was consecrated into the Sun, the Bringer forth of all Fruits. In *Scripture* he is represented under three several Names, relating to the Worship giv'n him. The first Name is *Meon*. This is the same with *Menes* with a little Alteration, and the Country of *Maonia* was so call'd from him. The Name in *Hebrew* signifies a *Dwelling-Place*, a Refuge, or an Habitation, and might therefore at first be given to him as the Founder of the *Egyptian* Monarchy, and the Maker of it both habitable and fruitful. This Name in *Moses* his Time was thought to signify so great an Honour to this Deity, that (f) when the Towns of *Nebo* and *Baalmeon* were in the Possession of the *Reubenites*, on the other Side of *Jordan*, who rebuilt them, after they had been much ruin'd by the War, it was thought fit, that their Names should be chang'd, that they might the better observe (g) the Command, *Make no mention of the names of their gods, neither let them be heard out of your mouth*, especially such Names, which signify'd Respect and Esteem, as this did. *Meon* signify'd this false God to be the Founder of the Happiness of that Place, and therefore the *Jews*, and even *Moses* himself gives this Title to the true GOD, (h) LORD, *thou hast been our dwelling place or refuge in all generations*. And (i) *Thou hast made the LORD, which is my refuge, even the most high*, מְנוּ thy Meon or habitation. So that this Title was thought too great to be allow'd to the false God, within the Dominions of the Worshippers of the true one.

175. Another Title by which *Mizraim* was call'd as a God, was *Baal p'or*; or the Lord and Master of Nakedness and Obscenity. It is probable, that this Name was not giv'n him by any of his Worshippers; but it is often mention'd in *Scripture*, thereby to render the

(d) Τηλὲ Φοινίκης ἔχεν ὁν Αἰγυπτίῳ ποταμῷ. *Homer*, as he is quoted by *Diodorus Siculus*, lib. 1.  
 (e) Euterpe. (f) Num. 32. 38. (g) Exod. 23. 13. Jos. 23. 7, and Psal. 16. 4. (h) Psal.  
 90. 1. (i) Psal. 91. 9.



Image of him as contemptible as it ought to be. The Occasion whereof was this: As the Image of *Ham* or *Jupiter* was first made with a Pomegranate in his Hand to shew, that he was the Father of the Nations, which peopl'd all *Africa*, and Part of *Asia*; so *Mizraim* being the Father of *Egypt*, his Picture was made in the most beastly Posture, as a Token thereof. The *Chaldee Paraphrase* upon (k), the before mention'd Verse calls *Baal-meon* A City of Balak, in which Israel destroy'd the Idol *Peor* in the House of Altars, and the City, whose Walls encompass'd that Temple, and were remarkable for the Names of the Men, which were writt'n upon them, and (for the Name of) *Shiran*, *Osiris* or *Mizraim*. Here it is plain, that *Baal-meon* and *Baal-peor* was the same Idol, whom the *Egyptians* and all his Worshippers design'd to honour, when they call'd him *Meon*, as a Person who gave them Habitations, Estates, Refuge, and all the Benefits of a Colony. But *Moses*, and the later *Jews* call'd him *Peor*, to let us know, that he was the God, who shew'd himself boastingly and publickly in the most scandalous Manner, as a Friend to Debauchees. *St. Hierome*, who very well understood the eastern Learning, often tells us, that *Peor* is *Priapus*, the God of Gardens among the *Romans*, whose Picture was plac'd there to frighten away not only Crows and ravenous Birds, but (one would think) all rational Creatures, who had any Shame or Modesty left them. *Lucian* sufficiently derides this Image among the *Egyptians*. *Herodotus* describes it too scandalous to be translated, and tells us, that he had seen it, as the ordinary Image sacred to *Osiris*. *Diodorus Siculus* tells us, that in their Worship of him, not only toward his lifeless Image, but also toward the Goat at *Mendes*, and perhaps also in the Bull *Apis*, and in *Pan* or *Faunus*, the *Sileni* and *Satyrs*; they gave Thanks for the numerous Issue of their Progenitors. And *Plutarch* saith, that in the Feasts dedicated to *Osiris* call'd *Pamyli*a or *Pamylitia*, this shameless Image was carry'd in Procession.

176. Tho' the Children of *Japhet* and *Shem* had the same Reason to express their Gratitude for the same Blessing; yet no Heathens descended from them were anciently so shameless in their Religion, as those were, who descended from *Ham* and *Mizraim*; especially until the Time, when their Offspring mingling with them in after Ages, did corrupt some Part of *Asia* the less, and *Greece* also and *Rome* in some Measure, with a Mixture of their immodest Practices. And it is certain, that *Moses* took the best Course to secure the Memory and Acknowledgement of GOD's Increasing Mankind so wonderfully in the first Ages after the Flood, by a modest History of

the whole World in general, without Applying it more particularly to any Place or Nation. And when there was an Occasion for a particular Commemoration, it was excellently and modestly done in a Psalm of *David* for that Purpose; in which this (l) one Verse, *He increased his people greatly, and made them stronger than their enemies*, proves to their Eyes, that the true GOD did multiply his People before the Faces of the *Egyptians*, and in their own Land; more than all the shameless Gods of *Egypt* were able to do for their Worshippers.

177. Another Title, by which *Mizraim* was call'd as a God, was *Tammuz*. For him there was an annual Lamentation, which the Scripture calls (m) *Mourning for Tammuz*. The Original of the Story is reported in this Manner. That *Mizraim* the first King of the *Egyptians*, and his Wife *Isis*, having built many Cities, secured their Land from the Damage of the *Nile*, improv'd the Art of Husbandry, and done many other good Acts, were so honour'd by the People, that they were thought to be immortal, because their Subjects wish'd, that they might be so. However he was kill'd in Battle by the Soldiers of *Lower Egypt*. His Wife *Isis* sought him a great while before she could find him, his Body being (as some say) cut into many Pieces. But when she had found him, she laid him in a Coffin, carry'd him first to *Ham* in *Canaan*, and then brought him back and laid him in a Monument in an Island near *Memphis* encompass'd by the Lake call'd *Styx*, which was therefore reckon'd sacred by the deity'd Gods of his Posterity, and afterward by all. This tragical Story was the Subject of an ancient Song, call'd in the *Egyptian* Language *Maneros*, from *Manes* or *Menes* one of the Names of *Mizraim*, which was sung solemnly once a Year, in which they lamented him as cut off in the Prime of his Youth, and was the Occasion of the Lamentation (n) of *Venus* or *Isis* among the *Greeks*, for the Youth *Adonis*, whom she greatly lov'd, which in *Hebrew* is אֲדֹנָי *Adon*, a Lord or Husband; and is the Word by which (o) *Sarah* call'd her Husband *Abraham*. And because when *Isis* sought her Husband thus dead, she us'd Dogs, who by their excellent Smelling might discover where he was hid, therefore the ancient Custom was, that Dogs went first in an anniversary Procession in Honour of *Isis*. After the Body of *Mizraim* was interr'd, the Story goes, that there appear'd to the *Egyptians* a stately beautiful Ox, which they thought was the Ghost of *Mizraim*, and therefore they worshipp'd it, and call'd it *Apis*, which in their Language signifies an Ox. And because his Body after his Death was, as some say, found shut up in a Chest, or put in a

(k) Targum Ben Uzziel in Num. 32. 38.

8. 14.

(n) Theocrit. *Idyl.* 30. and Bion *Idyl.* 1.

(l) Psal. 105, particularly Verse 24.

(o) Gen. 18. 12. 1 Pet. 3. 6.

(m) Ezek.



Coffin, call'd in *Greek* *σός* *Soros*, he was afterward call'd *Sorapis*, and then *Serapis* by the Change of a single Vowel. The Marks of this *Ox* or *Apis* were (*p*) these, His Body was to be all black, except a square Spot on his Forehead. He was also to have the Figure of an Eagle, as some say, or of a half Moon, as others tell us, upon his Back, a double List of Hair on his Tail, and a *Scarabæus* or Knot under his Tongue; and others say, that he hath Horns like the Moon in its Increasing. When they had found such a one, they brought him with great Rejoycing to the Temple of *Mizraim*, and there they kept him, and worshipp'd him for that God, as long as he liv'd; and when he was dead, they bury'd him with great Solemnity, and then the Priests shav'd their Heads, and mourn'd and lamented, and sought for another with the same Marks to substitute in his Room, which some Times it was many Years, before they could find. It was in Imitation of this Idolatry, that *Aaron* made the golden Calf in the Wilderness, and *Jerooboam* those in *Dan* and *Bethel*, and did set them up there to be worshipp'd by the Children of *Israel*, as the Gods who brought them out of the Land of *Egypt*.

178. Beside this, the *Egyptians* worshipp'd him also in the Shape of a Hawk, because they say, that this Bird carry'd once in his Beak to *Thibis* out of some remote Country, a Book writ'n with red Letters, containing several religious Ceremonies. Hence they say that their Priests us'd to wear a red Cap with a Hawk's Wing in it. Some think, that by the *Ox* and Hawk they only meant the Sun, who is strong as an *Ox*, or as (*q*) *David* saith, as a giant to run his course. And as the Hawk is swift in his Flying, and hath a piercing Eye; so the Sun is unspeakably swift in his apparent diurnal Motion, and is (*r*) the piercing Eye of the World, that seeth all Things. Some derive his Name from *Os*, which they say, in the *Egyptian* Language signifies much, and *Iris* an Eye, and if so, then *Osiris* is many ey'd, which also agrees very well to the Sun, who seems to have as many Eyes as he hath Rays, by which he sees, and makes all Things visible. And therefore his Image in some Places was a Scepter, on the Top of which was plac'd an Eye. In (*s*) other Places, a Flasket was plac'd upon his Head to signify the Advantages, which the Nation receiv'd by his Improvement of Husbandry; and near him lay a Creature with three Heads, a Dog's, a Wolf's, and a Lyon's between them, to signify his quick spying of Advantages in War,

and Valour upon such Occasions. These were encompass'd by the Fold of a Snake, whose Head was near the right Hand of the Image, and seem'd to bridle the terrible Monster, to represent how his Courage and Valiant Acts were manag'd with Prudence and Conduct. They, who represent *Egypt* as many thousand Years older, than it really was, say, that the *Egyptians* were not so much overcome by his Arms, as oblig'd to him by his Courtesies and great Kindnesses toward them; but the true reason of his being their first King was, because he was the Father of the Nation. There was almost in all the Temples, where he was worshipp'd, the Image of Silence pressing it's Lips with it's Finger, and there were several Images of *Sphinx* about his Altar. *Varro* saith, that the Meaning of this was, that no one should dare to say, that these Gods had been Men formerly. And the Laws inflict'd Death upon him that said, that *Serapis* was once a mortal Man, tho' it might be prov'd by the Derivation of his Name. Others say, that the Reason of this Privacy was, because the Mysteries of this Idolatry were too filthy to be known; or, as the *Apostle* (*t*) saith, *It is a shame, even to speak of these things, which were done of them in secret*. When these Ceremonies were translated into *Rome*, much (*u*) Filthiness was committed in the Temple of *Isis*, which was near the *Ovile*, (for she had two other Temples at *Rome* beside this) as may be seen in (*x*) *Ovid*. And therefore (*y*) *Tiberius*, who was not the best of Emperors, overthrew that Temple, but *Domitian* set it up again, and (*z*) effeminate *Otho* was not asham'd in a white Garment to perform those Ceremonies. *Mascha* the Mother of *Asa* King of *Judah* (*a*) erected this Idol, which was call'd in *Scripture* כפליצת a horrible thing, and she was the chief Priestess at the Ceremonies. *Chemosh*, the (*b*) abomination of the *Moabites*, is (*c*) thought to be the same God, and the Name כמוש signifies *Like one, who gropes about or feels for his way in the dark*, as if his Delight was in the works of Darkness; and therefore a Grove was near his Temple, as the fittest Place for such Impurities: And to make it still more Abominable, there were (*d*) Houses erected for the vilest of these Purposes, near the House of the LORD, where the Women also wove Hangings for the Groves, that there might be more private Places, in which they might commit all manner of Iniquity.

179. And as the *Egyptians* mourn'd once a Year for the loss of their first King *Mizraim*;

(*p*) Herodot. lib. 3. Pliny lib. 8. cap. 46. Solinus, cap. 35. Ammianus Marcellinus, cap. 22: (*q*) Psal. 19. 5. (*r*) Sol oculis juvenem, quibus aspicit omnia, vidit. Ovid. Metam. lib. 2. vers. 32. (*s*) Macrob. Saturnalia. (*t*) Ephes. 5. 12. *It must be very bad indeed, if it was not to be discover'd in such a Nation whose Phallagegia, at their publick Festivals, plainly shew'd that they glory'd in their Shame, and that the Women, who bore a principal Part thereof, had no sense of Modesty left.* (*u*) Isis, antiquæ quæ proxima surgit Ovili. Juvenal, Sat. 6. (*x*) De Tristibus. (*y*) Eutropius de Domitiano. (*z*) Suetonius de Othone. (*a*) 1 Kings 15. 13. 2 Chron. 15. 16. (*b*) 1 Kings 11. 7. 33. 2 Kings 23. 13. Jer. 48. 7. 13, 46. (*c*) Hieron in Isai. 5. 15. et Isidorus. (*d*) 2 Kings 23. 7.



so the *Jews* went into the same Custom, with a little Variation. The Prophet *Ezekiel* (e) describes it by *Women weeping for Tammuz*. As *Mizraim* was consecrated into the Sun, so *Tammuz* is suppos'd by some to signify the Sun. In *Arabic* it signifies the Summer; and the fourth Month among the *Jews*, when the Sun enter'd into *Cancer* was call'd *Tammuz*, and the entrance of the Sun at the Tropicks into *Cancer* or *Capricorn* is in the *Jewish Astronomy* call'd תקופת תמוז or *the Revolution of Tammuz*. In the Rites of *Mizraim* there were two things remarkable. First, the Death or Loss of him, and Secondly, the Finding of him again. Accordingly there was a great Lamentation at his Loss, especially (f) among the Women. And there was a great Joy at his Finding. And the Sun alters his Revolution or Course twice a Year. First, after he is in the Tropick of *Cancer*, or the farthest Degree northward, he goes from us; and Secondly, after he is in the Tropick of *Capricorn*, or the farthest Degree southward, he returns to us. And either of these in a different Sense may be call'd the Loss of the Sun, or the Finding it again. So that the *Egyptians* celebrated their *Adonia*, when the Sun was farthest southward, and had immediate Rejoycings, because they apprehended his Return again; but the *Jews* celebrated their Mourning, when the Sun began to depart from them; but we read of no Rejoycing afterward, because it did not return again until the following Winters.

180. Neither were the Solemnities of *Isis* the Wife of *Mizraim*, less regarded than those of *Mizraim* himself. After her Death she was translated into the Dog Star, and this might be the reason that the Image of her Husband *Osiris* or *Mizraim* was always attended with that of a Dog, and *Mizraim* himself might be reckon'd by some to be the Constellation of *Orion*, which was near it. She instituted the *Sacra Isiacæ* among the *Egyptians*, or those mystical Solemnities, which was a Commemoration of the prime Founders of their Monarchy, and especially of her own Husband, as Gods or Demons, who were honour'd and lamented as both doing and suffering much for their Country, and struggling under the *Phœnician* Powers. And as she began to honour others in her Life Time; so the same Honours redounded to her after her Decease. As she joyn'd with her Husband *Mizraim* in Improving the Art of Husbandry both in *Egypt* and *Greece*; so she was honour'd as the Goddess of Corn. She was call'd by the *Greeks* *Demeter* or *the Mother Earth*, and afterward by the *Romans*, *Ceres*, which word is often us'd for Corn itself. Sometimes she was painted with Horns, and therefore some reckon'd, that she represented the Moon, tho' perhaps the Reason was only because, like *Astarte*, she took to her-

self these Ensigns of Authority, as they signify'd in the east Countries, and govern'd the Country, whenever her Husband *Mizraim* was absent. She was cloath'd sometimes in white Garments, sometimes in black, and sometimes in red or yellow. They who attributed all this to the Moon, gave this reason, because she look'd white in clear Weather, but red against Wind, and her black Garment was to represent her Colour at the change, and in an Eclipse. But as she was the Goddess of Corn; so after Harvest she might be cloath'd in black, in the Summer in white, and at Harvest in red or yellow, to represent the Face of the Earth and the Weather at those respective Seasons. In her right Hand she held a Cymbal or musical Instrument, to signify, that Musick was first after the Flood invented or improv'd in that Country; and the Reeds, which grew in the River *Nilus*, contributed much to that purpose: In her left Hand she held a Bucket, thereby representing the annual Inundation of that River, and the Repletion of all the Channels. Her Head was crown'd with the Feathers of a Vultur, and they adorn'd the Tops of her Porches with the same. And therefore among the *Egyptians* this Bird was consecrated to her: Her Priests were call'd after her own Name *Isiaci*; they were initiated by Water and Blood, they abstain'd from Wine and the Flesh of Sheep, and us'd no Salt to their Meat; and perhaps the Reason of that might be, because they look'd upon the Sea, which sometimes might happen to overflow the lower Lands; as an Enemy to their Country. They shav'd their Heads and Beards, and wore paper Shoes, and a linnen Vest, because *Isis* first taught the use of Flax, and was therefore call'd *Linigera*. Upon the Pavement of her Temple, there was this (g) Inscription, *I am every thing, that hath been, and is, and shall be, neither hath any Mortal open'd my Veil*. Because she was brought to *Egypt* at first in a Ship; and did afterwards upon frequent Occasions sail in the *Mediterranean*, therefore they made her a Goddess over the Winds and Seas. They reserv'd her Hair at *Memphis* as a sacred Relick; and dedicated a holy Day every Year to the Honour of the Ship, which brought her first into that Country. Near to her Image also stood the Image of *Harpocrates* the God of Silence, who was reputed to be the Son of *Mizraim* and *Osiris*, intimating thereby that the Secrets of their Religion should not be divulg'd, but that their Priests should be silent; and it is probable, that they had this Reason for it, because they knew, that the less it was known, the more it wou'd be admir'd. Her Worship in *Greece* and *Rome* by the Name of *Demeter* and *Ceres*, the *sacra Eleusinia*, and the Nature of her Image is too well known to need any Description. Many of (h) the primitive Fathers dispute learnedly against the

(e) Ezek. 8. 14.

(f) Plutarch in Alcibiade. lib. 18 cap. 27. &c.

(g) Plutarch de Iside.

(h) August. de

Civitate Dei. lib. 1. cap. 17. lib. 18 cap. 27. &c. Lactantius de falsa Religione, lib. 8. cap. 11. Euseb. de præparatione Evangelica. &c.



idolatrous Worship of *Isis*; and the Impunities in her Temple at *Rome*, which were transmitted thither from *Egypt*, and were blam'd, even by (i) their own Poets, as not to be endur'd.

181. It must not be omitted, that *Herodotus* tells us, of a Temple built by *Menes* or *Mizraim* to *Hephestus* or *Vulcan*. *Vulcan* was without Doubt the same with *Tubalcain*, of whom (k) *Moses* saith, that he was the Son of *Lamech*, the Brother of *Naamah*, who was in all Probability the Wife of *Ham* before the Flood, and consequently he was the Uncle of *Mizraim*, and he was the *Instructor* or *Whetter* on of every artificer in brass and iron. *Sanchoiatho* (l) tells us, that he liv'd in the seventh Generation before the Flood, and was call'd *Chrysor*, (a Word deriv'd from the *Hebrew*, *צרש* which signifies an Artificer) and is the same with *Hephestus* or *Vulcan*. He was the Contriver of several things useful to Mankind, and was therefore after his Death worshipp'd for a God, and they call'd him *Diamichius*, or *Jupiter*, the great Inventer or Contriver. His Name in the *Egyptian* Language was *Pthah*, and suppos'd to be of the same signification with the other, and from hence it is suppos'd, that the *Greek* Word was first deriv'd, tho' with much Change, as is very usual in Passing out of one Language into another, especially in Words of such great Antiquity. It could not be practicable for *Mizraim* to deify his Father or any of his Relations being then alive, and therefore he could think of no one more proper for him to honour in this Manner, than his own Uncle, who was accounted as a God even before the Flood. The Time when *Mizraim* did this, was most probably in the Beginning of the *Egyptian* Wars, when they had Occasion to make Swords, Spears and all sorts of Armour and Chariots. For then the Deifying of *Tubalcain* or *Vulcan* as the God of the Smiths, might whet on those Artificers to perform their Work with greater Care and Exactness, and invent more Instruments of War for the Service of their Country.

182. The next to *Mizraim* was *Thoth* the second King of *Egypt*. He was call'd *Thouth*, *Atthobes*, *Orus*, *Hermes*, *Anubis* and *Hermanubis*. He was said to be the Planet *Mercury*. A Dog was consecrated to him, and kept in the Temples dedicated to his Service. His Picture was like a Man, only he had the Head of an Hound, whose quick Scent was an Emblem of the great Sagacity, which was in him, when alive, and therefore he was call'd *half a Man, and half a Dog*. The Idol *Nibbaz*, which was worshipp'd (m) by the *Avites*, is suppos'd to have represented him.

The Word is sometimes *Nibhan*, and comes from a Verb, which in the *Hebrew* and *Chaldee* signifies to bark like a Dog; and is suppos'd to be the same with (n) *Anubis* in *Virgil*, which was so call'd, because he was painted with a Dog's Head.

183. The next to *Thoth* the second King of *Egypt* was *Thoth* the second of that Name, and the third King of *Egypt*. It is certain, that he was consecrated as a God; but very uncertain under what Shape, or in what Manner. And as in *Babylon* *Belus* the first had all the Rights perform'd to him, which were intended for *Belus* the second; so in *Egypt* *Thoth* the first, who was in Reality an extraordinary Person, seems to have eclips'd all the divine Honours intended for *Thoth* the second, or at least in Process of Time they were all appropriated to him. Thus the Children and Grandchildren of *Noah* were deify'd after their Deaths, which occasion'd the (\*) Poets to say, that *Berecynthia* or *Cybele*, by which they meant *Ge*, the *Earth*, or rather the Wife of *Noah* had such a numerous Offspring of Gods.

184. And as they deify'd their Kings in the *Upper*, so they did the same in *Lower Egypt*, particularly *Salatis*, *Bæon* and *Apachnas* their three first Kings. But the Honours paid to them were not so lasting, as those which were paid to the others. For when the Kings of *Upper Egypt* had driv'n out the Pastors and their Kings, they would not endure long, that any such Respect should be paid to those, who had been in Effect, Rebels to them, and had giv'n them so much Trouble. In short, it was absolutely inconsistent to worship both; so that the Conquerors kept up the Worship of their own Kings, and the Gods of the conquer'd Nations soon dwindl'd into nothing.

185. Beside these, there were (o) four other Gods, whom the *Samaritans* worshipp'd, when a great Number of strange Nations had been mix'd among them. The first which I shall mention is *Succoth-benoth*, who was one of the Gods of *Babylon*. The Word *Succoth* signifies Booths, and is therefore the Name of one or more Places, where Booths had been built for the Conveniency of such, as stay'd there for some Time. Thus (p) *Jacob* journeyed to *Succoth*, and built him an house, and made booths for his cattle, therefore the name of the place was called *Succoth*. However it may probably be the Name of a Place, particularly in (q) *Egypt*, where this Deity was worshipp'd. The Words in the Original signify *Booths of or for Daughters*, and was us'd metaphorically to signify a *Hen and Chicken*, who were protected or cover'd under the Hen, as Children or the Young of any Creatures

(i) *Lucan. lib. 8.* Nos in templa tuam Romana accepimus Isim, Semideosq; canes, et sinistra jumentis luctus. (k) *Gen. 4. 22.* (l) *Cumb. Sanch. page 26.* (m) *2 Kings 17. 31.* (n) *Virgil. Æneid. 6.* Omnigenumq; Deum mensura, et latrator Anubis, ubi Servius, Latrator Anubis, quia capite canino pingitur. Hunc volunt esse Mercurium, ideo quia nihil est cane sagacius. (\*) *Virgil. Æneid. 6.* Felix prole virum, qualis Berecynthia mater Ingreditur curru Phrygias turrita per urbes. Lata deum partu, centum complexa nepotes, Omnes calicolas, omnes supera alta tenentes. (o) *2 Kings 17. 30, 31.* (p) *Gen. 33. 17.* (q) *Exod. 12. 37. Num. 33. 3.*



were protected by Booths from Wind, Cold, or Rain. The (r) *Hebrew* Commentators seem to agree, that it was the Picture of a *Hen with her Chicken*, and the Occasion of it might probably be thus. Before Idolatry or the Worship of Images was establish'd at *Babylon*, they might worship *Ham*, who had rul'd over them, and settl'd their Form of Government under this Representation; and the *Egyptians* knowing him to be their common Father, might continue the same Custom, and think, that they had greater Reason for it. Hence they might build a Temple; and the Place where the Temple was built, and such Animals as were kept therein, might be first call'd *Succoth Benoth*, and afterward only *Succoth*, because the Young ones were not always with their Hen. But because *Succoth Benoth* signifies *The Tabernacles of Daughters*, therefore others call them Houses or Temples dedicated to the *Pleiades*. It is certain, that the *Babylonians* worshipp'd the Stars, and were the first, who call'd the Constellations by particular Names. So that *Succoth Benoth* may not signify a God or Goddess, but rather the Tabernacle, and several Rites, which were us'd, when it was carry'd in Procession; and any of their Goddesses might be call'd Daughters, or *κόρη*, since it was the Name by which *Proserpine* was call'd among the *Greeks*. And thus *Amos* speaks of the Idolatry of the *Israelites* in the Wilderness, (s) *Ye have born the tabernacle of Moloch, and Chiun your images, and the star of your God, figures which ye made to worship them*. This Name gave afterward an Occasion for much Wickedness; for such Booths being call'd *Booths for Daughters* made lewd Men come thither to find such Women, and the Women to come thither on Purpose to be found by them. This grew up to be a Part of their Religion, which made (\*) the *Babylonians* to become a vile and profligate People. Hence it was usual for the Women once in their Life to sit in a part of the Temple of *Venus*, which they call *Succoth Benoth* for the Use of Strangers. And when any Stranger came there, the Woman, whom he pitch'd upon, and offer'd Money to, let it be ever so little, was obliged to follow him, and lie with him. Besides, *The men of Cuth made Nergal a God*, who is suppos'd to have been worshipp'd under the Shape of a Partridge; and it is probable, that as *Jupiter* held a Pomegranate, so she might hold a Palm Branch in her Hand, or they who worshipp'd her, might carry such Branches in Procession, and hence they might be call'd *Nergil* by the *Arabians* and *Persians*. Others say, that *Nergal* was the constant Fire in the Temple, which was most carefully preserv'd, and worshipp'd by the *Magi*. *Ashima* the

God of the Men of *Hamath* was a Goat, *Nibbus* one of the Gods of the *Avites* was a Dog, and the other call'd *Tartak* was an Ass. *Adrammelech* one of the Gods of *Se-pharvaim*, was a Mule, and the other call'd *Anammelech* was a Horse: To these may be added *Nisroch*, who was (t) the God of the *Assyrians*, and had a Temple at *Nineveh*. This is said (u) to be a great Idol made out of the Remains of *Noah's Ark*, and was call'd *نسر نوح* or *the Eagle of Noah*, because he was worshipp'd by the *Assyrians* under that Shape. Thus we may observe, that the Original of all Idolatry at first sprang out of *Babylon* and *Egypt*: And tho' it may seem ridiculous, that such brute Beasts should be worshipp'd as Gods; yet profane Authors sufficiently testify, that the same hath been practis'd in other Parts of the Heathen World. The (x) Cock was worshipp'd as a God among the *Syrians*; a (y) Goat by the *Mendesii*; and (z) a Dog by others; and they have added to the Number of their Gods *Oxen*, *Lyons*, *Eagles*, *Wolves*, *Crocodiles*, *Cats*, *Rats*, and *Mice*; and many other despicable Animals. And others have digg'd their Gods out of their Gardens, as (a) *Garlick*, *Leeks*, and *Onions*. So that when every Nation had the Liberty to consecrate as many Stars, Men, Beasts, or any other Creatures for Gods, as they thought fit, and to receive any Gods from all other Countries of the World, without Restriction or Limitation, it is no Wonder, if Idolatry increas'd at a prodigious Rate, and that the Number might be vastly more, than what is mention'd in our *Pantheon*. And if, as *Varro* saith, they had three Hundred different *Jupiters*, the Rest of their Gods might well be without Number. And therefore when the *Jews* learn'd Idolatry from the Heathens round about them, the Prophet *Jeremiah* might (b) without any *Hyperbole* use this Expression. *According to the number of thy cities are thy Gods, O Judah*.

186. I shall mention but one more, viz. *Prometheus*, who is suppos'd to be *Magog*. For 1. *Magog* is by *Moses* said to be the Son of *Japhet*, and *Prometheus* by the *Greek* Poets is call'd the Son of *Japetus*: 2. *Prometheus* is said to be fix'd to the Mountain of *Caucasus*, because that either he or his Posterity settl'd in *Scythia* near that Mountain; and this is true as to *Magog* and his Posterity. 3. *Prometheus* is said to have brought Fire from Heaven to the Earth, because when Metals were digg'd in *Colchis* or *Iberia* or the neighbouring Countries he found out the Art of Melting them by Fire, or restor'd it, as it was invented by *Tubal-cain*, and therefore *Aeschylus* the most ancient *Greek* Tragedian brings in *Prometheus*, using this Expression; *Who*

(r) Solomon Jarhi et David, Kimchi in 2 Reg. 17. 30, 31. (s) Amos 5. 25, 26. Act. 7. 42, 43.  
 (\*) Quintus Curtius lib. 5. cap. 1. (t) 2 Kin. 19. 37. Isai. 37. 38. (u) Castelli Lex. Polyg.  
 sub radice נסר  
 (x) Lucian lib. 16. de Dea Syr. Godwin's Jewish Antiquities Book 4. Chap. 7.  
 (y) Herod. Euterpe. (z) Cicero de legibus, lib. 1. (a) Porrum et cepe nefas violare, et frangere  
 morfu. O Sanctæ gentes, quibus hæc nascuntur in hortis Numina. Juvenal Sat. (b) Jer. 2. 28; and 11. 13.  
 shall



shall say, that he found out the Metals of Gold and Silver, and Brass and Iron before me.

4. *Prometheus* with his Fire put Life into Clay; which is an Indication of the Necessity of preserving Life by Fire in such a cold Country, as *Scythia* the Country of *Magog* was. 5. For the Crime of *Prometheus* in bringing Fire from Heaven *Jupiter* is said to punish him with an Eagle, which was continually feeding upon his Heart or Liver. This is only an Allusion to the Word *Magog*, which (c) signifies to be dissolv'd or consume, and consequently to be brok'n or tormented either in Body or Mind. Thus (d) the *P'su'mist* uses the Word, when he spoke of Seamen in a Storm, *Their soul milted away because of trouble*; and *Ezekiel* (e) *That their heart may faint*, which the *Chaldee* and *Septuagint* render thus, *That their heart may be brok'n or wounded*. And Lastly, The City *Aleppo* or *Hierapo'is* is (f) by *Pliny* call'd *Magog*, and seems to have taken its Name from *Magog* or *Prometheus*, because *Deucalion* the *Scythian*, the Son of *Prometheus*, (g) is reported to have built it, and therein to have consecrated the Temple to the *Syrian* Goddess. And therefore the Name of *Magog* was giv'n to the City, either by the Founder himself, or by the *Syrians* in Memory of him, who was suppos'd to be the Son of *Magog*, and to have came into *Syria* from the Country of *Magog* or *Scythia*.

187. I have been much longer on this Subject, than I at first intended, because it not only gives an Account of the Original of the Idolatry of the *Jews*, so often complain'd of in the *Scriptures*, and consequently helps to explain several Texts; but also, because the pagan Worship not only in *Europe*, but in all other Parts of the World, of which there is so much Mention in all the *Greek* and *Latin* Authors, had their Rise from hence. It is now high Time to return to the History of the World, and here the first Thing worthy of our

Anno Mundi Observation is (h) the Death of  
2007. *Noah* in the three hundred and fiftieth Year after the Flood, and

in the nine hundred and fiftieth Year of his Age, whereas there was no one born after the Flood mention'd in *Scripture* who liv'd half so long. The (i) *Arabick* Historian gives this Account of his Death. *That when it was near, he commanded his Son privately, saying, Take with thee the Body of Adam out of the Ark, and also take Bread and Wine for the Journey, and Melchizedek the Son of Peleg, (another (k) calls him Melchizedek the Son of Shem) for he shall be the Priest of the most High, and carry the Coffin and his Body, until ye lay it down in the Place where the Angel of GOD shall direct you. Command also Melchizedek to fix his Abode there, and that he may devote his whole Life to Piety, because*

the LORD hath chosen him for his immediate Service. He may not build him an House, nor offer in that Place the Blood of any Beast, Bird, or any other Animal, nor any other Offering there except Bread and Wine, which he shall offer to the LORD. Let his Cloaths be of the Skin of a Lion, let him not shave his Head, nor cut his Nails, and let him remain alone, for he is the Priest of the most high GOD. And the Angel of the LORD shall go before you until ye shall come to the Place, where ye shall bury the Body of Adam. And when *Noah* had giv'n this in Charge to *Shem*, he died. And *Shem* obey'd his Command, and the Angel of the LORD directed him to a Mountain, where they bury'd the Coffin and the Body of Adam, and *Shem* return'd to his own People, but *Melchizedek* stay'd behind, and there he built the City of *Jerusalem*, which he call'd *Salem* or *Peace*, and from hence he is call'd the King of *Salem*, that is, King of *Peace*, where he spent the rest of his Life, devoted to the Worship of GOD, liv'd a single Life, and his only Sacrifice was Bread and Wine. And in the Mountain where Adam was bury'd, CHRIST was afterward crucify'd. If any Credit can be giv'n to such romantick Stories as these, it is certain, that the *Cabiri* at *Berytus*, of whom *Thoth* was President, could not be the Sons of *Melchizedek*, since he came not into *Canaan* until almost an hundred Years after *Thoth* remov'd from thence into *Egypt*. There are some who suppose him to be *Shem* himself, and it is certain from *Scripture Chronology*, that *Shem* liv'd until *Abraham* was an hundred and fifty Years old. The *Apostle* rightly observes, (l) that the Name of *Melchizedek* is by Interpretation King of righteousness, and *Shem* is call'd by *Sanchoniatho* *Sydyck* or *The Just*, and by the *Jewish* Writers *Shem the Just*. I shall mention one (m) Quotation for this Purpose, concerning the City of *Jerusalem*, The Name of that Place is (n) *Jehovah jireh*. *Abraham* call'd the Place *Jireh*, *Shem* call'd it *Shalem*. Then GOD said, If I shall call it *Jireh*, it will displease *Shem* the just, If I shall call it *Shalem*, it will displease *Abraham* the just. I will therefore put that Name upon it, which was put upon it by both. *Jireh* *Shalem* (he shall see Peace) or (in the plural Number) *Jeru-Salem*. However *Noah* or *Fohi* (as he is call'd by the *Chinese*) dying, he was succeeded in the most eastern Kingdom at that Time, which the *Chinese* will have to be their own by *Xinnun* the second King or Emperor, who reign'd an hundred and forty Years, in the seventy sixth Year of whose Reign the Promise was giv'n to *Abraham*. He (\*) was the Inventer of the Plough, and the Improver of Husbandry, and establish'd the Art of Physick among them. He was a very merciful Prince,

(c) Bocharti Phaleg lib. 1. cap. 2. pag. 12. פלג in Hithpahel dissolvi colligescere, Buxtorf Lex. (d) Plal. 107. 26. (e) Ezek. 21. 15. (f) Lib. 5. cap. 2, et 3. (g) Lucian de Dea Syria. (h) Gen. 9. 28, 29. (i) Eutychii Annales, pag. 44. (k) Abul Pharagii. Hist. Dynast. pag. 10. (l) Heb. 7. 3. (m) Breshith Rabba Set. 9. (\*) Martinii Historia Sinica, page 24.

particularly



particularly to a Traitor in his Kingdom, whom he freely pardon'd, and thought that the glory of a good Prince consisted in Justice and Charity. The first Wars in *China* were in the latter Time of his Reign, when his kindness to others did not meet with a suitable Return to himself; for he was kill'd by *Hoamti*, who succeeded him.

188. It was not long after *Noah* the Father of the new World was dead, before  
Anno Mundi 2009. *Abraham* the Father of the Faithful was born. For the Sake of *Noah's* Offering GOD promis'd (n) that he would no more destroy the earth with a flood: And for the Sake of (o) one who was to be of the seed of *Abraham* GOD promis'd, that all the families of the earth should be blessed.

189. About this Time *Tyrrhenus* or *Tyr-senus* the Son of *Atys*, and third  
Anno Mundi 2011. King of *Lydia* after *Mizraim*, takes with him a considerable Number of Men from thence, who from him were call'd *Pelasgi Tyrrheni*, and from their sacrificing Rites, they were call'd by the *Greeks* *Thusci*. With these he sails into *Italy*, and possesses that Part, which was call'd afterward *Tuscany*, and takes three hundred Towns from the *Umbri*, who were the most ancient People of that Country. They settl'd themselves near the River *Tibur*, which was therefore call'd (p) *Lydius Tiberis* by *Virgil*; and *Horace*, who reckons (q) *Mæcenæ* to be sprung from ancient Kings, plainly intimates, that they were *Lydians*. And *Pliny* reckons the *Lydi* amongst the old Planters of *Tuscany*. The Ornaments of their ancient Kings, which *Tarquinius Priscus* receiv'd from them, and with which they had been usually adorn'd, were a Crown of Gold, an Ivory Seat, a Scepter with an Eagle upon it's Head, and a Purple Robe embroider'd with Gold. This Country was a considerable Part of the *Roman* Empire, and the Assistance, which it had from thence, was a principal Cause of Raising it so soon to it's ancient Grandeur. And it is probable, that about this Time several of the Posterity of *Tarshish*, who before had settl'd a Colony there, and were well provided with Ships of large Bulk and good Sailing, according to the Model of those, which they brought with them from *Asia* the less, being also afraid of so potent an Enemy and Neighbour, might sail to *Spain*, and build the Town call'd by them at first *Tarshish*, and afterward *Tartessus*, a Seaport Town, lying to the north of *Cadis*, or *Gades*. *Eusebius* (r) speaking of *Tarshish*

the Grandson of *Japhet* saith, that from him came the *Iberians*, which Name it is probable came from the *Phœnicians*, who settl'd in *Carthage*, and spoke the *Hebrew* Language, and consequently call'd the Bounds or utmost Limits of any thing עֲבְרִים *Ebrim* or *Ibrim*, a Word often us'd in (s) the *Syriack* Translation of the old and new *Testament*. From whence it is not unlikely, that the *Spaniards* were call'd by this Name of *Iberi*, because they were thought to possess the utmost Ends of the Earth toward the West. Besides, *Polybius* repeating the Words of a League made between the *Romans* and *Carthaginians*, mentions a Place call'd *Tarsejum*, and *Stephanus* expressly saith, that *Tarsejum*; was a City near to *Hercules his Pillars*, the Situation whereof agrees very well with that of *Tartessus*. The Word might be easily chang'd to *Tartessus* by an Alteration of *sh* into *t*, than which nothing was more common in the *Eastern* Languages. Thus *Assyria* in *Chaldee* is *Attyr*, and *Bashan* in *Greek* is *Butaniaa*. The Prophet *Ezekiel* (u) speaks of *Tyre*, *Tarshish* was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin and lead they traded in thy fairs. This is generally suppos'd to be *Tartessus* in *Spain*. And the learned *Bochartus* (x) hath prov'd out of many Authors, that these were the Commodities, in which that Country abounded, and that in these particulars the *Phœnicians* were greatly enrich'd by Trading with them. And the extraordinary Riches of this Country might be the great Inducement to the Posterity of *Tarshish* to plant a Colony there, rather than in any other Country, which lay nearer to *Italy*.

190. Thus have we seen, how *Italy* was first peopl'd by *Ham*, *Tarshish* and *Tyrrhenus*. But as it lay open on all sides to the Sea, and especially to the East; so it was peopl'd at several Times, and accordingly it (y) contain'd many distinct Nations, the principal of which were the *Sabines*, *Hetrurians* or *Tuscans*, *Umbri*, *Samnites*, *Campani*, *Apulii*, *Calabri*, *Lucanii* and *Brutii*, and other of inferior Note; As for the rest of what is now call'd *Italy*, it was principally possess'd by the *Gauls*, who had driv'n out the *Hetrurians*, and settl'd themselves in those Parts, being distinguish'd into several Names, as the *Senones*, the *Insubres*, &c. This Part was almost the same with the present *Lombardy*, and went by the Name of *Gallia Cisalpina* and *Togata*, to distinguish it from *Gallia Transalpina*, which is now call'd *France*. But as *Livy* only begins his History from the Land-

(n) Gen. 8. 20, 21. (o) Gen. 22. 14. (p) *Ænæid* 2. vers. 781. (q) *Ode* 1. *Mæcenæ* atavis edite regibus. And *Satyr*. 6. *Lydorum* quicquid *Etruscos* incoluit fines nemo generosior est te. Thus *Virgil*, *Ænæid* 8, vers. 475, makes *Evander*, tho' a Greek, to speak honourably of the *Lydian* Colony, which had been long in *Italy* before his Time, and were then more potent than himself. Sed tibi ego ingentes populos, opulentaq; regnis Jungere castra paro. And a little after, Haud procul hinc saxo incolitur fundata vetusto Urbis *Agyllinæ* fedes, ubi *Lydia* quondam Gens bello præclara jugis inseat *Etruscis*. (r) *Bochart. Phaleg* lib. 3. cap. 7. (s) *Job*. 38. 6. *Psal.* 2. 8, and 22, 28. &c. (u) *Ezek.* 27. 12. (x) *Canaan lib.* 1. cap. 34. page 607. ex *Stephano*, *Avieno*, *Marciano Heracleto*, *Diodoro Siculo* et *Herodoto*. (y) *Eachard's Roman History*, page 1, 2.



ing of *Æneas* in *Italy* about three hundred Years before the destruction of *Troy*, from whence the first *Epocha* began in the Heathen World; so we have but little Account of what happen'd before, and all that is considerable relate only to those who were afterwards call'd *Latines*, and call'd themselves *Aborigines*. Neither was there any particular Excellency in them, only they were better known, and much more inquir'd after by all Historians. These (z) were of the Posterity of the *Oenotrians*, and came thither under the Conduct of *Oenotrus* the Son of *Lycaon* King of *Arcadia*, who had driv'n out the *Siculi* the first Inhabitants of those Parts. This Country was afterward call'd *Italy* from *Italus* a King of *Sicily*, who planted a Colony in those Parts, and made great Improvements there by Teaching the Inhabitants the Art of Husbandry. And when their Neighbours learnt this Art from them, they also extended the Name throughout the whole Country thus improv'd. At first the Country of *Latium*, which they possess'd, was but a small Country, situated near the River *Tibur*, about thirty Miles in Length and sixteen in Breadth, containing near a fourth Part of that little Province in the Pope's Dominions, now call'd *Compagna di Roma*. This Country was govern'd by their own Kings, above 1300 Years before CHRIST, and were the first Kings, which we hear of in *Italy*, or in all *Europe*, except *Greece*, and perhaps *Germany*. These Kings kept their Courts at *Laurentum*, which was a City about five Miles distant from the Mouth of the River *Tibur*, and were Governours of a mix'd People. First, some *Pelasgi* out of *Italy* settl'd among them; and we are told by some Authors, that *Saturn* came thither from *Crete*, when he fled from his Son *Jupiter*, which occasion'd their Changing of their Names to *Latini*, from *Lateo*, because of his Hiding there. Then came *Evander* from *Arcadia*, and afterward *Hercules* from *Greece* with their several Followers.

191. About this Time *Nimrod* or *Ninus*  
 Anno Mundi the Founder of the *Assyrian*  
 2012. Monarchy, having conquer'd almost all the People of the East, carries on a vigorous War against the (a) *Bactrians*, who inhabited a part of *Scythia*; and when he had slain their King he himself also died, leaving behind him a young Son call'd *Ninyas*, and his Wife *Semiramis*. The Shortness of the *Mosaical* History would not permit any farther Account to be giv'n of this Empire; but the Silence of this Writer is abundantly made up by other Authors. Upon the Death of *Nimrod* or *Ninus*, *Semiramis* was much perplex'd, what Course to take. She did not dare to commit the Government to a Child so young; she thought that so many and so great a People would not obey a Woman, who could hardly be govern'd at last

by her Husband when alive; she was not willing to quit the Government, and had not Time to consider how to settle it. She therefore soon resolves to feign herself to be the Son of *Nimrod* instead of his Wife, and a Man instead of a Woman: Accordingly, being of an active and a masculine Spirit, she puts on man's Apparel, and was easily acknowledg'd so to be, by her chief Favourites, who were privy to the Design, and whom she could promote in the Empire. And it happen'd, that she had a manly Look, she was of the same Size with her Son, who was but short, and their Features did very much resemble each other; and the better to conceal this Design, she order'd him to be closely confin'd, and perhaps took a more effectual Care to send him out of the way. And as her Husband spent his later Years at *Nineveh*, by which Method he very much disoblig'd the *Babylonians*, and made them ready for a Revolt; so she at his Death remov'd immediately to *Babylon*, where neither she nor her Son were personally known, and therefore the Cheat could be the less discover'd, and by which Method she knew, that she should gain their Affections to stand by her in Case of Extremity. Upon her coming thither, she bestirs herself to do many great and glorious Actions, and when by these she had gain'd the Love of all her Subjects, that neither Envy nor Malice could detract from her real Merit, she confesses who she was, and whom she had counterfeited. This instead of Lessening her Character occasion'd the greater Admiration, that she being a Woman should excel not only her own Sex, but even all Mankind in such a prudent and popular Management. And her Acts are reported by all Historians to be many and famous. It is probable, that *Ham* himself began to build the Walls of *Babylon*, when the work of the Tower was laid aside, he having design'd it for the chief Seat of his Empire, and that after this they were carry'd on by his Son *Cush*, and his Grandson *Nimrod* in the Beginning of his Reign; but when he dwelt at *Nineveh*, and built the Walls of that City, the other were much neglected. *Semiramis* well knew, that she could not see about a more acceptable Act, than to repair the City, and finish the Walls, which she perfected to Admiration, having Brick well burnt instead of Stone, and a glutinous Slime call'd *Bitumen* instead of Mortar, which boyl'd up continually out of many Places in that Country. Upon this she follows the Example of her Husband *Nimrod*, being not content with those Kingdoms, which he had conquer'd; and as *Justin* tells us, she added *Ethiopia* to her Empire. It is certain, that by *Ethiopia* he doth not mean the Country now call'd by that Name, because she must have conquer'd *Egypt* in her way to it, which was never

(z) Virgil *Æneid* 2. vers. 534.(a) Justin. *Hist. lib.* 1. cap. 1, 2.



made a Part of the *Assyrian* Empire, but was always govern'd by Kings of their own. And therefore we must by *Ethiopia* mean those Places, which the *Jews* call the Country of *Cush*, and in the same Sense, as the *Septuagint* seems to understand the Word. And it is plain, that *Strabo* and *Homer* and the eldest *Greek* Writers, took the Word *Ethiopia* in that Latitude, that it took in all the swarthy-fac'd Nations, which were either to the East of the Tongue of the Red Sea, or the West of it, especially adjoining to it. Thus *Plutarch* (b) taking Occasion to commemorate the Heroical Deeds of *Semiramis*, affirms, that she built Navies, and sail'd round about the *Red Sea*, overthrowing the *Ethiopians* and *Arabians*; whereby he seems to imitate, that they were Neighbours to each other. And accordingly (c) in her latter Years she erected a Pillar with this Inscription, *I reigning in Nineveh, made the River Inamane the Bounds of my Kingdom toward the East, and it is bounded toward the South by the Land which bears Frankincense and Myrrh.* This River *Inamane* is without Doubt the same, which *Pliny* call'd (d) *Iomane*, and is by him placed in *India* beyond *Ganges*. The most southern Bounds were the most southern Parts of *Arabia*, which were remarkable for these Commodities, and it is plain, that the eastern Parts of *Arabia*, in which the *Horites*, and the *Cushites* dwelt, were within the Limits of her Empire.

192. *Apachnas*, the King of *Lower Egypt* dying about this Time, is succeeded by *Apophis*, who carries on the War against *Upper Egypt* with greater Vigour, which seem'd before to decline, either through the Age or Infirmities of his Predecessor. We are told, (\*) that in his Successor's Time the Kings of *Lower Egypt* began to call themselves *Pharoah*, which is suppos'd in their Language to signify a King. But the warlike Acts of this King may make us rather believe, that he took the Name to himself, thereby to reject all Proposals of Accommodation with his Enemies, and oblige his Subjects to fight the more desperately, and hold it out to the last. Before his Time the War seems to be carry'd on principally by Land, but he resolves to attack his Enemies by Sea; and for this Purpose he invades the Coasts, which lay most expos'd, and frequently either plunders the Inhabitants or puts them under Contribution. Before his Time the Kings of *Lower Egypt* were content with their own Forces, or what they could get from their Brethren out of the Land of *Canaan*; but he invites *Semiramis* to assist him, and enters into a League for this Purpose, who having a little before extended her Conquests into the neigh-

bouring Parts, resolves to lay hold on this Opportunity, not with an Intent to assist *Apophis*, but if possible, to Anno Mundi 2025. make herself Mistress of *Upper Egypt*; and for this Purpose, she joins with the *Canaanitish* Pastors in their civil Wars against that Country. The *Egyptians* call'd her *Aso*, Queen of the *Ethiopians*, and *Plutarch* tells us, that (e) *Typho* conspir'd against *Osiris* or *Egypt*, with seventy two Associates or Assistants, sworn to adhere to him, and had the foreign Aid of *Aso*, Queen of *Ethiopia*. These Ships were without Doubt built at *Babylon*, a Place remarkable for fit Timber for such a Purpose, and so they sail'd down the *Euphrates* to the *Persick* Gulph, and then into the *Red-sea*. And she might reasonably hope, that by Joining the Forces of her Subjects in *Arabia* to those of the *Canaanites* or *Phœnicians*, who were now warring in *Egypt*, she might bring that Kingdom into a perfect Subjection to the *Assyrian* Empire, of which she was Queen. It is also certain, that *Diodorus Siculus* reckons the *Egyptians* among the Nations, which were sometime subject to *Ninus* her Husband, who was now dead, and thence she had a Claim or Title to govern there, which we cannot think, that a Person, so eager to enlarge her Dominions, would easily recede from. *Ham* the Grandfather of *Nimrod* was the Sovereign Lord of *Egypt*, and sent them their two first Kings, *Mizraim*, and his Son *Thoth*; and *Nimrod* as Successor to *Ham* had a farther Claim to the Government; and his Title, descending to his Widow, makes it very probable, that she would send Forces to subdue those *Egyptians*, who were minded to set up their Kingdom as independent upon hers. Lastly, The greatest Part of the *Canaanitish* Pastors in *Egypt* were *Horites*, who were originally *Hivites*, and of the same Tribe with those, who (f) dwelt in *Hazerim* unto *Azzah*: *Semiramis* might have a peculiar Reason to assist them, because *Diodorus Siculus* saith, that she was born at *Askelon*, which was in their Country. And she might also be prompted to revenge her self on that Kingdom, because the *Caphthorim*, a Part of them (who came from *Pelusium*) had before fall'n upon some of these *Hivites*, and destroy'd them, and taken Possession of their Land.

193. But the People of *Upper Egypt* had so well secur'd the Banks of the *Red-Sea*, that the Fleets could either not attempt to land, or if they did, it was to no Purpose, but they were forc'd to put to Sea again: And tho' she pretended a great deal of Affection to *Lower Egypt*; yet *Apophis* who was the King there in her Time, was not willing to trust her,

(b) *Lib. 2. de fortuna Alexandri.*

(c) *Polyænus de Stratagematis, lib. 8.*

(d) *Lib. 6. cap.*

(\*) *Abul Pharagius, pag. 19.*

(e) *De Ilide et Osiride.*

(f) *Deut. 2.*



and car'd as little to be subject to the *Assyrians*, as to the *Egyptians*, and fortify'd the Passes so strongly against her Army, that it was not thought practicable to force them; so that she withdrew from thence, and bent her Forces against the *Indians*, into which Country, saith *Justin*, no one ever enter'd in such a Manner, except herself, and *Alexander the Great*.

194. The Number of Forces which she is said to bring with her is incredible; and yet the Historian tells us, (g) that *Staurobates* the King of *India* gather'd together a greater Number than those to oppose her. However she conquer'd him twice, once in a Sea Fight at the River *Indus*, and the other Time in a Land Battle, and took Part of his Country; but at last being conquer'd by him and wounded, and having lost a third Part of her Army, she retreated; and it is probable, that she made no more Attempts of the like Nature. And the Bounds of her Kingdom seem to be the same, as it was afterward in the Time of (h) *Abashuerus* one of the *Persian* Emperors, even from *India* to the Land of *Cush*, containing in all an hundred and seven and twenty provinces.

195. Thus have we seen the Rise of the *Assyrian*, or rather of the *Babylonian* Empire, begun by *Nimrod*, and enlarg'd to its utmost Bigness by his Widow *Semiramis*. This was the *Palmer worm*, which the Prophet *Joel* (i) speaks of, and which began to peel the Children of *Israel*, by Carrying of them Captives into *Babylon*. As it was the first; so in *Nebuchadnezzar's* Dream it is represented as the Head of an Image, which was made of pure Gold, whereas the other Parts were made of a baser Metal, or Mixture. For thus he saith to the Emperor then reigning, (k) *Thou, O king, art a king of kings: for the GOD of heaven hath given thee a kingdom, and power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.* And (l) *The tree, which grew, and was strong, whose height reached to the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown, and become strong: for thy greatness is grown, and reacheth unto the heaven, and thy dominion to the end of the earth.* And (m) *The most high GOD gave unto him a kingdom, and majesty, and glory, and honour. And for the majesty, that he gave him, all people, nations and lan-*

*guages trembled, and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he cast down.* And tho' this was spok'n only of *Nebuchadnezzar*; yet it was equally true of all his Predecessors. Besides, *Daniel* (n) speaking of the four Monarchies, which were to arise out of the earth, or be in the World, describes this, being the first of all, more exactly. *The first under Nimrod and Semiramis was like a lion, a Beast of Prey, exceeding fierce, and had eagle's wings, very swift in their Conquest, extending itself like two Wings from India to the Borders of Egypt. I beheld, 'til the wings thereof were pluckt, it fled and conquer'd no farther; and at the end of the Reign of Semiramis it's Bigness was chang'd into Dulness, and it's Swiftness into Heaviness. It's Wings were pluckt at the fall of Sardanapalus, and a great Part of the Empire was divided from it. And it was lifted up from the earth.* It was tak'n away, so that it was an Empire no longer, but it was subdu'd and succeeded by the *Persians*. And it was made to stand upon the feet as a man, they who before fled in the Air, and seem'd to despise others, as looking down from on high, contain'd themselves within their own Bounds, and were reduc'd to the common Lot of their Neighbours: *כאנשׁ* like a weak and feeble Man, and such whom they before had conquer'd. *And a man's heart was given to it.* It had no longer the Fierceness of a Lion; but according to the Description of (o) *Isaiah*, others might speak and say unto it, *Art not thou also become weak as we? Art not thou also become like unto us.*

196. During this space of Time we find but little recorded of things done in other Parts of the World. *Sarah* is born in *Mesopotamia*, who was afterward the Wife of *Abraham*, and (p) ten Years younger than he. In *upper Egypt* *Diabies* their fourth King dies, and is succeeded by *Pemphos*, who reigns eighteen Years: And in the eastern Parts of *Germany* *Tuisco* their first King dies, and is succeeded by *Mannus*, who reigns sixty six Years; in the sixtieth Year of whose Reign the Promise is giv'n to *Abraham*. And soon after this (q) *Ren* the Son of *Peleg* dies, being two hundred and nine and thirty Years old. Some pronounce the Word *Ren* by *Ragau*, who gave the Name to (r) a Field near *Assyria*, or as (s) *Tobit* saith, in *Media*. The eastern Writers reckon (t) these following Particulars to have happen'd in his Days, 1 The

Anno Mund  
2019.

Anno  
2021.

Anno  
2023.

Anno Mundi  
2027.

(g) *Diodorus Siculus* reports, out of *Ctesias*, that he brought three Millions of Men to invade *India*, with five hundred thousand Horses, and an hundred thousand Waggon.

1. 3. (k) *Dar.* 2. 37, 38.

7. 3, 4, 17.

*Luke* 3. 35.

tale, page 270.

(o) *Isai.* 14. 10.

(r) *Judith* 1. 5.

(l) *Dan.* 4. 20, 21.

(p) *Gen.* 17. 17.

(s) *Tobit* 1. 14.

(b) *Est.* 1. 1, and 8. 9.

(m) *Dan.* 5. 18, 19.

(q) *Gen.* 11. 20, 21, compar'd with

(t) *Hottinger Smegma Orientis*

Beginning



Beginning of the *Affyrian* Empire at *Babylon* by *Nimrod*. 2 The Beginning of the Kingdom of *Germany* or *Bohemia*, the Metropolis of which in later Times was *Prague*. 3 The beginning of the Kingdom of *Egypt*. 4 The Beginning of the Kingdom of the *Amazons*, which they say, continu'd to the Time of *Alexander* the great, and of which *Justin* gives us a more particular Account. 5 The Increase of Idolatry and false Worship of all Sorts. 6 The beginning of the Kingdom of *Sheba* as govern'd by Women, the first of whom is reported by them to have built the City of *Sheba*, and from her the same Form of Government continu'd until the Days of *Solomon*. 7 The Invention of Chymistry, and 8 The Making of Money and Appointing it to be us'd in Commerce between Man and Man.

197. After *Pemphos* King of *Upper Egypt* was dead, he was succeeded by  
Anno Mundi 2039. *Toegar Amachus*, their sixth King, who reign'd seventy nine Years, in the forty fourth Year of whose Reign the Promise was giv'n to *Abraham*. About (\*) the ninth Year of his Reign there reign'd in *Crete* one *Cres*, who was one of the *Curetes*, who are said to have brought up *Jupiter*.

These built *Gnossos* in *Crete*,  
Anno Mundi 2048. and in it the Temple of *Cybele* the Mother of the Gods. From

hence we may suppose, that this *Cres* was not a *Cretian* by Birth, but one who came from *Lydia*, and being also of the Posterity of *Ham* he was more easily admitted to live among them. For it is evident, that this *Cybele* was the great *Lydian* or *Phrygian* Goddess, and the Daughter, or rather the Wife of *Mencs* or *Mizraim*, the first Founder of that Monarchy, was was also afterward the first King of *Egypt*, and was the Mother of such Men, as the Heathens worshipp'd. The Likeness of his Name hath made some think, that he first planted a Colony in that Island, tho' the Island had been peopl'd by the *Egyptians*, as is before mention'd. The Likeness of the Name might be some Inducement to their Choosing him to be their first King, and his

building a Temple, not only to  
Anno Mundi 2064. the Goddess of the *Lydians*,

but also to one who was in as great Esteem among the *Egyptians*, and consequently among the *Cretians*, was a politick Contrivance to engage and secure their Affections. In the eleventh Year of his Reign *Serug* the great

Grand-father of *Abraham* dies,  
Anno Mundi 2050. being two hundred and thirty Years old. It is (u) reported

of him, that he begun every Year to celebrate the Memory of famous Men, and commanded them to be honour'd as Benefactors. And it is suppos'd, that in Memory of him some of his Descendants might call that City *Sarug*,

which, as the *Arabian* Geographer saith, lay near to *Uran*, the Place to which *Abraham* first came, when he departed out of his own Country.

198. Some Years after *Semiramis* had return'd from her Expedition into the *East Indies*, and seem'd resolv'd to spend the Rest of her Days in Peace and Quietness, her Brother *Nimias Zames*, (tho' *Justin* saith her Son *Ninias*) succeeds her in the Empire, who is said to have kill'd her under Pretence, that she would have lain with him. For when any Person is willing to obtain a Crown, either by Right or Wrong, and scruples not the Committing of Murder for such a Purpose, he will not long want Pretences. He being content with the Empire obtain'd for him by the Labours of his Predecessors, laid aside the Study of War, and as if he had chang'd his Sex with this warlike Queen, was seldom seen of Men, and spent his Age in the Company of Women. His Posterity also, following such an Example, are said to have giv'n themselves to Ease and Luxury, and gave Answers to foreign Ambassadors not in Person, but by their Agents; so that we have little left of them, but their Names, which are hardly worth Mentioning. And thus the *Affyrian* Empire continu'd for thirteen hundred Years, from the Founding of it by *Nimrod* to the Death of *Sardanapalus*, when the famous *Era* of *Nabonassar* began, and when it was divided into two Parts, viz. the *Affyrian*, and the *Babylonian* Empire, from which *Epocha* the learned Dr. *Prideaux* began his famous *Connexion of the History of the old and new Testament*.

199. Some Time after this *Apophis* the fourth King of *Lower Egypt* dies, and *Janias* succeeds him, who  
Anno Mundi 2081. reign'd fifty Years. He and his

Successor constantly maintain'd the Title of *Pharaoh*, or King, until the Expulsion of their Subjects out of the Country, when they retir'd into the Land of *Canaan*, and after that the Kings of *Upper Egypt* kept the same Title throughout the *Scripture* History, and even until they were subdu'd by the *Romans*. At his first Coming to the Throne, his Kingdom was in a very unsettl'd Condition, either by Divisions among themselves, or Disadvantages, which they had receiv'd in those long and desperate Wars; so that many great Bodies of the *Phaenician* Pastors remove from thence into the Land of *Canaan*, which so dishearten'd and weak'n'd the Rest, that their Power afterward visibly declin'd, until they were totally dispers'd. And this happen'd to be near the Time when the Promise was given to *Abraham*.

Anno Mundi 2083.

(u) Suidas, Damascenus, Jacobus Genfus de victimis humanis prov. 1. cap. 2.



and car'd as little to be subject to the *Assyrians*, as to the *Egyptians*, and fortify'd the Passes so strongly against her Army, that it was not thought practicable to force them; so that she withdrew from thence, and bent her Forces against the *Indians*, into which Country, saith *Justin*, no one ever enter'd in such a Manner, except herself, and *Alexander the Great*.

194. The Number of Forces which she is said to bring with her is incredible; and yet the Historian tells us, (g) that *Staurobates* the King of *India* gather'd together a greater Number than those to oppose her. However she conquer'd him twice, once in a Sea Fight at the River *Indus*, and the other Time in a Land Battle, and took Part of his Country; but at last being conquer'd by him and wounded, and having lost a third Part of her Army, she retreated; and it is probable, that she made no more Attempts of the like Nature. And the Bounds of her Kingdom seem to be the same, as it was afterward in the Time of (h) *Abashuerus* one of the *Persian* Emperors, even from *India* to the Land of *Cush*, containing in all an hundred and seven and twenty provinces.

195. Thus have we seen the Rise of the *Assyrian*, or rather of the *Babylonian* Empire, begun by *Nimrod*, and enlarg'd to its utmost Bigness by his Widow *Semiramis*. This was the *Palm* worm, which the Prophet *Joel* (i) speaks of, and which began to peel the Children of *Israel*, by Carrying of them Captives into *Babylon*. As it was the first; so in *Nebuchadnezzar's* Dream it is represented as the Head of an Image, which was made of pure Gold, whereas the other Parts were made of a baser Metal, or Mixture. For thus he saith to the Emperor then reigning, (k) *Thou, O king, art a king of kings: for the GOD of heaven hath given thee a kingdom, and power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.* And (l) *The tree, which grew, and was strong, whose height reached to the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown, and become strong: for thy greatness is grown, and reacheth unto the heaven, and thy dominion to the end of the earth.* And (m) *The most high GOD gave unto him a kingdom, and majesty, and glory, and honour. And for the majesty, that he gave him, all people, nations and lan-*

*guages trembled, and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he cast down.* And tho' this was spok'n only of *Nebuchadnezzar*; yet it was equally true of all his Predecessors. Besides, *Daniel* (n) speaking of the four Monarchies, which were to arise out of the earth, or be in the World, describes this, being the first of all, more exactly. *The first under Nimrod and Semiramis was like a lion, a Beast of Prey, exceeding fierce, and had eagle's wings, very swift in their Conquest, extending itself like two Wings from India to the Borders of Egypt. I beheld, 'til the wings thereof were pluckt, it fled and conquer'd no farther; and at the end of the Reign of Semiramis it's Biskness was chang'd into Dulness, and it's Swift-ness into Heaviness. It's Wings were pluckt at the fall of Sardanapalus, and a great Part of the Empire was divided from it. And it was lifted up from the earth.* It was tak'n away, so that it was an Empire no longer, but it was subdu'd and succeeded by the *Persians*. And it was made to stand upon the feet as a man, they who before fled in the Air, and seem'd to despise others, as looking down from on high, contain'd themselves within their own Bounds, and were reduc'd to the common Lot of their Neighbours: *כאנשׁ* like a weak and feeble Man, and such whom they before had conquer'd. And a man's heart was given to it. It had no longer the Fierceness of a Lion; but according to the Description of (o) *Isaiah*, others might speak and say unto it, *Art not thou also become weak as we? Art not thou also become like unto us.*

196. During this space of Time we find but little recorded of things done in other Parts of the World. *Sarah* is born in *Mesopotamia*, who was afterward the Wife of *Abraham*, and (p) ten Years younger than he. In upper *Egypt* *Diabies* their fourth King dies, and is succeeded by *Pemphos*, who reigns eighteen Years: And in the eastern Parts of *Germany* *Tuisco* their first King dies, and is succeeded by *Mannus*, who reigns sixty six Years; in the sixtieth Year of whose Reign the Promise is giv'n to *Abraham*. And soon after this (q) *Ren* the Son of *Peleg* dies, being two hundred and nine and thirty Years old. Some pronounce the Word *Ren* by *Ragau*, who gave the Name to (r) a Field near *Assyria*, or as (s) *Tobit* saith, in *Media*. The eastern Writers reckon (t) these following Particulars to have happen'd in his Days, 1 The

Anno Mund  
2019.Anno  
2021.Anno  
2023.Anno Mundi  
2027.

(g) *Diodorus Siculus* reports, out of *Ctesias*, that he brought three Millions of Men to invade *India*, with five hundred thousand Horse, and an hundred thousand Waggon.

1. 3.

(k) *Dar.* 2. 37, 38.(l) *Dan.* 4. 20, 21.(m) *Dan.* 5. 18, 19.(n) *Dan.*

7. 3, 4, 17.

(o) *Isai.* 14. 10.(p) *Gen.* 17. 17.(q) *Gen.* 11. 20, 21, compar'd with*Luke* 3. 35.(r) *Judith* 1. 5.(s) *Tobit* 1. 14.(t) *Hottinger Smegma Orientis*

tale, page 270.

Beginning



Beginning of the *Affyrian* Empire at *Babylon* by *Nimrod*. 2 The Beginning of the Kingdom of *Germany* or *Bohemia*, the Metropolis of which in later Times was *Prague*. 3 The beginning of the Kingdom of *Egypt*. 4 The Beginning of the Kingdom of the *Amazons*, which they say, continu'd to the Time of *Alexander* the great, and of which *Justin* gives us a more particular Account. 5 The Increase of Idolatry and false Worship of all Sorts. 6 The beginning of the Kingdom of *Sheba* as govern'd by Women, the first of whom is reported by them to have built the City of *Sheba*, and from her the same Form of Government continu'd until the Days of *Solomon*. 7 The Invention of Chymistry, and 8 The Making of Money and Appointing it to be us'd in Commerce between Man and Man.

197. After *Pemphos* King of *Upper Egypt* was dead, he was succeeded by *Toegar Amachus*, their sixth King, who reign'd seventy nine Years, in the forty fourth Year of whose Reign the Promise was giv'n to *Abraham*. About (\*) the ninth Year of his Reign there reign'd in *Crete* one *Cres*, who was one of the *Curetes*, who are said to have brought up *Jupiter*.

These built *Gnosfos* in *Crete*, and in it the Temple of *Cybele* the Mother of the Gods. From hence we may suppose, that this *Cres* was not a *Cretian* by Birth, but one who came from *Lydia*, and being also of the Posterity of *Ilam* he was more easily admitted to live among them. For it is evident, that this *Cybele* was the great *Lydian* or *Phrygian* Goddess, and the Daughter, or rather the Wife of *Mems* or *Mizraim*, the first Founder of that Monarchy, was was also afterward the first King of *Egypt*, and was the Mother of such Men, as the Heathens worshipp'd. The Likeness of his Name hath made some think, that he first planted a Colony in that Island, tho' the Island had been peopl'd by the *Egyptians*, as is before mention'd. The Likeness of the Name might be some Inducement to their Choosing him to be their first King, and his building a Temple, not only to the Goddess of the *Lydians*, but also to one who was in as great Esteem among the *Egyptians*, and consequently among the *Cretians*, was a politick Contrivance to engage and secure their Affections. In the eleventh Year of his Reign *Srug* the great

Grand-father of *Abraham* dies, being two hundred and thirty Years old. It is (u) reported of him, that he begun every Year to celebrate the Memory of famous Men, and commanded them to be honour'd as Benefactors. And it is suppos'd, that in Memory of him some of his Descendants might call that City *Sarug*,

which, as the *Arabian* Geographer *Ibn*, lay near to *Uran*, the Place to which *Abraham* first came, when he departed out of his own Country.

198. Some Years after *Semiramis* had return'd from her Expedition into the *East Indies*, and seem'd resolv'd to spend the Rest of her Days in Peace and Quietness, her Brother *Nimias Zames*, (tho' *Justin* saith her Son *Ninias*) succeeds her in the Empire, who is said to have kill'd her under Pretence, that she would have lain with him. For when any Person is willing to obtain a Crown, either by Right or Wrong, and scruples not the Committing of Murder for such a Purpose, he will not long want Pretences. He being content with the Empire obtain'd for him by the Labours of his Predecessors, laid aside the Study of War, and as if he had chang'd his Sex with this warlike Queen, was seldom seen of Men, and spent his Age in the Company of Women. His Posterity also, following such an Example, are said to have giv'n themselves to Ease and Luxury, and gave Answers to foreign Ambassadors not in Person, but by their Agents; so that we have little left of them, but their Names, which are hardly worth Mentioning. And thus the *Affyrian* Empire continu'd for thirteen hundred Years, from the Founding of it by *Nimrod* to the Death of *Sardanapalus*, when the famous *Era* of *Nabonassar* began, and when it was divided into two Parts, viz. the *Affyrian*, and the *Babylonian* Empire, from which *Epocha* the learned Dr. *Præaux* began his famous *Connexion of the History of the old and new Testament*.

199. Some Time after this *Apophis* the fourth King of *Lower Egypt* dies, and *Jamias* succeeds him, who reign'd fifty Years. He and his Successor constantly maintain'd the Title of *Pharaoh*, or King, until the Expulsion of their Subjects out of the Country, when they retir'd into the Land of *Canaan*, and after that the Kings of *Upper Egypt* kept the same Title throughout the *Scripture* History, and even until they were subdu'd by the *Romans*. At his first Coming to the Throne, his Kingdom was in a very untill'd Condition, either by Divisions among themselves, or Disadvantages, which they had receiv'd in those long and desperate Wars; so that many great B dies of the *Phœnician* Pastors remove from thence into the Land of *Canaan*, which so dishearten'd and weak'n'd the Rest, that their Power afterward visibly declin'd, until they were totally dispers'd. And this happen'd to be near the Time when the Promise was given to *Abraham*.

Anno Mundi  
2083.

(u) Suidas, Damascenus, Jacobus Genfus de victimis humanis prov. 1. cap. 2.



200. What hath been mention'd in this Chapter may serve to explain some Texts of *Scripture*, concerning the *Canaanites*, which have given much Perplexity to many Commentators, and some have affirm'd, that those Words were not inserted by *Moses*, but by another Person of a later Date, either *Ezra*, or *Joshua*, or they know not whom. But this instead of Solving the Difficulty makes it greater, and gives Occasion for fresh Objections. The first Text is, (x) where *Moses* gives an Account of the eleven Sons of *Canaan*, who were all originally settl'd in the Land, which was given to their Father. And then he adds, *And afterward were the families of the Canaanites spread abroad*. Now the Meaning of these Words is no more than this. The eleven Sons of *Canaan* were all settl'd according to their Families; out of all those a mixt Multitude went into *Lower Egypt* under the Name of the *Canaanitish Pastors*; these mixing together for about two hundred Years, could hardly distinguish of what Family they were, and coming back from *Egypt*, they were not willing to separate from their old Acquaintance, but kept themselves in large Bodies, and spread themselves into such Places of the Land of *Canaan*, as were not inhabited before. In this Sense it is, that (y) *Moses* tells us, that when *Abraham* came into the Land of *Canaan*, *the Canaanite was then in the land*, which Words are not only clear and plain, but are of great Use to fix the Time of their Coming thither. And as they were in great Bodies, and the Land was not fully inhabited at that Time; so *Abraham* had room enough for his Family and his Cattle. After this *Abraham* went into *Egypt*, and upon his Return (z) *the Canaanite and the Perizzite dwelt then in the land*. The *Perizzite* was not mention'd before and yet they are a Nation constantly mark'd out to be destroy'd by the *Israelites*. The *Perizzites* in *Hebrew* signify the Inhabitants of small Villages; these having liv'd a pastoral Life in *Egypt*, were willing to continue the same Employment, and separated into small Companies, for the Conveniency of their Cattle, whilst the *Canaanites* kept in large Bodies in a military Posture, and dealt in Merchandise. Now when *Abraham* came out of *Egypt*, the *Perizzite*, and the *Canaanite* were then there, the latter of these had fix'd themselves in Cities, which they had built; and the others had spread themselves abroad for the Conveniency of Pasturage. And this *Moses* gives as a Reason, why at *Abraham's* Return he was more straighten'd than before, which occasion'd a Necessity for him and *Lot* to separate themselves, according as it is describ'd in the *sacred Scriptures*.

201. Lastly, From hence we may observe the great Wisdom of GOD, in Setting down the Length of the Lives of those, who liv'd

after the Flood; and his wonderful Providence, in Ordering them to be much longer than they are now, and also gradually to decrease 'til the Time of *Moses*, not only for the speedy Peopling of the World, but also for Settling the *Chronology* of those early Ages, and Vindicating the Authority of the *Hebrew* Text. We find *Ham* alive 'til about the Time of *Abraham's* Birth, and we find nothing of him, when *Abraham* came into the Land of *Canaan*, so that he must be dead before that Time, and therefore he might be about four hundred and fifty Years old, when he died. Now it is certain, that he liv'd not to the Age of *Shem*, for People born at the same Time, usually die before one another; besides being a wicked Man, his Age might be judicially shorten'd, and being of a turbulent Spirit, he might impair his own Constitution. However he liv'd something longer than *Arphaxad*, *Selah* and *Eber* born since the Flood, and therefore died at a fit Age for one that was born before them. In *Greece* we find the ancient Names of Places exactly agreeing with the Names of the Sons of *Japhet*; and thus it was in *Asia* the less, before *Greece* was inhabited; which is an Argument, that the Fathers of all these Families were then alive, and that these Countries were peopl'd in their Time, and perhaps by their Direction. In *Babylon* we may also observe, that *Nimias Zames*, who was Brother to, and contemporary with *Nimrod* the Grandson of *Ham*, died about the same Time with *Selah* the Grandson of *Shem*. In *Germany* we may observe, that *Tuisco* the first King came to the Throne about the Year 1847, and if we may suppose him to be then about sixty Years of Age, which was a fit Age for Conduct and Action, he will then be born about the same Time with *Ren* the Son of *Peleg*, and also die about the same Time with him. *Mannus* the second King reign'd sixty six Years. It is uncertain at what Age his Reign began; so that he might possibly live as long as *Terah* and *Abraham*, with whom he was contemporary. In *Lower Egypt* the five Kings after *Salatis* the first King reign'd two hundred forty one Years, and as *Hercules Assis* retreated from thence into *Canaan* about the Time of the Death of *Abraham*, so that it is uncertain how long he might live after; yet the Reign of each one with another is little less than fifty Years, which may give a near Approach to the Lives of their Contemporaries. In *Upper Egypt* the Case is more remarkable. *Mizraim* or *Menes*, being the Son of *Ham*, may be thought to be born near the Time, which is assign'd by *Moses* to *Arphaxad* the Son of *Shem*, whom all allow to be in the second Year after the Flood, or the Year 1659, especially when we consider, that he was first plac'd by *Ham* to reign in *Egypt*, a rich Country and known to him. Now the *Egyptian* Histories agree,

(x) Gen. 10. 18.

(y) Gen. 12. 6.

(z) Gen. 13. 7.

that



that he was cut off by a violent Death, before the Course of Nature in those Days would have remov'd him. However the Table of *Eratosthenes* allows him to have liv'd to the Year 1912, from which if we subtract the suppos'd Time of his Birth 1659, his Age at his Death will be 253 Years, which is a considerable Time for a Man, whom the *Egyptians* lament to be cut off in the Flower of his Age, which is above half the Time that *Arphaxad* liv'd, or 438 Years. And according to this the Beginning of his Reign will not be 'til he was 191 Years old, which agrees well with those Times, in which Mens Lives were so long; and there is no Reason to suppose him to begin to reign, when he was older. The next is *Thoth* or *Atthotes* the second King, whom we may suppose to be born about the Time of *Selah*, *Anno Mundi* 1694, and the Beginning of his Reign being in the Year 1912, he came to the Throne at about 218 Years old, and died about 277, which is a good Approach to the Longevity of those Times, tho' not so long as *Selah's* Life, which many Accidents might hinder, particularly *Salatis* the first King of *lower Egypt* was engag'd against him, and *Manetho* declares him to be so formidable a Warrior, as must shorten his Days, since by all Accounts he died a violent Death. As to the other Kings, since they went always out to Battle, they might meet with the same Fate, or begin later to Reign, so that nothing can be guess'd at from them: however *Toegar Amachus*, who liv'd in the Time of *Abraham*, reign'd seventy nine Years, which shews, that his Predeces-

sors either did, or might have liv'd longer, and that he might equal the Lives in the Race of *Shem* in those Days. So that even the Branches of *Ham* and *Japhet*, tho' omitted by *Moses* is a farther Confirmation of the *Scripture Chronology*, according to the *Hebrew Text*; and shews, that the Times, in which they liv'd, are rightly plac'd by our best Historians. Besides, there is another Branch of *Shem* as remarkable as any of the rest; I mean those, from whom *China* was afterward inhabited, Let us suppose *Foki* their first King to be *Noah* who died *Anno Mundi* 2008. He was succeeded by *Xinnun*, who reign'd an hundred and forty Years, and let us but suppose, that he came to the Throne, when he was between sixty and an hundred Years of Age, which was a fit Time in those Days, he will die between 200 and 240 Years old, which was the Age of *Peleg*, *Ren*, *Serug* and *Terah* his contemporaries, and near the Age of *Abraham*, who was born in the second Year after his Reign. So that all these Particulars coming from so many particular Kings, so remote from each other, and which had so little Correspondence with one another, and most of which pretended, that their Nation was the most ancient, and despis'd others for that Reason; I say, all these put together must infallibly confirm the Truth of the *Hebrew Chronology*; unless we can suppose, that *Greeks*, *Egyptians*, *Chinese*, *Germans*, *Babylonians* and *Canaanites* could agree together to impose upon the World in a Case of this Nature, or that they could have hit upon it by Accident.



T A B L E the Twenty Sixth.

Col. 1.	Col. 2.	Col. 3.	Col. 4.	Col. 5.
The Year of the World.	The Year before CHRIST.	The Year of the Julian Period.	The Year after the Flood.	The <i>Scripture</i> History, with some Particulars from the Eastern Historians: Or, The History of the Families of <i>Shem</i> .
1657	2351	2362	0	The Year of the <i>Flood</i> .
1658	2350	2363	1	The Waters abate, and <i>Noah</i> comes out of the Ark.
1659	2349	2364	2	<i>Arphaxad</i> is born.
1694	2314	2399	37	<i>Salah</i> is born.
1724	2284	2429	67	<i>Eber</i> is born.
1757	2251	2462	100	<i>Noah</i> is drunk. He afterward curseth <i>Ham</i> , and blesteth <i>Shem</i> and <i>Japhet</i> .
1758	2250	2463	101	<i>Peleg</i> is born. <i>Noah</i> divides the Earth among his Sons. He allots all the Eastern and the Northern Part of <i>Asia</i> to <i>Shem</i> . He allots to <i>Ham</i> the Part of <i>Asia</i> , which leads to <i>Africa</i> and he allots to <i>Japhet</i> the Part of <i>Asia</i> , which leads to <i>Europe</i> . Accordingly they are sent abroad by him to plant new Colonies. The Posterity of <i>Ham</i> and <i>Japhet</i> travelling together westward toward their respective Habitations come to <i>Babel</i> , which was near the ancient Seat of Paradise, and settle there.
				At this Time it is probable, that the Sons of <i>Shem</i> did each of them take their respective Countries in <i>Asia</i> , after their families, after their tongues, in their lands, and after their nations.
1782	2226	2487	125	The City of <i>Babel</i> is built, and all Hands are employ'd in the Building of the Tower.
1788	2220	2493	131	<i>Ren</i> is born.
1798	2210	2503	141	The Builders of <i>Babylon</i> are dispers'd.
1820	2188	2525	163	<i>Serug</i> is born.
1850	2158	2535	193	<i>Nahor</i> is born.
1879	2129	2584	222	<i>Terah</i> is born.
1949	2059	2654	292	<i>Haran</i> is born.
1950	2058	2655	293	About this Time <i>Cush</i> removes from his first Habitation with Part of his Family, and comes to live in the South Part of <i>Babylonia</i> , in a Place call'd <i>Chaduca</i> but formerly <i>Chusca</i> .
1955	2053	2660	298	<i>Cush</i> having invaded <i>Persia</i> , and seiz'd upon that Part of <i>Persia</i> , which is since call'd <i>Chuzestan</i> or the Province of <i>Cush</i> , the numerous Family of <i>Joktan</i> , who was of the Race of <i>Shem</i> , being streighten'd for Room, pass over the <i>Persian</i> Gulph, and take Possession of <i>Arabia Felix</i> .
1960	2048	2665	303	About this Time <i>Obal</i> , one of the Sons of <i>Joktan</i> , passes from <i>Arabia Felix</i> into <i>Africa</i> over the <i>Red Sea</i> , at the Streights of <i>Babelmandel</i> , and settle on the other Side.
1997	2011	2702	340	<i>Peleg</i> dies.
1998	2010	2703	341	<i>Nahor</i> dies.
2007	2001	2712	350	<i>Noah</i> admonisheth <i>Shem</i> his eldest Son, that Idolatry would overspread those Countries, and that the true Worship of GOD would be settl'd in the Land of <i>Canaan</i> . He adviseth <i>Shem</i> to put his Body into a Coffin, and remove with it into the Land of <i>Canaan</i> , and dwell there. And then <i>Noah</i> dies. The Truth of this and the following Story depends upon the Credit of <i>Abu'l Pharagius</i> and some other eastern Writers.
2008	2000	2713	351	<i>Shem</i> removes with the Body of <i>Noah</i> into <i>Canaan</i> , which he buries and then dwells at <i>Salem</i> , since call'd <i>Jerusalem</i> , and is a King there, as being the oldest Man in the World. He was a just Man, and was reckon'd to be the Priest of the most high GOD, and was call'd <i>Melchisedek</i> .
2009	1999	2714	352	<i>Abraham</i> is born.
2010	1998	2715	353	About this Time the <i>Affyrian</i> Monarchy having been establish'd by <i>Nimrod</i> , and he having invaded <i>Affyria</i> , or the Dominions of the Sons of <i>Assur</i> , they pass over the <i>Tigris</i> , and force the Sons of <i>Japhet</i> to go farther westward, and settle in the Country of <i>Asia</i> the less.
2015	1993	2720	358	The <i>Affyrian</i> Monarchy growing more formidable, the Sons of <i>Aram</i> , who lay on the west Side of the Sons of <i>Assur</i> , they pass over the <i>Tigris</i> , and force the Sons of <i>Japhet</i> to go farther Westward, and so they at last settle in the less <i>Asia</i> .
2019	1989	2724	362	<i>Sarah</i> is born.
2020	1988	2725	363	About this Time the Children of <i>Assur</i> , build a Fort upon the River <i>Euphrates</i> , which they call'd <i>Telassar</i> , or the Fort of <i>Assur</i> , thereby to prevent the Excursions of the new erected Monarchy, and the better to secure the Navigation of that River.
2027	1981	2732	370	<i>Ren</i> dies.
2050	1958	2755	393	<i>Serug</i> dies.
2082	1926	2787	425	Idolatry increasing in <i>Mesopotamia</i> , GOD afflicts the Country with severe Judgments, particularly with ravenous Birds, which devour all the Corn. The Inhabitants pray to, and offer Sacrifices to their Pagan Deities; but all is in vain.

GOD



A Continuation of T A B L E the Twenty Sixth.

Col. 5.				
Col. 1.	Col. 2.	Col. 3.	Col. 4.	
The Year of the World.	The Year before CHRIST.	The Year of the Julian Period.	The Year after the Flood.	
				The Scripture History with some Particulars from the Eastern Historians: Or, The Histories of the Families of Shem.
2083	1925	2788	426	GOD reveals himself to Abraham by the Name of the most high GOD, the Creator and Possessor of heaven and earth. Gen. 14. 22, and commands him publicly to pray to him, which Abraham did, and the heavy Judgment of the ravenous Birds is remov'd. Upon this GOD commands Abraham to burn the idolatrous Temple, which he did by Night, and his Brother Haran endeavouring to extinguish it, perishes in the Flames. The Inhabitants being enrag'd for this Fact, and vowing the Destruction of Abraham and his Family, GOD commands Abraham to depart from Mesopotamia, and go into a strange Country with the Promise of a Blessing. Accordingly Abraham sets out from Ur, and comes to Haran, and settles there.
2084	1924	2789	427	Terah, Abraham's Father dies, and Abraham having no Promise from GOD, that he should inherit the Land, where he then was, he departs from thence, and settles in Canaan, where he receiv'd a Promise, that GOD would give it to him, and to his Seed.

The History of Esau's Posterity, or the Edomites, and their Predecessors the Horites.

Col. 6.

1810 2198 2515 153. About this Time Canaan the Son of Ham leaves some of his Posterity, who were call'd The Hivites near Mount Hor, to settle there.

NB. That the four Numbers in all these have the same Meaning with those in Col. 1; 2, 3, 4.

Col. 7.

The Assyrian or the Chaldean History: Or, The History of the Families of Ham.

1758 2250 2463 101. Japhet and Ham departs with their Families or Posterity from Noah to inhabit the Countries appointed by GOD for them. They were sent away by Noah to avoid the Effects of their Rage, occasion'd by Japhet's losing his Birthright, and Ham's being curs'd. When they come to Babylon, they resolve to go no farther, but to build a Tower, as a Means to unite themselves under one Head, not only for their Security if another Flood should happen; but also to be near at hand, to revenge themselves on the Posterity of Shem, when Occasion should present. Ham is also call'd Belus the first, and is the Governour of the Babylonians, tho' the younger Brother, being of a more aspiring Temper. Ham having marry'd Naamah the Daughter of Lamech of the idolatrous Race of Cain, and being the principal Person in the Country, Idolatry is soon resolv'd upon. Ham governs the Assyrian Monarchy 137 Years.

1776 2232 2481 119. Astronomical Observations are begun by the Chaldeans from the highest of the Towers in Babylon.

1782 2226 2487 125. The City of Babylon is finish'd, and all Hands are at Work to build the Tower.

1798 2210 2503 141. The Languages are confounded at Babylon, and the People are dispers'd according to their Families into different Nations.

1799 2209 2504 142. Ham and the greatest Part his Posterity come to Canaan and settle there, leaving some of them behind to take Care of the Government of Babylon, and the Country round about.

1810 2198 2515 153. The Posterity of Cush settle in the South East Country near the Land of Canaan, and from thence they extend themselves into Arabia.

1852 2 56 2557 195. Ham being of an aspiring and an ambitious Temper, not only keeps Possession of what he had in Asia, which was allotted to Shem; but he resolves also to incroach upon the Territories of his Brother Japhet. And having settled the Children of Mizraim in Egypt, he takes a Part of the Ludim, who were the Sons of Mizraim, and plac'd on the Southern Part of the Nile. With these he sails along the Mediterranean Sea, and seizes on the Country, which is call'd Lydia.

1870 2138 2575 213. Ham sails about this Time from Lydia into Italy, where he reigns for a little while, and then leaves a Colony there, who from him were call'd עַמִּי or, The Umbri.

1877 2131 2582 220. About this Time Ham sails into Sicily, where he also reigns for a little While, and leaves a Colony there.

1880 2128 2585 223. About this Time Ham returns into Canaan.

1882 2126 2587 225. About this Time Ham returns to Babylon.

1892 2116 2597 235. Ham resolving to revenge his Father's Curse, and being jealous that his Father Noah intended also to plant others of his Sons in Countries near him, by which Means he might be straightned in his own Dominions, he sets upon his aged Father by Surprize, and expels him by Force from his own Country. Upon this Noah retires into China: Hence arose the Story of Jupiter Hammon's driving his Father Saturn out of his own Country into Latium, so call'd a latendo, because he lay hid there and it was not known whither he went.

1902 2106 2627 245. About this Time Cush brings a Colony with him from his own Country, and settles there on the South Side of Babylon in a Country call'd Chuduca, but formerly Chusca.

C c c c

1905



## A Continuation of TABLE the Twenty Sixth.

Col. 7.

- 1905 2103 2610 248. *Ham* finally retires from *Babylon* into *Canaan*, and leaves his Son *Cush*, or *Belus* the Second, to succeed him in the Government of *Babylon*, where he reigns 55 Years.
- 1920 2088 2625 263. About this Time *Cush* invades *Persia* and seizes upon the Country, which was call'd *Chuzestan*, or the Province of *Cush*.
- 1954 2054 2259 297. About this Time the Families of *Shem* being made uneasy by the Incroachments of *Cush*, *Jochan*, with his numerous Family, passes into *Arabia Felix* at the Streights of the *Persian Gulf*, where he founds a Kingdom, and divides it among his Sons.
- 1960 2048 2665 303. *Cush*, or *Belus* the second, dies, and *Ninus* or *Nimrod's* Son succeeds him in *Babylon*. He builds the Cities of *Erec*, *Accad* and *Calneh* in the Land of *Shinar*, and went out from thence into *Affyria* and built *Nineveh*, and the City

- call'd *Rehoboth* and *Calah*. Gen. 10. 8. to 11. He marries *Semiramis*, settles the *Affyrian* Monarchy, and reigns two and fifty Years.
- 2012 1996 2717 355. *Semiramis* succeeds her Husband *Nimrod*. She made great Enlargements of the Empire. *Plutarch* saith, That she built Navies, and sailed round about the *Red Sea*, overthrowing the *Ethiopians* and *Arabians*. She assisted the *Phœnician* Pastors against the Kings of upper *Egypt*, hoping by this Method to bring that Kingdom into Subjection to her Empire. The *Egyptians* call'd her *Ajo*. She reign'd two and forty Years.
- 2054 1954 2759 397. *Nimias Zameas* the Brother of *Semiramis* succeeds her in the Empire, who is said to have kill'd her, on Pretence that she would have lain with him. He and all his Successors are said to have giv'n themselves to Ease and Luxury.]

Col. 8.

The Grecian History : Or, The History of the Families of *Japhet*.

- 1697 2311 2402 40. Some make *Nereus* to be born about this Time, as one of the Sons of *Japhet*, if he was not *Japhet* himself.
- 1701 2307 2465 44. Some place *Prometheus* about this Time, as one of the Sons of *Japhet*, born also after his seven eldest Sons. Gen. 10. 2.
- 1705 2303 2410 48. About this Time *Pontus* might also be born unto *Japhet*.
- 1745 2253 2540 88. About this Time *Poseidon* might be born unto *Pontus*, who was call'd *Neptune*, and oftentimes mistak'n for *Japhet*.
- 1788 2210 2503 141. *Japhet* comes from *Babylon* Westward.
- 1800 2208 2505 143. *Japhet* and his Families settle themselves between the *Tigris* and *Euphrates*; but being straightned for want of Room, they soon extend themselves Westward.
- 1805 2203 2510 148. So that about this Time Part of *Japhet's* Family, together with himself, might settle in *Natolia* or *Asia* the Less, being parted from the Posterity of *Ham* by the Mountains of *Libanus*, *Antilibanus* and *Amanus*. Sometimes they live peaceably with the Posterity of *Ham*, and sometimes they have Wars, which are generally of a short Continuance; the grand and famous Scene of Action being between the *Upper* and the *Lower Egypt*.
- 1810 2198 2515 153. About this Time the Posterity of *Japhet* might settle themselves in *Lydia*.
- 1815 2193 2520 158. About this Time they might people part of *Phrygia*.
- 1820 2188 2525 163. About this Time they might enlarge their Dominions as far as the *Hellepont*.
- 1830 2178 2535 173. About this Time some of the Posterity of *Japhet* might pass over into *Greece* by the *Hellepont*, and settle the Countries after their Families, and according to their Names. And soon after the Rest of the Families, which lay upon the *Ægean Sea*, hearing that there was a Country to be inhabited, might sail from their respective Harbours, and take Possession thereof accordingly in the opposite Countries. And this was the first peopling of *Europe*.
- 1831 2177 2536 174. There seems at present to be a good Agreement between the Families of *Ham* and *Japhet*, which had lasted to this Time, because it was their common Interest to improve as much

- Land as they could, for the Maintenance of their Families, and to destroy the wild Beasts.
- 1832 2176 2537 175. About this Time *Ham* being desirous to enlarge his Dominions, goes into the Country of *Japhet*, and settles a Colony there, being some of the *Ludim* by his Grandson *Mizraim*, which is accordingly call'd *Lydia*. Here *Ham* governs for some Time. And it is probable, that to prevent a Misunderstanding between him and *Japhet* on this Occasion, *Ham* quietly permits some of *Japhet's* Posterity to settle in *Berytus*, and *Mizraim* the Son of *Ham*, marries *Isis* the Daughter of *Japhet*.
- 1840 2168 2545 187. About this Time *Mizraim* passes over into *Europe*, where he leaves one of his Sons to be King of *Macedonia*.
- 1842 2166 2547 185. About this Time *Ham* goes into *Greece*, where he gives *Attica* to his Daughter *Athens*; but he could make no good Title to it, because it had been inhabited before by the Sons of *Japhet*, or, as they said, *Neptune* had seiz'd upon it by the Stroke of his Trident. During his Travels he leaves his Son *Mizraim* to reign over his Posterity in *Lydia*, and soon sails from *Greece* to *Italy* *Athens* being thus peopled partly by the Posterity of *Ham*, and partly by the Posterity of *Japhet*, was therefore call'd *Athens* in the Plural Number.
- 1850 2158 2555 193. About this Time the *Phœnician* Pastors being quiet, *Mizraim* and *Isis* his Wife, sail to *Greece* to enlarge their Dominions on that Side; but the *Egyptian* Wars breaking out, they make no long Stay there, and the Colonies planted by *Mizraim*, are either soon driven out again, or else they mix with the Posterity of *Japhet*, and so they are all lost except *Lydia*.
- 1860 2148 2565 203. About this Time *Mizraim* sends *Triptolemus* to take Care of and improve the Tillage of *Attica*, and probably to be accountable to his Son in *Macedonia*.
- 1865 2143 2570 208. At this Time Wars break out between the Families of *Japhet* and *Ham*, which *Sanchoiabo* thus describes, Demaroon (who was born in the House of *Ham*) invades *Pontus* (the Son of *Japhet*) but *Pontus* puts him to flight, and Demaroon vows a Sacrifice for his Escape.

1920



A Continuation of TABLE the Twenty Sixth.

Col. 8.

1920 2088 2625 263. *Aegialeus* founds the Kingdom of the *Sicyonians* in *Peloponnesus*.  
1925 2083 2630 268. *Salutis* comes to *Thebes* the Metropolis of *Upper Egypt*, and carries away Captive two Priestesses, one of which he sells into that Part of *Greece*, which was afterwards call'd *Thesprotis*, where she so far prevail'd with the *Pelafgi*, who were seated there, that they have founded the Oracle of *Jupiter Dodonaeus*.

1972 2036 2677 315. *Europs* succeeds *Aegialeus* in the Kingdom of *Sicyonia*.  
2017 1991 2722 360. *Telchin* succeeds *Europs*.  
2037 1971 2742 380. *Apis* succeeds *Telchin*.  
2062 1948 2767 405. *Thelchin* succeeds *Apis*.  
2064 1944 2769 407. *Cris* builds *Gnosus* and the Temple of *Cybele* in *Crete*.

Col. 9.

The History of *Canaan* the Son of *Ham* and his Posterity, intermix'd with more of the History of *Ham*.

1758 2250 2463 101. *Ham* and *Japhet* come from *Noah* to *Babylon*, where they resolve to build a City and a Tower, and so to settle there.  
1798 2210 2503 141. Their Languages are confounded, and they disperse from thence.  
1799 2209 2504 142. *Ham* and his Posterity come toward *Canaan*, and first settl'd in that Country, which was call'd *Ham*, or *Hamath*, and where he built a City since call'd *Hammath*.  
1805 2203 2510 148. *Sidon* was built about this Time by *Sidon* the first born Son of *Canaan*.  
1807 2201 2512 150. *Phut* settles in *Africa*.  
1810 2198 2515 153. About this Time the Land of *Canaan* is distributed among the Sons of *Canaan* according to their Families.  
1810 2198 2515 153. *Ham* lives in *Peræa* beyond *Jordan*.  
1812 2196 2517 155. About this Time the *Horites* settle near to Mount *Seir*, being *Hivites* of the Posterity of *Canaan*.  
1821 2187 2526 164. The *Phœnician* Pastors go in great Numbers from *Canaan*, and settle in lower *Egypt*. These were partly *Hivites* and partly *Jebeu-sites*, and were joyn'd with some of the *Horites*, and some of the neighbouring Parts of *Arabia*, whom the *Egyptians* call *Hyc-fi*, that is, *King's Shepherds*, who dwelt in *Hazerim* or small Villages. See their History in lower *Egypt*, Col. 10.  
1825 2183 2530 168. *Hebron* is built about this Time.  
1832 2178 2537 175. About this Time *Ham* being ambitious to enlarge his Dominions, goes into *Lydia* the Country of *Japhet*, and settles a Colony there, where he resides for some Time, and then makes his Son *Mizraim* King over these *Ludims* or *Lydians*, being his Posterity. This Country is accordingly call'd *Meonias* from *Maon*, *Menes* or *Mizraim*. And it is probable, that to prevent a Misunderstanding between him and *Japhet* on this Occasion, *Ham* quietly permits some of *Japhet's* Posterity to settle in *Berytus*, a Town on the Borders of both Countries, and his Son *Mizraim* marries *Issi* the Daughter of *Japhet*.  
1835 2173 2540 178. About this Time the *Cabiri* settle at *Berytus*, who were certain Priests appointed to take Care of the Affairs of Religion, and with whom *Shem* and *Melchisedek* is suppos'd to have afterward held a fair Correspondence. *Ham* quietly yields up the Town of *Berytus* to this Branch of the Family of *Japhet*. They build Ships, and improve the Art of Navigation. *Phut* or *Apollo* the Inventor of *Physick*, and the Son of *Ham*, is among them, and also *Esculapius* the Son of *Phut* or *Apollo*, who

afterward brought *Physick* to a greater Perfection. *Thoth* the Son of *Mizraim*, and Grandson of *Ham*, who is frequently call'd *The Egyptian Mercury*, because he was afterward King of *Egypt*, is with them as their President. He invents Letters, which in all Probability were the ancient *Samaritan* Characters. He was a Man eminently learned, and a great Restorer and Encourager of Learning. He gives an Account to the *Cabiri* or Priests of all the Transactions since the Creation of the World, which he order'd to be written or kept in the Records of that Town, from whence *Sanchoiatho* transcrib'd his History. The *Cabiri* consecrate the Relicks of *Pontus*, who is suppos'd to be one of the Sons of *Japhet*, and being drown'd by Adventuring too far to Sea in a Ship, caus'd the Sea to be call'd by his Name *Πόντος*. The *Cabiri* are also call'd *Corybantes* and *Dioscuri*, *Διόσκουροι*; so that they soon fell into *Idolatry*, and first worshipp'd *Ham* or *Jupiter*, and after that *Pontus* or *Neptune*.  
1837 2171 2542 180. About this Time some of the *Cabiri* having built some tumultuary and other Ships, sail into the *Mediterranean* Sea, but being over-against Mount *Cassius*, they are call away, and coming to Shore, they consecrate a Temple there.  
1840 2168 2545 183. About this Time *Mizraim* being ambitious to enlarge his Dominions, passes into *Europe*, where he leaves his Son to be King of *Macedonia*, and returns to take Care of his other Kingdoms.  
1842 2166 2547 185. About this Time *Ham* goes into *Greece*, where he gives *Attica* to his Daughter *Athens*, but he finds the Country inhabited before he came thither. He leaves his Son *Mizraim* to reign in *Lydia*. *Pausanias* calls *Ham* by the Name of *Porphyron*, or a King wearing Purple, and affirms that he built for the *Lydians* the Temple dedicated to *Venus Urania*, or to his Wife *Astarte* after her Decease.  
1845 2163 2550 188. About this Time *Mizraim* conquers Part of *Phrygia*, and settles some Inhabitants there.  
1849 2159 2554 192. *Ham* sends his Son *Mizraim* to be King of *Egypt*, and makes *Demaroon* Governor of *Lydia* and *Phrygia*.  
1850 2158 2555 193. About this Time *Ham* sails from *Lydia* into *Italy*, and reigns there for some Time. He leaves a Colony there, who are call'd the *Umbri* or *Ὀμβρι* the *Hammites*, and by some *The Aborigines*.  
1852 2156 2577 195. About this Time *Ham* sails into *Sicily*, where he reigns for a little while, and leaves a Colony there.



## A Continuation of T A B L E the Twenty Sixth.

Col. 9.

- 1854 2154 2559 197. About this Time *Ham* returns into *Canaan*, and some *Philistins* or *Cherethites* take Possession of *Crete*.
- 1862 2146 2567 205. *Ham* sets himself up as independent from, and undutiful to his Father.
- 1865 2143 2570 208. *Demaroon* the Son of *Ham* invades *Pontus* on the South Part of the *Euxine* Sea, with a Design to enlarge the Dominions of *Ham* in *Asia*; but *Pontus* puts him to Flight, and *Demaroon* vows a Sacrifice for his Escape. This Defeat puts a Stop to all future Attempts on that Side.
- 1890 2118 2595 233. *Ham* going from *Babylon*, his Wife *Astarte* governs in his Absence, and accordingly she wears upon her Head a Bull's Horns, as an Emblem of Power and Sovereignty.
- 1892 2116 2597 235. *Ham* drives his Father *Noah* out of his own Country; and there being a Pestilence and a great Death of his Subjects, he offers up his only Son, whom he had by *Anobret*, a Nymph of that Country, to appease the Ghost of his Father *Noah*, who was then consecrated as a GOD, being suppos'd to be kill'd at this his Expulsion. The Reason of this Consecration was, because *Ham* thought, that it would be more honourable to himself to be believ'd, whilst he liv'd, to be the Son of a Deity; and that after his own Death it would also pave the Way for his own Consecration.
- 1895 2113 2600 238. About this Time *Melchartzus* or the old *Phœnician Hercules*, who is reported by *Sanchoiatho* to be the Son of *Demaroon* and great Grandson of *Noah*, liv'd. He was in part contemporary with *Noah*, and famous for finding out the purple Dye. This Dye being first appropriated to Kings in the Reign of *Ham*, is a sufficient Reason why the *Greeks* might call him *Porphyryon*, that is, *A King wearing Purple*. This *Hercules* leads a Colony to *Cadis*, sailing through the Straits of *Gibraltar*, where he built a Temple upon the Island, to which he gave the *Phœnician* Name *Gadira*, that is, a Place hedg'd in by the Sea that he could go no farther. Since that Time it was call'd *Gades*, and now *Cadis*. He plac'd no Images in the Temple.
- 1900 2108 2605 243. About this Time, whilst *Astarte* thus reign'd, she built the City call'd *Ashtaroth Carnaim*, or *Astarte with two Horns*, as a farther Testimony of her Authority and Power. Here *Chedorlaomer* smote the *Rephaims* or Giants. Gen. 14. 5.
- 1905 2103 2610 248. *Ham* quits *Babylon*, resigning the Government to his Son *Cush*, or *Belus* the second, and returns into *Canaan*.
- 1906 2102 2611 249. About this Time more *Canaanites* go into *lower Egypt*, and joyn with the *Phœnician* Pastors.
- 1911 2097 2616 254. *Mizraim* is slain in *Egypt* by a Conspiracy. His Wife *Isis* puts his Body into a Coffin, and sails with it to *Ham* (who was then at *Byblus*) for Directions. Upon this *Ham* sends *Thoth* or *Athorhes* to be King of *Egypt*, and *Corys* succeeds him, as the second King of *Lydia*.
- 1915 2093 2620 258. About this Time some of the *Phœnician* Pastors might return into *Canaan*.
- 1925 2083 2630 268. *Ham* dies about this Time, and leaves his Son *Canaan* to be the Governour of that Country, which was afterward call'd from him *The Land of Canaan*. After the Death of *Ham*, the eleven Tribes, which descended from him (being encourag'd by the Example of the *Philistins*, and the *Phœnician* Pastors, who settl'd among them in distinct Bodies) set up for themselves, and so they are divided into eleven Kingdoms distinct from each other.
- 1926 2082 2631 269. About this Time *Salatis* King of the *lower Egypt*, having beat'n the *Philistins*, or one of the Tribes of *Egypt*, which dwelt about *Caphor*, *Abaris* or *Pelusium* (from whence they took their Name) and tak'n their strong Pass they compound with him to retire out of the Country, who accordingly retreat into *Canaan*, and in Revenge for their Sufferings they fall upon the *Avites* or *Hivites* (whose Ancestors came into *The lower Egypt* leaving these behind them) and destroy their Country, Deut. 2. 23. These divide themselves into five Lordships, under five Lords, who settle in five distinct Cities, viz. in *Ashdod*, *Gaza*, *Askelon*, *Garh* and *Ekyon*. Jos. 13. 2, 3. Jud. 3. 3. 1 Sam. 6. 17, 18. who sometimes had a King over themselves, Gen. 20. 2. as *Abimelech* was in *Abraham's* Time.
- 1951 2057 2656 304. About this Time *Atys* the third King reigns in *Lydia*, whose Successors were call'd from him *Atyada*.
- 1991 2017 2696 344. About this Time *Tyrrhenus* or *Tyrseus* the fourth King, reigns in *Lydia*.
- 2011 2997 2716 364. *Tyrrhenus* or *Tyrseus* brings a Colony of the *Lydians* into *Italy*, where he settles in *Tuscany*, and expels the *Umbri*.
- 2063 2245 2768 416. *Cres* builds *Gnostus* and the Temple of *Cybele* in *Crete*.
- 2064 2244 2769 417. *Cres* is made King of *Crete*.
- 2082 2926 2787 435. The *Phœnician* Pastors being under some Disadvantage in *Egypt*, remove in a greater Eddy into *Canaan*, which so weaken'd the Rest, that their Power afterward seem'd to decline, until they were totally dispers'd. These Pastors keep together in large Bodies for some Time, so that they did not streighten *Abraham* and *Lot* at their first coming into *Canaan*.

8

Col. 10.

## The History of Upper Egypt and Africa.

- 1798 2210 2563 141. The Languages are confounded at *Babylon*, and the People are dispers'd according to their Families into different Nations.
- 1802 2206 2705 142. *Ham* and his Posterity come from *Babel* and settle in *Canaan*.
- 1805 2203 2510 148. After they had been but a little Time in *Canaan* some of the Posterity of *Mizraim* enter into *Upper Egypt*, and settle there under the Government of *Ham*, who dwells in *Canaan*, and keeps his Son *Mizraim* with him. Hence *Egypt* is so often call'd *The Land of Ham*, Psal. 78. 51.
- Psal. 105. 23, 27, and Psal. 106. 22. The Children of *Mizraim* disperse, and settle there according to their respective Families. Gen. 10. 13, 14. And particularly the *Castubim* (out of whom came the *Philistim* and *Caphrorim*, Gen. 10. 13, 14.) settle themselves about *Sin* or *Pelusium*. Thus the *Upper Egypt* was peopl'd sooner than the *Lower Egypt*, because it was not subject to such great Inconveniencies by the Overflowings of the *Nile*, as the other was, it lying much higher, and yet lying so as to receive a great Benefit, and less Trouble from its Overflowings.



# Chap. VI. *The* SCRIPTURE CHRONOLOGY. 285

A Continuation of TABLE the Twenty Sixth.

Col. 10.

1810 2198 2515 153. About this Time some of the Posterity of *Japhet* might settle themselves in *Lydia*.

1815 2193 2520 158. About this Time some of the Posterity of *Mizraim* might probably begin to people that lower and most fruitful Part of *Egypt*, which is call'd *Delta*, and this being obnoxious to the annual Inundation of the *Nile*, there was a Necessity for them to make Banks and raise Mounts in the most proper Places, where they might build such Houses or Cities, which they might inhabit safely, when the greatest Part of the Country was cover'd with Water.

The *Egyptians* bring with them the Skill in *Astronomy*, which they had at *Babylon*, and for this Reason they soon fell off to the Worship of the *Sun*, *Moon* and *Stars*; and according to them the *Great Bear* was call'd *Typho*, which lay northward from them toward *Canaan*, from whence came their Enemies the *Pastors*. *Isis* was consecrated into the *Dog Star* call'd *Syrius*, and *Mizraim* into *Orion*. And when the Affairs of *Upper Egypt* were almost reduced to Destruction, it is probable, that then the *Phœnicians* their Enemies, might begin to call this Constellation *כסל* or *The Fool*.

1825 2183 2530 168. About this Time *Atlas*, who is reckon'd by some to be the Brother of *Prometheus*, and consequently the Son of *Noah*, or who might be rather one of the Sons of *Ham*, plants *Ethiopia* by bringing thither the Posterity of *Phut* and *Lud*, the Sons of *Ham*, from whence came the *Atlantide*.

1832 2176 2537 175. *Ham* takes a great Part of the *Ludim*, who were the Sons of *Mizraim*, and with these he sails along the *Mediterranean Sea*, and seizes on that Part of the Country of his Brother *Japhet*, which was since call'd *Lydia*.

1848 2160 2553 191. The *Canaanitish Pastors* make War against the Inhabitants of the *Upper Egypt*, and distress them, who accordingly send into *Canaan* to *Ham* for his Direction. This is the Beginning of a most famous War, which lasted above three hundred Years, in which the Fighting with Bows and Arrows, and also on Horseback and in Chariots of Iron, which were arm'd with *Scythes* on each Side, were first invented; and if we could have a full Account of this War both by Land and Sea, it would be, perhaps, in all its Circumstances, the most famous History, which we have in the World.

1849 2159 2554 192. *Ham* sends his Son *Mizraim* to govern in *Upper Egypt*, who is accordingly made their first King, and is call'd *Menes* by *Herodotus* and other Authors, and he is also sometimes call'd *Osiris*, *Isiris*, *Tammuz* and *Adonis*. He was a Lover of most Arts beneficial to human Life, and a good Judge of the Usefulness of such Inventions. He builds *Memphis*, and makes it the Capital City. And his Wife *Isis* builds *Abaris*, which is also call'd *Pelusium* or *Sin*, which guarded the Passages by Land from *Egypt* into *Asia*. And as it also stood on the *Taanitick Mouth* or *Osium* of the *Nile*; so it was a great Pass by Water, and was always esteem'd and fortify'd, as the great Frontier Garrison of the Kingdom of *Egypt*, and is by the Prophet *Ezekiel*, Chap. 30. 15. call'd *The Strength* thereof.

1851 2157 2556 194. About this Time *Mizraim* and *Isis* his Queen sail into *Greece*, the better to secure their Government there.

1853 2155 2558 196. About this Time *Mizraim* takes Possession of the Island of *Crete*, and leaves some of his Offspring the *Philistins* to keep it, who gave the Name to the Island, and were call'd *Cere-*

*thites*, because they were us'd to fight with Bows and Arrows. *Mizraim* seeming thus to neglect his own Dominions, and being intent upon new Acquisitions, the *Pastors* in *Egypt* take this Opportunity to send for more Forces from *Canaan*, who accordingly come down into *Egypt*, and joyn with the rest, so that they are now grown very formidable. This turns the Thoughts of *Mizraim* from farther Travels to enlarge his Dominions in *Europe*.

1855 2153 2560 198. About this Time *Mizraim* returns into *Egypt*.

1860 2148 2565 203. About this Time *Mizraim* sends *Triptolemus* into *Attica* to improve it by Sowing of Corn.

1862 2146 2567 205. *Mizraim* makes great Alterations in the *Egyptian Religion* by Allegorizing, and for this Purpose he had the Assistance of *Thabionides* the Author of the Sect of *Zabiu*. This new Method of Religion he first learn'd, before he went from *Canaan* to govern *Egypt*, whilst *Thoth* was at *Berytus*, recording the historical Part of their Religion.

1890 2118 2595 233. About this Time *Mizraim* invents three Letters. It is probable, that he receiv'd the other Letters from *Thoth* at *Berytus*; which, tho' sufficient for the *Canaanitish Language*, yet it could not serve for the *Egyptian*, without a further Addition.

1905 2103 2610 248. About this Time the rest of the *Coptick Letters* seem to be invented 15 Years before *Egialeus*.

1907 2101 2612 250. About this Time it is probable, that more *Pastors* come from *Canaan*, and settle in *Lower Egypt*.

1909 2099 2614 252. About this Time the Kingdom of *Upper Egypt* is reduc'd to the utmost Extremities.

1911 2097 2616 254. The *Canaanitish Pastors* flush'd with Success, form a Conspiracy by the Assistance of some of *Mizraim's* Subjects, by which he is slain. The *Egyptians* compose a Song, which is call'd *Linus*, or in their own Language *Maneros*, whereby they lamented his Death every Year. This occasion'd the Lamentation of *Venus* for *Adonis* among the *Greeks*, and the Weeping for *Tammuz* among the idolatrous *Jews*. *Isis* brings his Corps to *Berytus* in a Coffin to *Ham*, where he is bury'd, and she desires Directions from *Ham*, what she should do in the present Difficulties. *Ham* sends *Thoth* or *Athothes*, the first Son of *Mizraim*, from *Berytus* to succeed his Father as King of *Egypt*, *Mizraim* is consecrated into the Constellation of *Orion*, and *Isis* into the *Dog Star* after her Decease. *Thoth* is accus'd of Bastardy by the *Pastors* of *Lower Egypt*, so that they absolutely refuse to pay him any Allegiance. He prepares to attack his Enemies, and finds out the Way of Fighting on Horseback, whereas before they fought only upon Asses. He fights three Battles with the *Phœnician Pastors*, the first of which lasted for several Days; and thus he revengeth his Father's Death, and reduceth the *Pastors* to Extremities. After his Death he was consecrated into the Planet *Mercury*, and was call'd by the *Greeks* *Hermes*. He makes some Alteration in the *Egyptian Religion* by causing the plain Historical Account of the Allegories to be writt'n. And his Statue was made with a Dog's Head, the Symbol of his Sagacity, intimating him to be like a quick scented Hound.

1916 2092 2521 529. *Isis* the Widow of *Mizraim* makes great Additions to the *Egyptian Religion* by the *Sacra Isiaca*.



## A Continuation of TABLE the Twenty Sixth.

Col. 10.

1917 2991 2522 260. *Thoth* finds out the Way of Fighting on Horse-back.  
 1918 2990 2523 261. Several Battles between *Upper* and *Lower Egypt*.  
 1920 2988 2625 263. The Pastors of *Lower Egypt* having chos'n *Salatis* to be their King, who was a stout Warrior, he puts another Turn to the Face of Affairs. He overruns the *Lower Egypt* and Part of the *Upper*, and lays the Country under Contributions. He rifles their Temples, and plunders them of their Gods, and kills the Dogs, Cats and other Animals, which were worshipp'd as the Representatives of their canoniz'd Kings. He takes the Women Captives near *Thebes* in the Province of *Thebais*, and sells them for Slaves. Particularly he sells one of them,

being a Priestess, into *Lybia*, who founded the Oracle of *Jupiter Hammon* there.  
 1940 2068 2645 283. *Thoth* having formerly settled the publick Records at *Berytus*, it is probable, that he about this Time endeavours to do the same in *Upper Egypt*, whereby they might have an historical Account of all the memorable Transactions from the Beginning of the World.  
 1955 2053 2660 268. *Thoth* rectifies the *Egyptian* Year.  
 1970 2038 2675 313. *Thoth* or *Athoth* the first is also torn to Pieces, and is succeeded by *Thoth* or *Athoth* the second.  
 2002 2006 2707 345. *Diabes* succeeds him.  
 2021 1987 2726 364. *Pemphos* succeeds him.  
 2039 1969 2744 382. *Toegar Amachus* succeeds him.

Col. 11.

The History of *Lower Egypt*, being a mix'd Multitude.

1821 2187 2526 264. The *Phœnician* Pastors, being a mix'd Multitude of all the Families of the *Canaanites*, but especially of the *Hivites*, joyn'd with some *Horites*, and others of the neighbouring Parts of *Arabia*, whom the *Egyptians* call'd *Iyc-si*, that is, *Kings Shepherds*, come into *Lower Egypt*, and settle in *Goshen*, and the other Parts adjoyning to the *Mediterranean Sea*, where they live peaceably for some Time, and are call'd *Canaanites*.  
 1832 2176 2537 165. They build *Zoan* or *Tanis* at the *Osium* of the *Nile*, which is call'd *Taniticum*, Num. 13. 22, and make it their Metropolis.  
 1832 2176 2537 165. About this Time these *Canaanitish* Pastors divide themselves into thirty six *Nomi* or Counties, whence they are call'd *Nomades*, and appoint two from each of the *Nomi*, being seventy two in all, as a grand Council to manage their whole Concerns, which Council the Men of *Upper Egypt* call'd *Typho*. These warring against the Kings whom the *Egyptians* deify'd, are therefore said to fight against the Gods. And hence sprang the first Stories of the Wars with the Gods, and of *Typho* in the *Greek* and *Latin* Writers. And this without Doubt was a Part of the *Heroick* Age, which *Hesiod* mentions.  
 1848 2160 2553 191. These *Canaanitish* Pastors make War against the Inhabitants of *Upper Egypt*, and distress them.  
 1853 2155 2558 286. The *Canaanitish* Pastors grow formidable. See a more particular Account of their Wars in the 9th Column.  
 1906 2102 2611 349. More *Canaanites* go into *Lower Egypt*.  
 1909 2098 2614 352. And reduce it to the last Extremities.  
 1911 2097 2616 254. These *Canaanitish* Pastors so far prevail, as to reduce *Upper Egypt* to great Difficulties, when they form a Conspiracy, in which *Mizraim* falling into their Hands, is torn to Pieces Limb from Limb, τῇ διαμελῶσιν.  
 1912 2096 2617 255. The *Canaanitish* Pastors accuse *Thoth* of Bastardy, and then they absolutely refuse to be govern'd by him.  
 1915 2093 2620 258. About this Time these Pastors make an Inroad into the Provinces of *Upper Egypt*, and encamping there, they at first take some Towns by Force, and thus striking a Terror into

the People, they enlarge their Conquests with little or no Resistance, putting their Princes in Chains, cruelly laying their Cities in Ashes, demolishing their Temples, and miserably oppressing the Inhabitants, of whom some were cut to Pieces, and others with their Wives and Children were sent into Bondage. Manetho in *Josephus* against Apion.

1920 2088 2625 263. These Pastors set up *Salatis* for their first King, who was a formidable Warrior  
 1925 2083 2630 268. *Salatis* marches into *Upper Egypt* as far as *Memphis*, and having subjected the Upper and Lower Provinces, he puts them under Contribution. He puts Garrisons into all tenable Places. He overthrows their Temples, kills some of the *Egyptians*, and carries away others into Slavery. Among them he takes two Priestesses, and sells one of them into *Africa* and the other into *Greece*, who first founded the two famous Oracles of *Jupiter Hammon* and *Jupiter Dodonaus*.  
 1926 2082 2631 269. *Salatis* takes the Pass of *Abaris* or *Pelusium* from the Inhabitants of *Upper Egypt*. The *Philistines* or Inhabitants of *Pelusium* compound with him to leave the Country, who accordingly go into *Canaan*, and seize upon the Country of the *Avites* or *Hivites*, Deut. 2. 23.  
 1927 2081 2942 370. *Salatis* takes *Pelusium*  
 1939 2069 2644 272. *Salatis* dies, and *Beon* succeeds him, who carry'd on the War vigorously. He conquers *Thoth*, and tears him in Pieces Limb from Limb.  
 1983 2025 2688 316. *Beon* dies, and *Apachnas* succeeds him, who was also a stout Warrior.  
 2020 1988 2720 353. *Apachnas* dies, and *Apophis* succeeds him, who built a great Navy, and invaded the Sea-Port Towns.  
 2025 1983 2730 358. About this Time *Semiramis* Queen of *Babylon* builds a Navy, and sails about the *Red Sea*, overthrowing the *Cushites* and *Arabians*. She assists *Apophis* against the Kings of *Upper Egypt*, with a Design to bring those Countries under the Power of the *Assyrian* Empire.  
 2081 1927 2786 414. *Apophis* dies, and *Janias* succeeds him, who takes to himself the Title of *Pharaoh* or King, which Title his Successors also constantly maintain'd.  
 2082 1926 2787 425. Great Numbers of his Subjects depart from him, and return into *Canaan* their Native Country, which weakens his Power.

The



Chap. VI. *The* SCRIPTURE CHRONOLOGY. 287

A Continuation of T A B L E the Twenty Sixth.

Col. 12.

The *Roman* History.

- 1870 2138 2575 213. About this Time *Ham* sails from *Lydia* into *Italy*, he reigns there for a little while, and then he leaves a Colony there. These are call'd the אֲמֹרִי or *Umbri*.  
1875 2133 2580 218. About this Time *Ham* sails into *Sicily*, where he reigns for a little while, and then he leaves a Colony there.
- 1880 2128 2585 223. About this Time *Ham* returns into *Canaan*.  
2011 2997 2716 354. *Tyrrhenus* or *Tyrsemus* brings a Colony of the *Lydians* into *Italy*, where he settles in *Tuscany*, and expels the *Umbri*.

Col. 13.

The History of *China*.

- 1788 2220 2493 131. *China* might be first inhabited about this Time, or the Parts which did lead to it.  
1892 2116 2697 235. *Fohi* or *Noah* is made the first King of *China*. He is said in their Chronicles to have been a very virtuous Man, and well skill'd in *Astronomy*; that he began to make Laws and Statutes among them, and fenc'd their Cities with Walls; that he made Names for the better distinguishing of Families, and invented the *Chinese* Characters or Method of Writing; that he order'd a Distinction of Apparel to be observ'd between Men and Women, and settl'd the State of Matrimony among them, whereas before his Time Men and Women liv'd promiscuously together like brute Beasts: And lastly, that he invented a musical Instrument among them of six and thirty Strings.
- 1996 2012 2701 239. In this Year on the twenty sixth Day of *February*, there was observ'd a remarkable Conjunction of the five Planets in the Sign *Xe*, and the Moon chang'd about six of the Clock in the Morning of the following Day.  
2007 2001 2712 350. *Noah* or *Fohi* dies, and *Xinnun* succeeds him. He was the Inventor of the Plough and improver of Husbandry, and he establish'd the Art of Physick among them. He was a very merciful Prince, particularly to a Traitor in his Kingdom. The first Wars in *China* were in the latter Time of his Reign, when he was kill'd by *Hu-anti*, who succeeded him.  
2083 1925 2788 426. In the seventy sixth Year of his Reign the Promise was given to *Abraham*.

Col. 14.

The Kings of *Germany*.

- 1847 2161 2552 190. *Tuisco*, the Son of *Noah* or rather his Grandson, was the first King. He reign'd 176 Years.  
2023 1985 2728 366. *Mannus* the second King Reigns 66 Years.  
2083 1925 2788 426. In the 60th Year of his Reign the Promise is given to *Abraham*.

OBSER-



## C H A P. VII.

OBSERVATIONS *upon the* WHOLE.

**H**A V I N G thus finish'd the historical Part of the most obscure Time of the World, I shall now gather such *Observations* from the Whole, as will be necessary for the Uses, which were formerly mention'd, and so conclude this Book.

2. And here it may be observ'd, that tho' this second Book contains but five Chapters of the History of *Genesis*; yet there are several Particulars mention'd herein, which will confirm the Authority of these Books, and that *Moses*, who wrote them, was a divinely inspir'd Writer.

3. First, No one, but such an Author, could give us such an Intimation, as (a) he hath done, whereby we might guess, from what particular Seas this general Inundation came, that so we might the better find out the Course of the Ark, and the Place of its Landing.

4. Secondly, No one but such an Author could give us (b) a particular Account of eleven remarkable Days during the Time of the Flood, from all which we are the better enabled to find out the true Time of the *Antemosaic Sabbath*, and the Year of the World in which the Flood happen'd by *Astronomical Calculations*.

5. Thirdly, There were anciently many Disputes concerning what Part of the World was first inhabited. This (c) seems to have been at first begun between the *Egyptians* and the *Scythians*, when each Nation brought particular Arguments to support their Pretensions. After this other Nations, particularly the *Babylonians*, the *Phœnicians*, the *Greeks*, and the *Chinese* laid in their several Claims, and for this Purpose extended their Chronological Accounts in a most fabulous Manner, insomuch that it was impossible for the Wit of any meer Man to find out the Truth: But *Moses*, by telling us (d) on what Mountain, and (e) in what Part of the World the Ark rested, hath given us an Opportunity to know certainly, what Country was inhabited immediately after the Deluge, and how (f) *the whole earth was gradually overspread* from thence.

6. Fourthly, It may seem strange to some, that *Moses* should be so particular, as he was in (g) Setting down the *Genealogies*, not only before, but also immediately after the Flood; but he who considers, that this was the ancient Method of Recording History, may conclude, that there was a very good Reason for what he did, *viz.* that he might give a full Satisfaction to that present Age. And if we farther add, that all the other sacred Historians have gone on in the same Method, whereby all the *Genealogies* (h) are kept exact until the Birth of OUR BLESSED SAVIOUR, and may easily be computed from thence to this present Age, may plainly discern the Effects of divine Wisdom to be display'd therein, in Settling such a Method from the Beginning of the World by *Moses*, and Carrying on the same by the Prophets, as might have been of Use, as long as the World should last. And as this gave Occasion to the *Jews* to keep an exact Account of all their *Genealogies*; so when CHRIST came into the World, it was evident beyond Dispute, that he was of the Seed of *Abraham*, of the Tribe of *Judah*, and of the Posterity of *David*, according to the Promises, which had been from Time to Time recorded of him.

7. Fifthly, It may seem strange to some, that *Moses* should be so particular in Recording the (i) Ages of the Patriarchs, when they died both before and after the Flood, and even to his own Time. But there is great Reason, why he ought to be so exact. First, That we might observe, that as the (k) Sin of our first Parents brought Death into the World; so the Sins of succeeding Ages did proportionably shorten the Lives of future Generations. Thus for Example. Before the Flood Men (l) frequently liv'd to be nine hundred and sixty Years old. The Wickedness of Men, which brought the Flood, shortn'd their Lives one half, so that they, who (m) were born after that, seldom arriv'd to the Age of four hundred and eighty Years. The Revolt at the Building the Tower of *Babylon* shortn'd their Lives another half; so that they, who were

(a) Gen. 7. 11.  
*Hist. lib. 2. in initio.*

(b) Gen. 7. 4, 11, and Gen. 8. 4, 5, 6, 8, 10, 12, 13, 14, 20.

(c) Justin.

(d) Gen. 8. 4.

(e) Gen. 11. 2.

(f) Gen. 9. 18.

(g) Gen.

5. throughout, and Gen. 11. 10, to the End.

(h) Matth. 1. 1, to 18. and Luke 3. 23, to the End.

(i) Gen. 5. throughout, and Gen. 11. 10. to the End.

(k) Rom. 5. 12, 14, 17.

(l) Gen.

5. 20, 27, and Gen. 9. 29.

(m) Gen. 11. 16, 17.



born after, (*n*) seldom arriv'd to the Age of three hundred Years. The general Falling off to Idolatry, about the Time of *Abraham*, shortn'd the Lives of Men another half, so that they, who were born after, (*o*) seldom arriv'd to the Age of an hundred and fifty Years. And the (*p*) Murmuring of the *Israelites* in the Wilderness (who were GOD's only People) shortn'd their Lives, and the Lives of others, so that seventy five Years of Age was look'd upon as equal to the usual Number. And thus *Moses* reckon'd (*q*) the Days of our Age as *seventy Years*, but that fourscore were more than could be expected: And thus it hath continu'd from that Time 'till now. Secondly, From hence we may guess at the Time (*r*) when *Job* liv'd, and his Age, when he was afflicted with sore Boils. And lastly, we may the better guess from hence concerning the Antiquities of other Nations, it being observable, that in the eastern Countries toward *China*, as also in *Babylon* and *Egypt*, and perhaps in other Countries, the Age of Men was usually the same with their Contemporaries recorded in the sacred *Scriptures*, and their Agreement therein is of wonderful Use to confirm unto us the Authority of those Particulars, which *Moses* hath mention'd.

8. Sixthly. It may seem strange to some, that *Moses* should take up a whole Chapter, in (*s*) Recording the Names of the Posterity of *Shem*, *Ham*, and *Japhet*; but when we consider how (*t*) they were divided in their families, after their tongues, in their countries, and in their nations, we find such an exact Account of the first Peopling of the World, which otherwise could never have been thought of, and sufficiently confutes the Pretensions of other Nations to be the first Original, or to be sprung out of the Earth: And herein we shall find Cause to admire the Providence of GOD, that after so many Ages, the Change of Languages, and the Alteration of Names brought in by various Conquests, there still are such Footsteps of these Names, that by them we are able to find out the most ancient Nations, from whom they were descended, and how they came to be inhabited, which was never guess'd at by the Heathen World with the least Shadow of Reason.

9. Seventhly. Tho' the Tower of *Babylon* was standing in the Time of *Herodotus*, and some other ancient Writers, and they give us some small Accounts of the Building of it; yet none of them tell us the Occasion or Design of erecting so vast a Fabrick, which was really one of the Wonders of the World: Much less do they tell us, by what Means the

Variety of Languages in the several Nations did first happen. But here we have an exact Account of this Particular, as coming (*u*) from that GOD who did first occasion this Variety for the Obstinacy of the World, who knew all Things which had happen'd, before this Confusion was introduc'd, and whose Providence brings Good out of Evil, in'somuch that on the Day of Pentecost, when the Apostles were inspir'd, (*x*) *Persons out of every nation under heaven heard them speak in their own tongues, wherein they were born, the wonderful works of GOD*, which surprizing Story being told in all Countries, made a more easy Way for the Propagating of the Gospel among them; and the early Translation of the Bible into their several Languages made it impossible, that it should be corrupted by the Malice or Craft either of Men or Devils.

10. In this Part we may also observe a Plurality of Persons in the Deity. When GOD (*y*) made man, who alone was to be endu'd with Speech, he said, *Let US make man*. This the ancient *Christians* look'd upon as a plain Intimation of a Plurality of Persons in the Godhead. *Ephraïmus* particularly saith, (*z*) *This is the Language of GOD to his WORD, and only begotten, as all the faithful do believe*. And (*a*) *Adam was form'd by the Hand of the FATHER, and of the SON, and of the HOLY GHOST*. The *Jews* to avoid the Force of these Words fancy a Senate or Council of *Angels*, without whom, they say, that GOD doth nothing, whereas there was not then the least Signification of any such Being, much less, that they had any Hand in the Making of Man, who was not made in their Image, but in the (*b*) *image of GOD*. And at the Building the Tower of *Babylon*, GOD is pleas'd to use the same Expression. (*c*) *And the LORD said, Go to, let us go down, and there let us confound their language*. This *Novatianus*, one of the Primitive Fathers, expounds, That it was spoken of GOD the FATHER to his SON. Here the *Rabbins* also Acknowledge a Plurality, but have Recourse to the same Shift as before. Thus *Jonathan* explains the Text. *The LORD said unto the seventy Angels, who stood before him, Come now, and let us go down, and there confound their Language*. But it is beyond the Power of Angels so to alter Men's Minds in a Moment, that they shall not be able to understand what they did before; and no one but he, who at first taught Men to speak, could in an Instant make that Variety of Speech, as was sufficient to scatter so many People abroad throughout the Face of the Earth, and yet to

(*n*) Gen. 11. 18, to 24. (*o*) Gen. 35. 28, and Gen. 47. 28. (*p*) Numb. Chap. 13, and 14. (*q*) Psal. 90. 10. (*r*) Job 42. 16. (*s*) Gen. Chap. 10. (*t*) Gen. 10. 5, 20, 31, 32. (*u*) Waltoni Introductio ad Lectionem linguarum Orientalium, Præf. page 2. et 3. Gen. 11. 1. to 10, especially vers. 5, 6, 7, 8. (*x*) Act. 2. 1 to 13, especially vers. 5 to 12. (*y*) Gen. 1. 26. (*z*) Epiphani. Hæres. 23. num. 2, and Hæres. 44. num. 4. (*a*) Epiph. Hæres. 46. num. 3. (*b*) Gen. 1. 27. (*c*) Gen. 11. 7, 8.



do it in so regular a Manner, that the Posterity of *Noah* should disperse to distant Parts according to their Families, in their respective Nations. So that GOD the FATHER spoke to GOD the SON, and to GOD the HOLY GHOST, and this Phrase implies, that there are more Persons than One in the Godhead. The *Chaldee Paraphrase* goes farther, and saith, *The WORD of the LORD was reveal'd against that City, and his seventy Angels with him, and he (not the Angels) wrote with his Hand, and dispers'd them from thence over the Face of the whole Earth into seventy Languages. And from thence did the LORD JEHOVAH mix the Tongues of all the Inhabitants of the Earth, and from hence did the LORD JEHOVAH disperse them over the Face of the Earth.* Here the *Paraphrast* speaks of the Word of the LORD or the second Person, as the Confounder of the Languages, and the Disperser of the People. And tho' his Angels were with him; yet no Part of this Work is ascrib'd to them, but to him alone, whom the *Jews* also own by the Name of JEHOVAH. And therefore St. *Pau'*, who was brought up at the Feet of *Gama'iel*, and well skill'd in all the *Jewish* Traditions, knew very well, that he spake their own Sentiments, when (e) he spake of the SON of GOD, as one, who was appointed Heir of all things, and by whom also he made the worlds, Who was the brightness of his glory, and the express image of his person, and upheld all things by the word of his power. Who was made so much better than the angels, as he had by inheritance obtained a better name than they. Of whom he said, (f) *Thou art my son, this day have I begotten thee.* And again, (g) *I will be to him a father, and he shall be to me a Son.* And again, (h) *Let all the angels of GOD worship him.* And he also knew, that he could accordingly vindicate his (i) Applying those Texts to the SON of GOD, in which he is call'd GOD and LORD, and own'd to be most just, omnipotent and eternal. And that GOD the FATHER said to his SON, or his WORD, (as (k) the *Paraphrast* expounds it) *Sit thou on my right hand, until I make thine enemies thy footstool.*

11. Lastly, the remarkable and short Prophecy of (l) *Noah*, concerning what should happen to the Posterity of his three Sons from that time to this, and perhaps to the end of the World, plainly shews, that it came from that GOD, who knew all things, and to whom alone all future Transactions are present. When *Ham* and his Son *Canaan* had beheld the indecent Posture of their Father, and seem'd to make but a Sport of it; but *Shem* and *Japhet*

cover'd him in a modest manner, and *Noah* being recover'd from his Drunkenness knew what had happen'd, he pronounc'd their future Fate in the following Manner.

12. First, he saith, (m) *Cursed be Canaan, a servant of servants shall he be to his brethren*, that is, the vilest of Servants. These Words are spok'n primarily of *Canaan*, whose Name is mention'd, and secondly of all the Posterity of *Ham*, who must be imply'd in the Curse, because all the Posterity of *Shem* and *Japhet* are expressly mention'd in the following Blessings. Thus the *Canaanites* were first made Slaves to the *Israelites*, who were of the Posterity of *Shem*, when they took Possession of their Land, subduing one and thirty of their Kings, killing most of the Inhabitants, laying heavy Taxes upon the rest, and using the *Gibconites* (who sav'd themselves by a Stratagem) tho' not as Servants to them, yet to be Hewers of Wood and Drawers of Water, and performing such laborious Works for the Service of the Tabernacle. And (n) *Solomon* made all the Remainder of the People of *Canaan* subject to servile Labours, when all the *Israelites* were free. Besides, they were also Servants to *Japhet*. The *Greeks* under *Alexander* the Great conquer'd *Canaan*, and the *Romans* afterward; and whatever Remains there were of the *Canaanites* in any Place (for Instance at *Tyre* built by the *Sidonians*, at *Thebes* by *Cadmus*, or at *Carthage* by *Dido*) they were cut off by the *Greeks* or *Romans*. The learned Mr. *Mede* hath observ'd, (o) that there have been never yet a Son of *Ham*, that hath shak'n a Scepter over the Head of *Japhet*. *Shem* hath subdu'd *Japhet*, and *Japhet* hath subdu'd *Shem*; but *Ham* never subdu'd either. This made *Hannibal* a Son of *Canaan* (p) cry out with an Amazement of Mind, *I acknowledge the Fate of Carthage.* So that as it was thus with *Canaan* in particular, it was also the same with the whole Race of *Ham* in general.

13. It is true that the first Monarchy was begun by the Race of *Ham*, which we call the *Assyrian*, but more properly the *Babylonian* Monarchy. But whoever considers the Time, when it began, may easily observe, that they could enslave few or none except their own Family. It was begun by *Nimrod* the Grandson of *Ham* in a Time, when the World was not very populous, and they had but lately been separated to plant new Colonies, so that they could easily go farther, and avoid their Enemies, when they were press'd with any Difficulty or Danger. Accordingly when *Cush* the Son of *Ham* invaded the Country of *Elam*, and took from him the Country since call'd *Chuzestan*, or the Province of *Cush*,

(e) Heb. 1. 2, 3, 4. 22. 10. Psal. 87. 26, 27. (f) Heb. 1. 5. Psal. 2. 7. (g) Heb. 1. 5. 2 Sam. 7. 14. 1 Chron. 17. 14. (h) Heb. 1. 6. Psal. 97. 7. (i) Heb. 1. 8, 9, 10, 11, 12. Psal. 45. 6, 7. Psal. 102. 25, &c. Isai. 34. 4. (k) Upon Psal. 110. 1. (l) Gen. 9. 25, 26, 27. (m) Gen. 10. 25. (n) 2 Chron. 8. 7, 8, 9. (o) Mede's Works, page 358. (p) Livii Hist. lib. 27 in fine.



there is no Doubt but the Inhabitants went northward, and settl'd in the Country call'd *Ehmais*. And when *Nimrod* took Possession of *Babylon*, and afterward went northward into the Country of *Assur* and *Aram*, two other Sons of *Shem*, they cross'd the *Tigris*, and one of them with his Posterity seated himself in the Country call'd, in *Hebrew*, *Assur* or *Assyria*; the other settl'd himself in the Country call'd in *Hebrew*, *Aram* between the Rivers or *Mesopotamia*. And whatever Authority the Successors of *Nimrod* might have over them was afterward broken to Pieces by (d) *Tiglath Pileser*, who set up a distinct Kingdom from that of *Babylon*, and fix'd his Royal Seat at *Nineveh*, where it continu'd (e) under his Successors. And the *Babylonian* Empire was afterward torn to Pieces by *Cyrus*, who founded the *Persian* Monarchy: After this *Alexander* the Great, who was of the Race of *Japhet*, conquer'd all those Parts, and resided particularly at *Babylon* to keep the rest in Subjection. And Lastly, the *Romans*, who descended originally from the same Stock, made themselves Masters of the same Country. So that what the Prophet *Joel* (f) spoke more particularly concerning the *Jews* in the Land of *Canaan* may in some Measure be apply'd to the whole Posterity of *Ham*; *That which the palmer worm* (the *Assyrian* Monarchy under *Tiglath Pileser*) *hath left, hath the locust eaten; and that which the locust* (the *Persian* Monarchy) *hath left, hath the canker worm* (the *Grecian* Monarchy) *eaten, and that which the canker worm* (the *Roman* Monarchy) *eaten*. And at this Time the Blacks, which are brought from *Africa* into *Europe*, are all of them in a servile Condition; and the vast number of Slaves, which are bought every Year at *Guinea* and the adjacent Countries, and carry'd into *America* to manure and improve the *European* Plantations there, is a full Confirmation of the Truth of this Prophecy.

14. *Noah* having thus curs'd *Ham* and his Son *Canaan*, he afterward proceeds to bless his other two Sons, and (g) begins with *Shem*. And he said, *Blessed be the LORD GOD of Shem*. *Shem* seems to be the first Person concern'd in Covering the obscene Posture of his Father, and probably perswaded his Brother *Japhet* to assist him in it. For which Reason the Right of Primogeniture is conferr'd on him, tho' he was younger than the other. The LORD was the GOD of *Shem* after a peculiar Manner, as he was afterward the GOD of *Abraham* one of the Posterity of *Shem*, because of the gracious Covenant made with him. For GOD settl'd his Church in the Family of *Shem*. His true Religion and Worship continu'd among them, when the rest were over-run with Super-

stition. CHRIST was born of his Posterity; and he himself in all likelyhood was *Melchisedeck* the Priest of the most high GOD, who kept up his Worship, and oppos'd Idolatry, which increas'd in other Places. Accordingly GOD would bestow all manner of Blessings upon his Seed, and the Posterity of *Canaan* should be subject to them, as it hath been mention'd already

15. After this *Noah* blesses *Japhet* in (h) these Words. GOD shall enlarge *Japhet*. His Posterity should be very numerous, and take up a great Tract of Land, particularly all *Europe*, the most fruitful and populous Part of the World. To this may be added *Asia* the less, *Media*, Part of *Armenia*, *Iberia*, *Albania*; and the vast Regions toward the North, as *Muscovy*, and that which anciently the *Scythians*; and now the *Tartars*, do inhabit. And to give a later Instance of his Enlargement, since the Discovery of *America*, the vast Tracts of Land, which have been peopl'd there from other Countries, have been only peopl'd by his Posterity the *Europeans*. Beside this it is also said, *That he shall dwell in the tents of Shem*. His Posterity shall be so enlarg'd, that in future Times he shall possess some of his Brother's Countries. This also was prophecy'd of by (i) *Balaam*, where he said, *That ships should come from the coast of Chittim, and should afflict Ashur, and should afflict Eber*. They should afflict the *Assyrians* and the *Hebrews*, who were of the Posterity of *Shem*. And thus both the *Greeks* and the *Romans* in their Turns did invade and conquer those Parts. But as for *Eber*, the *Hebrews* or the *Jews*, that People should be dispers'd and scatter'd throughout the Face of the Earth. The *Romans* shall come and take away both their Place and Nation; as it is at this Time; and thus they should perish from being a People, if not for ever, as we translate it, yet during the Time of their Obstinacy and Infidelity, and until the Age comes, in which they shall be converted, as may be plainly gather'd from the *Hebrew* Text.

16. Beside this, these Words may also be tak'n in a spiritual Sense. *Japhet* shall dwell in the Tents or Tabernacles of *Shem*. When *Balaam* spoke these Words, the publick worship of GOD among the *Israelites* was in the Tabernacle, which was made for that purpose, of the best Materials which could be had, and was the (k) tent, which he placed among men; and to this he himself alluded, (l) when he said, *How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!* So that to dwell in the tents of *Shem* may signify to be of the true Religion, and frequent accordingly the publick Worship. Thus the *Chaldee Paraphrase* renders these Words. *The Gentiles*

(d) *Prideaux his Connexion of History*, Book 1. Part 1. Page 1 and 2. 2 King. 25. 29, and 16. 7, 10.  
 1 Chron. 5. 6. and 2 Chron. 28. 20. (e) 2 King. 19. 36. Isaiah 37. 37. (f) Joel 1. 4.  
 (g) Gen. 10. 26. (h) Gen. 9. 27. (i) Num. 24. 24. (k) Psal. 78. 60. (l) Num. 24. 5.



*shall come into the Church, which was in the family of Shem.* CHRIST should publish, and the Apostles preach the Gospel to all Nations. And that, which is observ'd by (m) our learned Mr. Mede, is very remarkable, that all the Offspring of Japhet are at this Day *Christians*, *Magog*, or the *Turks* only excepted, whom GOD seem'd to reserve for a great while, as he did some of the *Canaanites* in the Land of *Israel*, to prove and punish us by them. However, as *Asia* generally belongs to *Shem*, and *Africa* to *Ham*, and *Europe* to *Japhet*; so *Africa* at this Time is totally involv'd in *Mahometanism* and *Paganism*: And it is generally the same in *Asia*, only that there are many poor *Christians* in that Country; but

every true National Church is either in *Europe*, or those Parts of *America*, which are inhabited by *Europeans*; and *Mahometanism* or *Paganism* prevails in none of these Countries. Thus doth *Japhet* at this Day dwell in the Tents of *Shem* in such a Manner, as none, but a divinely inspir'd Writer, could have foretold it in the Days of *Noah*, or would have recorded it in the Time of *Moses*.

17. Lastly, There being no *Chronological* Dislocations in that Part of the *old Testament*, which is the subject of the historical Part of this Book, read *Gen.* Chap. 7, 8, 9, 10, 11; only with *Gen.* Chap. 10 read 1 *Chron.* 1. 4 to 24, and with *Gen.* 11. 10 to 27. read 1 *Chron.* 1. 24, 25, 26, 27.

(m) Mede's Works, page 284. Disc. 50.







# BOOK III.

## CHAP. I.

*From the Promise giv'n to Abraham until the Departure of the Israelites out of Egypt.*



FROM the Promise giv'n to *Abraham* (a) upon his Departure from *Ur* of the *Chaldees*, in the Year before the Death of his Father *Terah* in *Haran*, to (b) the Deliverance of the Children of *Israel* out of

*Egypt*, and (c) to the Giving of the *Law* in the same Year from Mount *Sinai*, is so plainly mention'd in the sacred *Scriptures*, to be *four hundred and thirty years*, that there can be no Dispute about it.

2. This Sum being added to that in the former *Table* of *two thousand and eighty three years*, proves, that the *Israelites* were deliver'd out of *Egypt*, and that the *Law* was giv'n to them from Mount *Sinai*, in the Year of the World *two thousand five hundred and thirteen*, and is the Year assign'd for these Occur-

rences by the most Learned Arch-bishop *Usher*, Dr. *Lightfoot*, and all the best of our Chronologers.

3. This Space of *four hundred and thirty years* between the Promise and the Giving of the *Law*, the Divine *Wisdom* and Providence hath divided into several Parts.

Particularly, *one year* from the Beginning of the Promise to *Abraham*, and his Departure from *Ur* of the *Chaldees*, to the Death of his Father *Terah*, and his Departure from *Haran*, as (d) before.

*Five and twenty years* between (e) the Giving of the Promise and the Birth of *Isaac*.

*Sixty years* between (f) the Birth of *Isaac* and the Birth of *Jacob*.

*An hundred and thirty years* between (g) the Birth of *Jacob* and his Going down into *Egypt*.

(a) Gen. 11. 31, 32, and Gen. 12. 1, 2, 3, 4, 5.  
(d) Book 2. Chap. 1. 47, 9.

(e) Comp. Gen. 12. 4 with Gen. 21. 5:

(b) Exod. 12. 40.

(f) Gen. 25. 26.

(c) Galat. 3. 17.

(g) Gen.



*Ninety four years* from *Jacob's* (b) Going into *Egypt* to the Death of *Levi*.

*Forty years* from (i) the Death of *Levi* to the Birth of *Moses*.

*Eighty years* from (k) the Birth of *Moses* to the Deliverance of the *Israelites* out of *Egypt*.

4. As there is a certain and fix'd *Ipocha* of *four hundred and thirty years* from the Promise giv'n to *Abraham* to the Departure of the Children of *Israel* out of *Egypt*; so there is another *Epocha* of *four hundred years*, which must begin *thirty years* later, because it ends at the same Time. This is (l) call'd the Time, when the *Israelites* should be *strangers in a land, which was not theirs*, and should both *serve the Egyptians*, and be *afflicted evilly* by them. This must begin, when *Isaac* was five Years of Age, and therefore there is no doubt, but it commenc'd from the Time, (m) when he was *weaned*, and when *Abraham* made a great Feast upon that Occasion. For then *Ishmael* the Son of *Hagar* the *Egyptian*, not being able to endure such a Respect shewn to the Younger Brother, mock'd at him and derided him in so cruel and reflecting a Manner, that *St. Paul* calls it (n) a *Persecuting of him that was born after the Spirit*, by *him that was born after the Flesh*. There is no Doubt, but it was manag'd in a very severe and insulting Manner, insomuch that (o) *Sarah* could not endure it, but required of *Abraham*, that he would *cast out the bondwoman and her son; for the Son of the bondwoman should not be heir with her son Isaac*; to which *Abraham* submitted by the express Command of *GOD*, tho' otherwise it would have been more grievous to him. What this Mocking was is not expressly describ'd. The *Jews*, who make *Isaac* older than he really was, look upon it as a Mocking of his Piety and Devotion. Others (p) form different Conjectures from the different Sense of the *Hebrew* word in *Scripture*. Some say, (q) that *Ishmael* endeavoured to draw him off to *Idolatry*; others (r) that he us'd many obscene and unfit Expressions; and others (s) that he severely beat him, and endeavour'd to kill him. But the most probable Opinion is, that he boasted of himself as the Heir, being the first born, and by the Right of that to have the Privilege of Fulfilling the Promise of the *Messiah*, and so he despis'd *Isaac* as the younger Brother, or like *Esau* (t) resolv'd to *kill him*, who had the Blessing, rather than lose the Inheritance; so that there was a Necessity of Separating them to a sufficient Distance. How-

ever, be it what it will, it fixeth the Time, when *Isaac* was wean'd, at the Head of the above mention'd *Epocha*.

5. When *Jacob* was threescore and seventeen Years old, he covenants with *Laban* to serve an Apprenticeship of *seven Years* for one Wife, and soon after that to serve another Apprenticeship of *seven Years* more for another. He was an old Man to endure such a Fatigue even in those Days; since his Father *Isaac*, and his Brother *Esau* were both (u) married at forty Years of Age, and (x) his Son *Judah* and his Grandchildren *Er*, *Onan* and *Pharez* were married much sooner, and most probably before they were twenty Years old. That this was the Year of *Jacob's* Age at this Time, will appear by Computing the Story of his Life backward, in this Manner. *Joseph* the Son of *Jacob* was (y) *thirty Years* old, when he stood before *Pharaoh*. Then came (z) *seven Years* of Plenty, which made *Joseph* *seven and thirty Years* old. Then there were (a) *two Years* of Famine, before *Jacob* came into *Egypt*. And now *Joseph* was *nine and thirty Years* of Age. When *Jacob* came, and (b) stood before *Pharaoh* at the End of the two Years of Famine, he was *an hundred and thirty Years* old. Now take the *thirty and nine Years* of *Joseph* out of the *hundred and thirty Years* of *Jacob*, and it appears that *Joseph* was born when *Jacob* was *ninety and one Years* old. But *Joseph* was born (c) in the last Year of the *second seven*, or in the *fourteenth* Year of *Jacob's* Service with *Laban*, and in the Conclusion of that Year. Take therefore *fourteen Years* out of *ninety one*, when *Joseph* was born, and the Remainder *seventy seven* was the Age of *Jacob*, when he enter'd upon these *fourteen Years* Service.

6. When *Jacob* had serv'd (d) *seven Days* as an Earnest for *seven Years*, *Leah* was giv'n him for a Wife; and when he had serv'd *seven Days* more in the same Manner, he was also married to *Rachel*. They who suppose, that he serv'd *seven Years*, before he married *Leah*, and especially that he serv'd *seven Years* more, before he married *Rachel*, involve themselves under unsurmountable Difficulties in Fixing the Births of the twelve Patriarchs; but in this Method we may easily account for the whole as (e) in the following Table. And that it was thus, seems clear from the Text it self. *Jacob* (f) covenants to serve *seven Years* for *Rachel*. But (g) he demands her as soon as the *seven Days* were fulfilled, which he serv'd

(b) Exod. 6. 36. Compar'd with the Years of the World 2299 and 2393. (i) compare the Years of the World, 2393 and 2433. (k) Exod. 7. 7. Deut. 34. 7. Deut. 1. 3. and Jos. 5. 6. (l) Gen. 15. 13, 14, and Act. 7. 6. (m) Gen. 21. 8, 9. (n) Gal. 4. 29. (o) Gen. 21. 10, 11, 12. (p) Lxx, Eftius, Munster Menochius, Tirinus. See Pool's Synopsis Criticorum. (q) From Exod. 32. 6. (r) From Gen. 26. 8. (s) From 2 Sam. 2. 14. (t) Gen. 27. 41. (u) Gen. 21. 46. and Gen. 26. 34. (x) See these Tables at the End of the next Chapter, and the Reference (a) in it's proper Place. (y) Gen. 41. 46. (z) Gen. 41. 47, 53. (a) Gen. 45. 6. (b) Gen. 47. 9. (c) Gen. 30. 25, 26, and Gen. 31. 41. (d) Ezek. 4. 6. (e) Table 26. (f) Gen. 28. 18. (g) Gen. 28. 20.



# Chap. III. The SCRIPTURE CHRONOLOGY. 295

as an Earnest. When he saw that he was deceiv'd by *Laban* in Placing *Leah* instead of *Rachel*, he (*b*) covenants for *seven Years* more, but (*i*) serves only a *Week* or *seven Days* as a second Earnest for the remaining Time. The Reasons why (*k*) *Reuben*, *Simeon* and *Levi* were so call'd, appears to be, because *Rachel* was then married, and they rival'd each other in *Jacob's* Affections. And GOD gave it as a Recompence to (*l*) *Leah*, that she bore even her first Son, because she was hated. Neither could *Rachel*, if she had continu'd single for *seven Years*, (*m*) have envy'd her Sister's Bearing only four Sons (when she bore more afterward) because she her self was barren; nor could *Jacob* have answer'd to *Rachel's* complaint, as (*n*) he did, if that had been her Case.

7. It is impossible absolutely to fix the Time, when *Job* labour'd under his severe Afflictions. I have plac'd his Death in the Year before the Departure of the *Israelites* out of *Egypt*. And consequently (*o*) his Troubles were in the *hundred and forty first Year* before it, or in the 289th Year of the Promise; so that his Death about this Time might make his Story to be more fresh in the Memory of the *Israelites* in the Wilderness. His Years, as well as Substance, are supposed to be doubl'd, and that (*p*) the *Hebrew* Phrase doth plainly intimate the same. And if so, then as (*q*) he liv'd *an Hundred and forty Years* after his Troubles; so he must be *seventy Years* Old, when his Troubles began, and consequently was born in the 219th Year after the Promise, and died at 210 Years of Age, the longest Liver born since *Terah*, whereas (*s*) a less Age was very old in the Time of the *Patriarchs*. And since that, in the Time of *Moses* (*t*) the Life of Man was the same as in the present Age; and we read not of any one in Scripture born afterward, who liv'd an *hundred and forty Years*, and but (*u*) one, who exceeded *an hundred*. So that the Length of his Life shews him to be born before the time of *Moses*. That *Job* was of a considerable Age, when his Troubles happen'd, is plain, because (*x*) he had seven Sons and three Daughters, (*y*) who had Houses of their own to dwell in at that Time. And that he was not very old is as evident, because *Elihu*, who gave Way to *Job's* three Friends to speak what they had to say, because (*z*) they were elder than he, did yet think himself to be of a sufficient Age to reprove *Job* very smartly. And *Eliphaz* tells him (*a*)

that *with* them were *both the grey headed, and very aged men, much older than his father*. And therefore if we can suppose, that when GOD gave him a new Life as a Reward for his Piety and Patience, by Recovering him out of his Afflictions, he lengthen'd that Life to the usual Length of that Age, he must then live between the time of *Abraham* and *Moses*, because it was the usual Age of the *Patriarchs* in those Days, when they died. However that he liv'd about that time is very plain from other circumstances. It is evident, that these things happen'd, (*b*) when the *Chaldean* Monarchy was settl'd, and had extended its Conquest near to the Land of *Uz*, and when (*c*) they, and the *Sabeans*, and others plunder'd their Neighbours. Such Practices were common in (*d*) the time of *Ephraim* the Son of *Joseph*, since some of his Sons (whom (*e*) *Joseph* liv'd to see) were slain by the Men of *Gath*, who came to rob them of their Cattle. That his Misfortunes happen'd before the time of *Moses*, is as evident, because (*f*) he, and (*g*) his three Friends being the Fathers of their Families, offer'd Sacrifices, as Priests, for themselves and their Children, which (*h*) was the *Antemosaic* Method. Secondly, *Job* liv'd in or near *Idumea*, and was most probably of the Posterity of *Esau*, and he also liv'd in a time, when Religion flourish'd there (as appears from the Discourse of himself and all his Acquaintance) which was soon lost in that Country. Thirdly, The (*i*) Land of *Uz* took its Name from (*k*) *Uz* the Son of *Dishan* the (*l*) Son of *Seir*, the (*m*) *Horite*, which were Names of the Countries, before *Esau* came to inhabit there, and some of them might probably be soon chang'd into the Names of his Posterity. Fourthly, *Eliphaz* the *Temanite* is suppos'd by most Commentators to be the Son of *Teman*, and Grandson of *Eliphaz* (keeping up his Grandfather's Name) and so he was (*n*) the great Grandson to *Esau*. *Bildad* the *Shubite* is (*o*) suppos'd to be descended from *Shuah* the Son of *Abraham* by *Keturah*, whilst the name of *Shuah* continu'd fresh in Memory. *Elihu* the (*p*) *Buzite* was probably descended from (*q*) *Buz* the Son of *Nabor*, *Abraham's* Brother. Hence there are many, who suppose (*r*) *Job* to have been *Jobab* the second King of the *Edomites*, who was succeeded by six more, none of them being hereditary, and the last of them probably dead before (*s*) the Form of

- (b) Gen. 28. 27, 30. (i) Gen. 28. 27. (k) Gen. 29. 32, 33, 34. (l) Gen. 29. 31, 32.  
 (m) Gen. 30. 1. (n) Gen. 30. 2. (o) Job 42. 16. (p) Job 42. 10, 12. Added all that had  
 been to Job unto the double. Or, Doubl'd all that belong'd to Job. (q) Job 42. 16. (r) Job 42. 17. (s)  
 Gen. 25. 7, 8. Gen. 35. 28, 29. Gen. 47. 27, 28, and Gen. 48. 10. (t) Psal 90. 10. (u) Je-  
 hoiada 2 Chron. 24. 15. (x) Job 1. 2. (y) Job 1. 18. (z) Job 32. 7, 8, 17, 18.  
 (i) Job 15. 10. (b) Job 1. 1, 17. (c) Job 1. 15, 17. (a) 1 Chron. 7. 20, 21,  
 22, 23. (e) Gen 50. 25. (f) Job. 1. 5. (g) Job. 42. 8. (h) Gen. 8. 20. Gen.  
 15. 9, 10. Gen. 22. 2. Gen. 26. 25. Gen. 30. 20, and Gen. 35. 7. (i) Job. 1. 1.  
 (k) Gen. 36. 28. (l) Gen. 36. 20, 21. (m) Gen. 14. 16. (n) Gen. 36. 10, 11. (o) Gen. 25. 2.  
 (p) Job. 32. 2. (q) Gen. 22. 21. (r) Gen. 36. 31, 32, 33, 34. (s) Gen. 36. 31. to 40, and 1.  
 Chron. 1. 43. to 51.



Government was settled in the time of *Joshua*. Lastly, The Matter contain'd in the Discourses between *Job* and his Friends may help us to fix the time. *Zophar* alludes to (r) *Isbmea*'s savage Way of Living, as it was (u) prophesied of him. Others speak more plainly of (x) the Creation of the World, and (y) of Man, and of (z) *Adam*'s Hiding himself after the Fall. They also (a) speak of the Flood, of (b) the Drying up of the Waters, with the Promise that they should return no more to destroy the World, of (c) the Overthrow of *Sodom* and *Gomerrah*, and (d) the Death of the first Tyrants in the *Chaldean* or *Assyrian* Monarchy. They speak of (e) the Dwelling in Tents and Tabernacles, as it was the (f) Custom of the Patriarchs, *Abraham*, *Isaac* and *Jacob*, with others in those Times, and of the (g) Law being deliver'd by Revelation from *GOD*, as the only Way, whereby they knew his Will. And in the whole Book there is not the least Hint of the *Jewish* Religion, of the Law or of the Prophets, of the Troubles of the *Israelites* in *Egypt*, or of their Wandering in the Wilderness, when the Mention thereof would have been so much to their Purpose, and they could not but have heard of it, had they liv'd either then or since, (e) because they werewell acquainted with *Idumea*, *Egypt*, (b) *Jordan* and the Parts adjacent. And when *Job* vindicates his Innocency, he speaks only of the Worshipping of (r) the *Sun* and *Moon*, the first method, whereby they denied the true *GOD* that is above, and fell off from his Service; but he saith not a Word of *Idolatry*, tho' (k) it was the constant Abomination of the *Canaanites*, and (l) of the *Egyptians*, and other Nations near them in the Time of *Moses*. And tho' it might have been before his Time among the Posterity of *Ham*; yet it had not taken any Footing in *Idumea*, where he liv'd, and whose Ancestors had been taught better things from the Patriarchs *Abraham*, *Isaac* and *Jacob*, from whom they descended. Besides, if *Job*'s Troubles happen'd about an hundred and forty Years before the Delivery of the *Israelites* out of *Egypt*, they must be ended, before the extreme Servitude of the *Israelites* began; since (m) *Joseph* died but 144 Years before their Deliverance, and their Bondage did not begin (n) until a King reign'd, who knew

not *Joseph*, and (o) in whose Time *Moses* was born, who was but (p) eighty Years old, when he was the Instrument to deliver them. So that the Troubles and Death of *Job* could not be far distant from the Years, in which they are plac'd.

8. There have been some of an Opinion, that the Troubles of *Job* lasted a great while, and some say near seven Years, because he is (q) recorded as so great a Pattern of Patience. But it is more probable, that they did not last above a Month, and that his Patience was tried, not so much by the Length, as by the Severity of his Affliction. *GOD* doth not (r) afflict willingly, nor grieve the children of men, especially his faithful Servants, any longer than Necessity requires it. Besides, the History it self shews, that it could not be long. His (s) first Troubles came immediately one upon the other. His three Friends were without Doubt great Men in the Country, where they liv'd, and had a great Deal of Business of their own, so that they could not stay long in a single Visit, and especially upon so melancholly an Occasion; and they (t) came to visit him as soon as they had heard of all the evil, that was come upon him, and (u) stay'd with him, 'till his Troubles were over. They liv'd near one another, because all this was done by an appointment; and liv'd near to him, because they were his intimate Friends and Acquaintance. It could not be long, before they heard of it, nor could it be long after they heard of it, before they came to him. When they came, they (x) spent seven Days in Silence. After this they discours'd with him for some Time, as it is recorded in the whole Book. Immediately upon this (y) *GOD* speaks to *Job*; upon which (z) *Job* humbles himself before *GOD*, and then his Troubles were ended. And therefore the Nature of the Fact is such, as could not require so long a Space of Time, as hath been generally imagin'd.

9. The (a) Book of *Job* seems to have been penn'd by *Elihu*, one of the Speakers in it, as may appear from these two Reasons. First, because (b) when *Job*'s Friends, who came to lament with him, and to comfort him, are number'd by name, *Elihu* is not nam'd among the Number, because he himself was the Historian and Penman, who gave this Account, and therefore he nam'd not himself, when he nam'd the Rest. And as he probably liv'd near; so

(r) Job 11. 12. (u) Gen. 16. 12. *Onager homo. A Man like a wild Ass.* (x) Job 9. 8, 9, 10. Job 38. 4, 5, 6, 7, 8. (y) Job 10. 9, 10, 11, 12. (z) Job 31. 33.  
 (a) Job 15. 12. Job 37. 11, 12, 13. Job 22. 15, 16. Job 37. 6. Heb. The common  
 flower of rain, and the large showers of the ruin of his strength. (b) Job 26. 7, 8, 9, 10. Job  
 28. 11. and 38. 11. (c) Job 18. 15. (d) Job 21. 28. (e) Job 12. 12. Job  
 20. 26. Job 21. 28. Hebrew, The tents of the Tabernacles. Job 22. 23. and 31. 31.  
 (f) Heb. 11. 9. Gen. 12. 8. Gen. 13. 3, 12, 18. Gen. 18. 1, 2, 6, 19, 20. Gen. 24. 67.  
 Gen. 26. 17, 25. and Gen. 31. 25, 33. (g) Job 22. 22. (h) Job 40. 23. (i) Job 31.  
 26, 27, 28. Hyde Religio veterum Persarum. (k) Levit. 19. 4. and Levit. 26. 1, 32.  
 (l) Deut. 29. 16, 17. (m) See these Tables Anno mundi 2369. (n) Exod. 1. 7, 8, 9, 10. Act. 7. 17, 18, 19.  
 (o) Act. 7. 19. (p) Exod. 7. 7. (q) James 5. 11. Job 1. 22. Job 2. 10. and Job 42. 7, 8.  
 (r) Lam. 3. 33. (s) Job 1. 13. to 20. (t) Job 2. 7, 11, 12, 13. (u) Job 42. 7, 8, 9, 10.  
 (x) Job 2. 13. (y) Job 38. 1. (z) Job 42. 1, 2, 3, 4, 5, 6. (a) Lightfoot Vol. 1.  
 Page 23. (b) Job 2. 11.



he could know more exactly the certainty of what he wrote. And secondly, because (c) he seems to speak of himself as of the Historian. *They were amazed, they answered no more, they left off speaking. When I had waited, for they spake not, but stood still, and answered no more; I said, I will answer also; I also will shew my Opinion.* And it is generally suppos'd, that after it had been written originally in *Arabick*, the Language of that Country, it was translated into *Hebrew* by *Moses*, and by the Direction of the HOLY GHOST, whilst the *Israelites* were in the Wilderness, to teach them Patience under their Afflictions. If so, then this is the Reason, that the Style is not like to the rest of the Books of *Moses*, or indeed to any other Parts of the *Old Testament*, but more concise and obscure, and that there are (d) such a vast number of *Arabick* Words and Phrases to be found in it. Neither is it strange, that the Language was not more alter'd from the Time of *Job* to the Time of *Mahomet*, it being an inland Country, subject to no Commerce, fully peopled, and therefore incapable of receiving new Inhabitants, and situated among other Languages of the greatest Affinity to it. And tho' our modern *European* Languages have been vastly alter'd in a few Centuries; yet it was not so in those Parts. The *Greek* remain'd the same from the Time of *Homer* to the Time of *St. Chrysostom*. The *Hebrew* remain'd the same from the Time of *Moses* to the Time of *Malachi*; and more particularly, the *Chaldee* remain'd the same from the (e) Time of *Jacob* to the Date of the *Babylonish Talmud*.

10. It is certain, that (f) all the ten Plagues of *Egypt* happen'd in one Year. *Moses* was (g) eighty Years old when he stood before *Pharaoh*, before any of the Plagues were begun. He was (h) an hundred and twenty Years old when he died, and he (i) was with the *Israelites* in the Wilderness forty Years. So that had the Plagues continu'd longer, either he must have been younger when they began, or have liv'd to be older than the Age which is mention'd. The *Jews* make these Plagues to continue a whole Year, and put particular Distances between them. But (k) others more probably make them to end in less

than the space of a Month, as in (l) the following Table.

11. At this Time (m) the Beginning of the Year is chang'd, but there is not the least Intimation of any Change in the Months. The Command was not given until the first Month was began, and therefore it went forward in the usual Method. But as they had began their Year from the *Autumnal Equinox*; so they begin it for the future near the Vernal. And as they made their former Observations in the Autumn, so now they make them in the Spring. And when the Year was begun, each Month consisted of thirty Days, except the last, as it did before. And thus it is probable, that it continu'd until the Days of *Solomon*, who being the wisest of all Men, and consequently having better Skill in Astronomy than others, and being about to dedicate the Temple at the Feast of *Tabernacles* in the seventh Month, might, in order to be more exact, make an Observation of the Moon's *phases* or first Appearance near the *Autumnal Equinox*, and so introduce the Method of observing at that Time, as it was used in after Ages; and thus began the Distinction among them of the Sacred and Civil Year.

12. That the Observations made at Autumn, in the same manner with all the Eastern Nations (who reckon'd their Years by *Lunar* Months, and consequently rectify'd their Months every Year) was very early among the *Jews*, is evident. First, because this seventh or *Autumnal Month* had many more solemn Feasts than any Month besides. The (n) first Day was a more solemn new Moon than the rest, and therefore call'd *The Feast of Trumpets*. The tenth Day (o) was the solemn Expiation, when the High Priest enter'd alone into the *Holy of Holies*, and bless'd the People in the most solemn manner, when he came out from thence. And (p) the fifteenth Day began the Feast of *Tabernacles*, which lasted eight Days, whereas no other Feast lasted above seven. And secondly, tho' the *Jews* observ'd their sacred Year from the *Vernal Equinox*; yet they observ'd their civil Year from the *Autumnal*. Thus it was settled by *Rabbi Hillel* according to the *Ante-Mosaical* Custom; so that it seems that their sixth and last Months were antiently about two or three Days shorter

(c) Job 32. 15; 16, 17.

(d) Job 5. 5, 7, 26. Job 6. 6, 15, 18. Job 7. 6, 15. Job 8. 16. Job 9. 4. Job 38. 32. Job 41. 9. Cum multis alijs. Vide Hinkelmanni Praefationem in Alcoranum. Illic autem liber Jobi (quem Arabum Theologum nominat Bibliander) per plurimis hujusmodi scatet Arabismis. Beverigii Gram. Syriaca. ubi de linguarum Orientalium praestantiâ tractatur. (e) Jegar Shahaduha. Gen. 31. 47.

(f) Exod. chap. 7, 8, 9, 10, 11, 12. Psal. 78. and 105. (g) Exod. 7. 7. (h) Deut. 34. 7. (i) Exod. 16. 35. Num. 14. 33, 34. Deut. 2. 7.

(l) Table 28. (m) Exod. 12. 2. (n) Levit. 23. 24, 25. Num. 29. 1 to 7. (o) Levit. 16. 29 to the end. Levit. 23. 27 to 33. Num. 29.

(p) Levit. 23. 33 to the end. 1 Kings 8. 2. 2 Chron. 7, 8, 9, 10. Nehem. 8. 13 to the End. Ezek. 45. 25. and Zech. 14. 16.



than the rest; but that all their other Months were equal, and consisted of thirty Days as before. And this Method was probably observ'd by the *Jews* until the *Babylonish* Captivity, when they were oblig'd to compute their Years, according to the manner of reckoning in use among them, whose Captives they were; and so they laid aside their *Vernal Observations*, and alter'd their Months, (q) which before only consisted of thirty Days, so that afterward one of them consisted of thirty Days, and the next of nine and twenty. However, that in the Days of *Solomon* the *Jews* rectified their Year at the *Autumnal Equinox*, will appear from an *Astronomical Calculation* in its proper Place.

13. And as the beginning of the Year was alter'd from one Season to another; so the Day of the *Sabbath* was also alter'd from one Day of the Week to another. That which was (r) the seventh Day from the Creation was the first Day of *Adam's* Life, and so it was the first Day of the Week according to their Computation. But now it is alter'd to the seventh Day of the Week to be observ'd by the *Israelites* as a Sabbath in Commemoration of their Deliverance (s) out of the Land of Egypt, and out of the House of Bondage. The fourth Commandment, as it (t) was deliver'd by GOD in *Exodus*, contains the Reason, why one Day in seven should be observ'd by all Mankind, *For in six days the LORD made the heaven and the earth, the sea and all that therein is, and rested the seventh day. Wherefore the LORD blessed the seventh day, and hallowed it.* And it hath been accordingly observ'd in all Nations, and by all Persons, whoever observ'd any Sabbath, the *Israelites* only excepted. The fourth Commandment as it was deliver'd by *Moses* in *Deuteronomy*, contains the Reason, why the seventh Day of the Week should be observ'd by the *Israelites* alone, and not by any other Nation, and is so full to this purpose, that one would wonder how it can admit of any Dispute (u). *And remember that thou wast a servant in the land of Egypt, and that the LORD thy GOD brought thee out thence by a mighty hand, and by a stretched out arm: therefore the LORD thy GOD commanded thee to keep the sabbath day.* The Sabbath, or one Day in seven, was not at first instituted in Commemoration of this Deliverance, because it was set apart from the Creation of the

World for another Reason. But now another particular Day of the Week was set apart to be observ'd for the future, instead of the former Day. And this was the Day, in which the *Israelites* were finally deliver'd from the *Egyptians*. In which (x) GOD shewed his wondrous works in the land of Ham, and terrible things by the Red sea. This Day, in that Year, happen'd to be on the twenty first Day of the first Month, after they had passed the Red sea by a hard March all that Night, and rested the next Day from so great a Fatigue, and when in the Morning they saw their Enemies dead upon the Shore, and sang the first Song, which is recorded in the *sacred Scriptures* for so glorious a Deliverance. How this Alteration came, is evident from the Command concerning (y) the Feast of unleavened Bread. *Seven Days* (the first of which was always the Day after the Passover, or the fifteenth Day of the first Month) *shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only shall be done of you. And ye shall observe the feast of unleavened bread; for in this self same day have I brought your armies out of the land of Egypt; therefore ye shall observe this day in your generations by an ordinance for ever. In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.* This first Day of unleaven'd Bread was the Day which follow'd the Passover, and was the fifteenth Day of the first Month, even the (z) Day in which they came out of Egypt. They eat the Passover at three of the Clock in the Afternoon (the Time when our blessed SAVIOUR died) on the fourteenth Day; the fifteenth Day began in that Evening at Sun-Set; and at Midnight the first-born of Egypt were all slain. Upon this (a) the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound

(q) Primorum Patrum, veterumq; *Aegyptiorum* & *Hebraeorum* annus ejusdem cum *Juliano* quantitatis fuisse reperitur, sed ex mensibus duodecem æqualium dierum triginta constans. *Hebraeos* enim ante *Babylonicam* Captivitatem Lunaribus mensibus fuisse usos, probari non potest. *Usserii Annales, Lectori* pag. 4. (r) Book I. Chap. I. Sect. 13 to 22. (s) Deut. 5. 6. (t) Exod. 20. 11. (u) Deut. 5. 15. (x) Psal. 106. 22. (y) Exod. 12. 15, 16, 17, 18. (z) Compare Exod. 12. 17. with Num. 33. 3. (a) Exod. 12. 33, 34.



up in their cloaths upon their shoulders. In Commemoration whereof (b) the fifteenth Day was observ'd as an holy Convocation, being the first Day in which this Feast began, and the twenty first Day was observ'd as an holy Convocation, being the seventh Day on which the Feast ended. This first Day was the Day of their old Sabbath, or Sunday, and this seventh Day was the Day of their new Sabbath, or Saturday. And so it appears to be by (c) Astronomical Calculations. This first Day was an holy Convocation according to Custom, in an Age where we have not the least Hint, that any such Days were observ'd except their Sabbaths ; and the seventh Day was an holy Convocation by divine Appointment, because their Deliverance was then completed : And thus, as GOD before made the World in six Days, and when it was finish'd he rested on the seventh Day and sanctified it ; so the Israelites travell'd and were in danger during the six Days after the Passover ; but when they saw their Enemies dead on the Sea-Shore, they accordingly rested on the seventh Day, and sanctify'd it. And the first and seventh Days were observ'd in the time of the Jewish Law in Commemoration of the old Sabbath, which ended on the one, and the new Sabbath, which began on the other. And the more effectually to prevent the future Observation of it, GOD by his Providence order'd it on this Year to be a Day of extraordinary Labour, that (d) such an absolute necessity as their Marching out of Egypt should drive away their old Sabbath, and cause it to be observ'd no more among them, and so bring in the new to succeed in its Place.

14. But for the Proof of this by Astronomical Calculations. Jerusalem (b) is

plac'd by our best Geographers in the Latitude of 32 Deg. 50 Min. and the Difference of Longitude between London and Jerusalem is 38 Deg. 20 Min. But Rameses, the Place whence the Children of Israel march'd, seems to be distant from Jerusalem in Latitude about 1 Deg. 30 Min. and in Longitude toward the West about 3 Deg. 14 Min. so that the Latitude of Rameses is 31 Deg. 20 Min. and its Longitude from London is 38 Deg. 5 Min. which converted into Time is 2 H. 32 Min. 20". It appears also from (f) these Tables, that the Year of the Departure of the Children of Israel out of Egypt, was in the 3218th Year of the Julian Period, which (g) Number divided by 28, the Remainder is 16, so that the Dominical Letter for that Year is C.

15. It appears also by (b) Calculation, that in the preceding Year, being a Bissextile Year, the Sun came to the Autumnal Equinox on the sixth Day of October in the Longitude of Rameses, and that in that Year the Moon was visible on the twenty eighth Day of September in the Evening ; so that the twenty eighth Day of September was the last Day of that old Patriarchal Year. And therefore it appears by (i) Computation, that the fifteenth Day of the seventh Month in the old Year, or the fifteenth Day of the first Month, as the Year was then chang'd, happen'd to be on the eleventh Day of April at their Departure out of Egypt, whose Dominical Letter was C, which shews, that this Day happen'd on the Day of the Antemosaic Sabbath as aforesaid. Thus (k) the first Day of that Week was an holy Convocation, or a Sabbath, and the seventh or last Day of that Week was an holy Convocation or a Sabbath, and so the Sabbath was alter'd.

(b) Exod. 12. 17. Exod. 34. 18. Levit. 23. 5, 6, 7, 8. Deut. 16. 16. 2 Chron. 8. 13. 2 Chron. 30. 13, 21. 2 Chron. 35. 17. Ezra 6. 22. Matth. 26. 17. Mark 14. 1. and Luke 22. 1. (c) Table 27.  
(d) Necessitas pellit Sabbathum. (e) Relandi Palæstina illustrata. (f) Table 25.  
(g) Chap. 1. Page 13. Sect. 29.

(b) Sep. 28. Biss.	292
Mon. 7. Day 15	195
<hr/>	
Total.	467
Ann. Biss. Subf.	366
<hr/>	
Rem. Apr. 11.	101

(i) Table 3. Page 14.

(k) Exod. 12. 16.



TABLE the Twenty seventh, or Calculation the Fifth.									
A Calculation of the Moon's <i>phases</i> for Ramefes in Egypt, Longitude from London 38 <sup>d</sup> . 05 <sup>m</sup> . Latitude 31 <sup>d</sup> . 20 <sup>m</sup> . in the first Month of the Year, before the Departure of the Israelites out of Egypt, Anno ante Christum 1496. The Year beginning at Autumn.									
The Calculation of the Sun's			The Calculation of the Moon's			Apog.'s Mot.		Node's Mot.	
Place.	d. h. m. "		Place.	s. d. m. "		s. d. m. "		s. d. m. "	
Sun sets September	28 06 07 16		Year of CHRIST 1	04 02 02 45		09 12 07 05	Node's Place	08 28 36 04	
(a) Time of Visibility	00 00 48 00		(b) Subtract one Year	04 09 23 03	Apog.'s Place	01 10 39 51	Parts to be	00 19 19 43	
Equal Time	28 06 55 16		(b) A Bissextile Day	00 13 10 35	tracted	00 00 06 41	added	00 00 03 11	
Equ. of the Anom. 4 <sup>d</sup> . om. sub.	00 00 06 42		(c) 1000 Years	06 18 24 10		00 11 52 30		08 21 52 47	
Remainder	28 06 48 34		(c) 400 Years	05 01 21 40		02 16 45 00		05 26 45 07	
Equation of $\pi$ 22 add	00 00 02 37		(c) 80 Years	05 24 16 20		00 15 21 00		03 17 21 02	
			(c) 16 Years	10 22 51 16		09 21 04 13		10 09 28 12	
Total	28 06 51 11		(d) 12 Hours in Joshua's Time	00 06 35 18		00 00 03 21		00 00 01 35	
Refraction add	00 00 02 00		(e) Long. of Ramefes, 2h. 32m.	00 01 23 27		00 00 00 43		00 00 00 20	
Apparent Time	28 06 53 11		Total subtract	09 07 25 49	Tot. subtract	02 15 53 18	Year of Dep.	02 03 28 01	
			Year of the Departure	06 24 36 56	Year of Dep.	06 26 13 47	To be subtracted	00 14 24 14	
			(f) Sept. 28. Bissext.	11 13 58 45	To be added	01 00 18 11		00 00 00 48	
			(f) Hours 6.	00 03 17 39		00 00 01 40		00 00 00 07	
			(f) Min. 53. Sec. 11.	00 00 29 12		00 00 00 14			
Year of CHRIST 1	09 07 53 03	Apog.'s Mot. s. d. m. "					Total	00 14 25 09	
			Middle Motion	06 12 22 32	Simp. Apog.	07 26 33 52	Simple Node	01 19 02 52	
Subtract 1 Year	11 29 45 40	00 00 00 50	Physical Parts add	00 00 10 02	Sun's Place	05 21 52 03	Sun's Place	05 21 52 03	
(b) A Bissextile Day	00 00 59 08	00 00 00 00							
(c) 1000 Years	00 07 33 25	00 13 53 20	Middle Motion correct	06 12 32 34	Annual Arg.	09 25 18 11	Sun from Node	04 02 49 11	
(c) 400 Years	00 03 01 22	00 05 33 20	Apogæum subtract	07 16 17 00	Equat. subtr.	00 10 16 52	Equat. subtr.	00 01 30 47	
(c) 80 Years	00 00 36 16	00 01 06 40	Mean Anomaly	10 26 15 34	True Apog.	m 16 17 00	True Node	8 17 32 05	
(c) 16 Years	00 00 07 15	00 00 13 20	Equation add	00 02 54 01					
(d) 12 Hours in Joshua's Time	00 00 29 34	00 00 00 00	Moon's equal Place in her Orb.	06 15 26 35	True Excentr.	47864	Incl. of Limb.	05 05 00	
(e) Longit. of Ramefes 2h. 32m.	00 00 06 15	00 00 00 00	Sun's Place subtract	05 21 52 03	Diff. l. from m.	11617	Lat. of M. Bor.	02 37 15	
Total subtract	00 12 38 55	00 20 47 30	Distance of Moon from Sun	00 23 34 33	Diff. l. from tr.	4245	Part proportio.	00 04 23	
Year of the Departure	08 25 14 08	01 23 16 00	Variation add	00 00 27 51			Lat. of M. Bor.	02 41 38	
(f) Sept. 28. Bissext.	08 28 05 45	00 00 00 37	Moon's true Place in her Orb.	06 15 54 26					
Hours 6	00 00 14 47	00 00 00 00	Node's Place subtract	01 17 32 05					
Min. 53. Sec. 11.	00 00 02 38	00 00 00 00	Argument of Latitude	04 28 22 21					
Total	05 23 37 18	01 23 16 37	Reduction add	00 00 06 31					
Apogæum subtract	01 23 16 37		(g) Moon's true Place	06 16 00 57					
Mean Anomaly	04 00 20 41		Sun's Place subtract	m 21 52 05					
Equation subtract	00 01 45 15		Distance of Moon from Sun	00 23 08 11					
(g) Sun's true Place	m 21 52 05								



TABLE the Twenty eighth.

Julian Year of the World.	Jewish Year.	Babyl. Year.	Egypt. Year.	Texts of Scripture.	Occurrences before and at the Departure out of Egypt.
2512 Tuesday Sept. 1. 2512 Tuesday Sept. 29. 2512 Sunday Dec. 27. 2513 Friday Jan. 1. 2513 Sunday Jan. 3.		2512 2512 2512 2512 2512	2512 2512 2512 2512 2512	Exod. Chap. 3.  Exod. 4. 19.	Year 2512 from the Creation began according to the <i>Egyptian</i> Account. See this Book, Chap. 3. Year 2512 from the Creation began according to the <i>Babylonish</i> Account. GOD appears to <i>Moses</i> in the Bush in the dead Time of the Winter, when it was most combustible. Year 2513 from the Creation began according to the <i>Julian</i> Account. GOD appears again to <i>Moses</i> .
2513 Monday Jan. 4. 2513 Sunday Jan. 10. 2513 Sunday Jan. 17. 2513 Sunday Jan. 24. 2513 Sunday Jan. 31.		2512 2512 2512 2512 2512	2512 2512 2512 2512 2512	Exod. 4. 21. Exod. 4. 27. and 5. 1. Exod. 6. 1. Exod. 6. 10.	Sun enters <i>Capricorn</i> . GOD appears again to <i>Moses</i> . GOD appears to <i>Aaron</i> . And probably the next Day they speak to <i>Pharaoh</i> . GOD renews his Promise to <i>Moses</i> by his Name J E H O V A H. GOD commands <i>Moses</i> to speak to <i>Pharaoh</i> .
2513 Sunday Feb. 7. 2513 Sunday Feb. 14. 2513 Sunday Feb. 21. 2513 Sunday Feb. 28. 2513 Monday March 1.		2512 2512 2512 2512 2512	2512 2512 2512 2512 2512	Exod. 6. 13. Exod. 6. 28. Exod. 7. 1. Exod. 7. 8. Exod. 7. 10.	<i>Moses</i> being still backward and fearful GOD renews his Command. GOD renews his Command again to <i>Moses</i> . GOD renews his Command with a more evident Promise. GOD speaks again to <i>Moses</i> , and promises a Miracle to confirm him. <i>Moses</i> and <i>Aaron</i> speak to <i>Pharaoh</i> and work the Miracle, but he is harden'd.
2513 Sunday March 7. 2513 Monday March 8. 2513 Sunday March 14. 2513 Monday March 15. 2513 Sunday March 21.	2512 m. d. 6 17 6 18 6 24	2512 2512 2512 2512 2512	2512 2512 2512 2512 2512	Exod. 7. 14. Exod. 7. 15. Exod. 7. 19. Exod. 7. 20. Exod. 7. 25. and 8. 1.	GOD commands <i>Moses</i> to threaten <i>Pharaoh</i> with turning the River into Blood. <i>Moses</i> threatens <i>Pharaoh</i> accordingly, but he is harden'd. GOD commands <i>Moses</i> to turn the Waters into Blood. The Waters are accordingly turn'd into Blood. See <i>Archbishop Usher's Annals</i> , Pag. 20. Vol. 1. GOD commands <i>Moses</i> to threaten <i>Pharaoh</i> with Frogs.
2513 Monday March 22. 2513 Tuesday March 23. 2513 Wednesday March 24. 2513 Thursday March 25. 2513 Friday March 26. 2513 Saturday March 27.	6 25 6 26 6 27 6 28 6 29 6 30	2512 2512 2512 2512 2512 2512	2512 2512 2512 2512 2512 2512	Exod. 8. 1 to 10. Exod. 8. 10 to 16. Exod. 8. 16 to 20. Exod. 8. 20 to 24. Exod. 8. 24 to 29. Exod. 8. 29 to the End.	The second Plague of Frogs is threaten'd and sent. The Plague of the Frogs is remov'd. The third Plague of Lice is sent. <i>Moses</i> threatens the fourth Plague of the Swarms of Flies. The Swarms of Flies are sent. The Swarms of Flies are remov'd.
2513 Sunday March 28.  2513 Monday March 29. 2513 Tuesday March 30.	2513  m. d. 1 2 1 3	2512  2512 2512	2512  2512 2512	Exod. 9. 1 to 5.  Exod. 9. 5 to 8. Exod. 9. 8 to 13.	GOD commands <i>Moses</i> to threaten <i>Pharaoh</i> with the Murrain of Beasts, <i>Moses</i> probably declares it to <i>Pharaoh</i> at his publick Worship in Defiance of their Gods, that they might know, that the GOD of the <i>Israelites</i> was the only true GOD, as again in <i>Exod.</i> 12. 12. The fifth Plague, or the Murrain of Beasts is sent. The sixth Plague of Boils is sent.

H h h h



## A Continuation of TABLE the Twenty eighth.

Julian Year of the World.	Jewish Year.	Babyl. Year.	Egypt. Year.	Texts of Scripture.	Occurrences before and at the Departure out of Egypt.
2513 Wednesday March 31.	1 4	2512	2512	Exod. 9. 13 to 22.	The seventh Plague of Thunder and Hail is threatned.
2513 Thursday April 1.	1 5	2512	2512	Exod. 9. 18 to the End.	The Thunder and Hail is sent.
2513 Friday April 2.	1 6	2512	2512	Exod. 9. 27 to the End.	The Thunder and Hail is remov'd.
2513 Saturday April 3.	1 7	2512	2512		This Day of the Week being soon to be observ'd as a Day of Rest, Moses hath no Commands to execute.
2513 Sunday April 4.	1 8	2512	2512	Exod. 10. 1 to 12.	This Day Moses threatens Pharaoh and his Servants with the eighth Plague, being that of Locusts, when probably they were at their publick Worship, as it was seven Days before.
2513 Monday April 5.	1 9	2512	2512	Exod. 10. 12 to 21.	The Locusts are sent and remov'd.
2513 Tuesday April 6.	1 10	2512	2512	Exod. 12. 1 to 21. and 13. 1, 2, 3, 4.	The Solar Egyptian Year is chang'd to a Lunar Year, in Commemoration whereof the Feasts of the new Moons were afterward observ'd, and the Year appointed to begin in the Spring. This Day the Paschal Lamb was set apart to be kept for a Sacrifice.
2513 Wednesday April 7.	1 11	2512	2512	Exod. 10. 21. to the End.	On these three Days there was a total Darkeness in the Land of Egypt.
Thursday April 8.	1 12	2512	2512		
Friday April 9.	1 13	2512	2512		
2513 Saturday April 10.	1 14	2512	2512	Exod. 11 and 12.	The Death of the first-born is threatned, the Passover is observ'd, and the Day spent like a Sabbath in holy Exercises.
2513 Sunday April 11.	1 15	2512	2512	Exod. 12. and Num. 33. 3, 4, 5. Compare Gen. 33. 17.	The first-born of the Egyptians are slain, the Israelites are driven out in haste, and spend that Day in a long March, which otherwise would have been a Day of Rest. This is the first Day of unleaven'd Bread, and appointed to be a holy Convocation in Commemoration of their old Sabbath now abolished. On this Day they depart from Rameses, and come to Succoth, where they build Booths for their Conveniency for a little while.
2513 Monday April 12.	1 16	2512	2512	Exod. 13. 20, 21. and Num. 33. 6.	Here they probably stay in Booths for one Day, till the whole Nation could be got together.
2513 Tuesday April 13.	1 17	2512	2512		Now they probably come to Etham.
2513 Wednesday April 14.	1 18	2512	2512	Exod. 14. 1 to 11. and Num. 33. 7.	Now they come to Pi-hahiroth, and Pharaoh begins to pursue after them.
2513 Thursday April 15.	1 19	2512	2512	Exod. 14. 5 to 10.	Pharaoh pursues after them.
2513 Friday April 16.	1 20	2512	2512	Exod. 14. 10 to 21.	Pharaoh overtakes them.
2513 Saturday April 17.	1 21	2512	2512	Exod. 14. 19. to the End.	The Israelites pass thro' the Sea in the Night, the Egyptians are drown'd, and the Israelites spend the following Day in the Service and Praise of G O D. This was the seventh or last Day of the Feast of unleaven'd Bread, and appointed to be an holy Convocation in Commemoration of their new Sabbath now established. Exod. 12. 15, 16, 17. Deut. 5. 14, 15. Factum verò hoc esse mensis primi die viceffimo primo, postremo videlicet azymorum, quo convocatio sancta ex Dei instituto erat habenda, constans Hebræorum, eaque veritati maximè consentanea, est sententia. Vide Cl. Ufferii Annales Pag. 22. Vol. 1.



C H A P. II.

An OBJECTION Answered.

HERE is one material Objection against this Part of the *Chronology*, which deserves to be consider'd, *viz.* The Number of Men at their Coming out of *Egypt*, which is expressly said (a) to be *six hundred thousand besides children*; or as we may reasonably conclude from (b) a parallel Text, to be so many, who were *able to go forth to war in Israel*, besides Women and Children; since when these alone were number'd in the Beginning of the next Year, they were found to be 632850.

Table the Twenty ninth.

Num. 1. 21.	Reuben	46500	
Num. 1. 23.	Simeon	59300	
Num. 1. 25.	Gad	45650	
Num. 1. 27.	Judah	74600	
Num. 1. 29.	Issachar	54400	
Num. 1. 31.	Zebulun	57400	
Num. 1. 33.	Ephraim	40500	} Of the Tribe of Joseph.
Num. 1. 35.	Manasseh	32200	
Num. 1. 37.	Benjamin	35400	
Num. 1. 39.	Dan	62700	
Num. 1. 41.	Asher	41500	
Num. 1. 43.	Naphtali	53400	
Num. 3. 22.	Gershon	7500	} Of the Tribe of Levi from a Month old and upward.
Num. 3. 28.	Kohath	8600	
Num. 3. 34.	Merari	6200	
Total		625850	
Tribe of Levi subtr.		22300	
Remainder		603550	

2. To give this Objection its greatest Weight, it must be own'd, that when *Jacob* went into *Egypt*, the Number of his Posterity, who went with him, were but (c) three-score and ten in all, and the Sojourning in (d) *Egypt* was but *four hundred and thirty years*, and it seems strange, that in such a Space of Time there should be so great a Nation from so small a Beginning. But it is stranger still, when we consider, that these 430 Years must be reckon'd from the Time of the Promise given to *Abraham*; and that from the Time when *Jacob* went into *Egypt*, to the Departure thence, it was but half so much, or 215 Years. It seems stranger still, that (e) *Judah* had but two Sons and two small Grandchildren living at that time,

and yet his Tribe was increased to be 74600; and that (f) *Dan* had but one Son, whose Tribe was increased to be 62700: And the strangest of all, that *Ephraim* the Son of *Joseph* could not be above seven Years of Age, when *Jacob* went into *Egypt*, and yet the Number of Males above twenty Years old at the Departure thence, which had been descended from him, were no less than 40500 in all.

3. To answer this Objection, which at first Sight looks very formidable, it must be own'd, that if a fair Account can be given of the Posterity of *Ephraim*, all the other Parts thereof will fall of course. To do this it must be allow'd, that there was a particular Blessing promis'd to the World immediately after the Flood, that (g) they should *be fruitful, and multiply, and replenish the earth*. This general Promise was more particularly (h) confirm'd by GOD to *Abraham*, and afterward (i) to *Isaac*, and then (k) by *Isaac* to *Jacob*. After this (l) *Jacob* blessed *Joseph*, that he was, or should be *a fruitful bough by a well, whose branches ran over the wall, and the arms of whose hands were made strong by the hands of the mighty GOD of Jacob*. And when (m) he blessed both the Sons of *Joseph*, and foretold, that they should *grow into a multitude*, or increas as Fishes do, *in the midst of the earth*, he gave *Ephraim* the preference before *Manasseh*, and said, that he *knew* that *Manasseh* should *become a people*, and he also should *be great*; but his younger Brother should *be greater than he*, and his seed should *become a multitude of nations*. And it is said of the Children of *Israel* in *Egypt*, that they were (n) *fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them*. And (o) *the more the Egyptians afflicted them, the more they multiplied and grew*. So that considering the many Promises, which were given to that Age of the World in general, and to that People in particular, whatever can in such a case be granted without a Miracle, may be allowed to the Children of *Israel* in *Egypt*, and more especially to the Family of *Ephraim*. I will therefore

(a) Exod. 12. 37.	(b) Num. 1. 3.	(c) Gen. 46. 27.	(d) Exod. 12. 40.
(e) Gen. 46. 12.	(f) Gen. 46. 23.	(g) Gen. 8. 17. and 9. 1.	(h) Gen. 12. 2.
and 17. 5, 6.	(i) Gen. 17. 20, 21. and 22.	16, 17, 18. and 24. 60.	(k) Gen. 27. 28, 29.
and 28. 3, 4.	(l) Gen. 49. 21, 22,	(m) Gen. 48. 14, 16, 18, 20.	(n) Exod. 1. 7.
(o) Exod. 1. 11.			

suppose



suppose these following Particulars : First, that *Ephraim* and all his Posterity might marry, and have Children at thirty Years of Age. This may reasonably be granted, since it is particularly mention'd, that immediately after the Flood several of (*p*) the Patriarchs had Children at that Age, even when they liv'd much longer ; and we are not sure, that any of those, which were mentioned, were their first born ; and it is certain, that *Judab*, *Er*, *Onan*, and *Pharez* were married when they were not above twenty Years of Age. Secondly, I suppose that each of these had but one Wife at the same Time, tho' many of them might have more. Thirdly, I suppose that the common Age of Mankind at that Time was about an hundred and twenty Years. This was the Age of (*q*) *Moses*, and (*r*) *Caleb* might live as long, or (*s*) *Aaron* something longer ; *Joseph* and *Joshua* (*t*) came but little behind it ; the other Patriarchs, whose Names are mention'd, did exceed it ; and it was not till their being in the Wilderness, when the Age of Man was shorten'd (*u*) eighty Years, as it hath continu'd ever since. Fourthly, I suppose that the Men had Children till they were arriv'd to half their Age, or were sixty Years old ; and therefore if they were married at thirty, they might have Children for thirty Years. Thus it is possible, for Men in this Age of the World to marry and have Children from the Time when they are sixteen Years of Age, until they are six and forty. Thus *Noah*, who (*x*) did not live to be a thousand Years old, had his three Sons, who were preserv'd with him in the Flood, (*y*) after he was in his five hundredth Year. *Terah* liv'd (*z*) but two hundred and five Years, and he was (*a*) Father to *Abraham* at an hundred and thirty Years old. *Moses* (*b*) was born in the 135th Year after the going down into *Egypt*, and yet he was the second Generation ; for (*c*) *Amram* was born to *Kohath*, and (*d*) *Moses* to *Amram*. *Achan* the Troubler of *Israel* could not (*e*) be twenty Years old when he came out of *Egypt*, and his Father *Zerah*,

(*f*) being a Twin with *Pharez*, could not be less when he went thither ; and yet there seems to be but three Generations between them in that space of time, which was about 215 Years. For (*g*) he was the Son of *Carmi*, the Son of *Zabdi*, the Son of *Zerah*, of the Tribe of *Judab*. *Joseph* was born to *Jacob*, when he was (*h*) ninety and one Years old, and *Benjamin* after that, and it is very well known, that (*i*) *Jacob* was above seventy Years old, before he was the Father of any Child. Besides, if we reckon the Time, in which (*k*) the children of *Abraham* were to be strangers in a land that was not theirs, from the Time when *Jacob* went into *Egypt*, we must allow more than sixty Years for some Generations. GOD told *Abraham*, that (*l*) in the fourth Generation they should come again into the Land of *Canaan*. Now it was two hundred and fifteen Years from the going down of *Jacob* into *Egypt* to their Deliverance from thence, and forty Years after that to their Entrance into *Canaan*, or 255 Years in all ; and therefore these four Generations, according to this reckoning, must contain sixty four Years one with another, or some more, and some less. So that the Generations in the same Family might be many more or less, according as we reckon by the elder or younger Branches. For the better Illustration hereof I shall lay down the Genealogies of *Caleb* and *Bezaleel*, and the Age at which each respective Person may reasonably be suppos'd to be born. These two were both active Men, and Contemporaries in the Wilderness ; the one a Searcher of the Land, and the other a famous Workman in the Tabernacle. It is certain, that (*m*) *Caleb* was forty Years old, when they were both employ'd in the same Year, and (*n*) the Character of the other gives Ground to conjecture, that he must be near the same Age ; so that the one was, and the other might be born in the 176th Year after *Jacob* went into *Egypt* ; and the Genealogies, with the Texts of Scripture that prove them, will stand thus,

(*p*) Gen. 11. 14, 18, 22, 24.  
Exod. 7. 7. with Num. 33. 38.

(*q*) Deut. 34. 7.

(*r*) Josh. 14. 10, 11.

(*s*) Compare

(*x*) Gen. 9. 29.

(*y*) Gen. 5. 32. and 11. 10.

(*z*) Gen. 11. 31. compar'd with Gen. 12. 4.

(*u*) Psal. 90. 10.

and Act. 7. 4. (*a*) Subtract the Age of Abraham or 75 Years at the Death of Terah 205, and the Remainder is 130.

(*b*) Subtract 80 Years, viz. the Age of Moses, Exod. 7. 7. from 215 the Space between the going down of Jacob into Egypt, and the Departure of the Israelites from thence, and the Remainder is 135.

(*c*) Exod. 6. 18. Num. 3. 19. and 26. 58. 1 Chron. 6. 2, 18. and 23. 13.

(*d*) Exod. 6. 20. Num. 26. 59. 1 Chron. 6. 3. and 23. 13.

(*e*) Num. 14. 29. (*f*) Gen. 38. 27 to the End.

(*g*) Josh. 7. 1, 18. (*h*) For he was 130 Years old when he went into Egypt, Gen. 47. 9. and then Joseph was 39 Years old. Compare Gen. 41. 46, 47. with Gen. 45. 6.

(*i*) It was 14 Years before the Birth of Joseph, when Jacob began to serve seven Years for Rachel, Gen. 31. 38. and therefore being 91 Years old at his Birth, he must be 77 Years of Age when this Servitude began.

(*k*) Gen. 15. 13. (*l*) Gen. 15. 16. (*m*) Josh. 14. 6, 7. (*n*) Exod. 31. 2, 3, 4, 5.

and Exod. 35. 30 to the end.



Before the going down into Egypt.  
Judah.

Pharez. Gen. 46. 12.  
Hezron. Gen. 46. 12.

After the going down into Egypt.  
28 Caleb. 1 Chron. 2. 9, 18.  
28 Hur. 1 Chron. 2. 19.

56

56  
20 Caleb. 1 Chron. 2. 50.  
20 Ezer. 1 Chron. 4. 4.  
20 Caleb. 1 Chron. 4. 11.  
20 Kenaz. 1 Chron. 4. 13.  
20 Jephunneh. Nu. 32. 12.  
20 Caleb. 1 Chr. 4. 15. The  
Searcher of the Land.

176  
Six Generations.

56

60 Uri. Exod. 31.  
28  
1 Chr. 2. 20.  
60 Bezaleel. Ex.  
35. 20. The  
Workman at  
the Taberna-  
cle.

176  
Two Generations.

4. Fifthly, I suppose that these Patriarchs might have a Child once in two Years, and consequently a Son once in four Years. This may be more readily granted, since many of them might have a Child every Year. Benjamin, the Brother of Joseph, could not be less than seven Years younger than he, and some think much more. Joseph was born (o) six Years before Jacob departed from Laban, and there were many (p) Occurrences, which happen'd afterward before the Birth of Benjamin, and could not all happen in one Year. And therefore as Joseph was nine and thirty

Years old, when Jacob came into Egypt; so Benjamin could not be above two and thirty: and yet he had (q) ten Sons at that Time. So that if we may suppose him to be married at two and twenty Years of Age, he must have a Son every Year, even altho he had no Daughters. To make this Allowance more reasonable, I also lay aside all others, which might be crav'd from Twins, and also from their having Children sooner; since it is evident from the preceding Genealogy of Caleb, that it was very common to have Children at twenty Years of Age. I also suppose, that the Number of Daughters were equal to the Number of Sons, whereas GOD by his Providence might have so dain'd it, that there might have been on such an Occasion a greater Number of Sons. And as Moses married a (r) Midianite, or (s) a Cushite, so they might marry Egyptian Women, and increase their Families by such a Method. I also lay aside all such as may be suppos'd to be born, after their Fathers were sixty Years of Age. And I also suppose Ephraim (t) to be born the Year before the Famine, whereas he might have been born four or five Years sooner. And according to these Suppositions, the Number of Men of twenty Years old and upwards, which might have been born to Ephraim, when his Posterity (u) was number'd by Moses, will appear to be in every Year as in the following Table.

(o) Compare Gen. 30. 25. with Gen. 31. 38, 41.  
(q) Gen. 46. 21. (r) Exod. 2. 15, 16, 21.  
(u) Num. 1. 33. (s) Gen. chap. 32, 33, 34. and 35 to Verse 19.  
(t) Gen. 45. 50, 51, 52.

TABLE the Thirtieth.

Children of Ephraim.			Children of Ephraim.			Children of Ephraim.			Children of Ephraim.			Children of Ephraim.			Children of Ephraim.			Children of Ephraim.		
Year of Promise.	Year of Ephraim.	Children of Ephraim.	Year of Promise.	Year of Ephraim.	Children of Ephraim.	Year of Promise.	Year of Ephraim.	Children of Ephraim.	Year of Promise.	Year of Ephraim.	Children of Ephraim.	Year of Promise.	Year of Ephraim.	Children of Ephraim.	Year of Promise.	Year of Ephraim.	Children of Ephraim.	Year of Promise.	Year of Ephraim.	Children of Ephraim.
206	Joseph advanc'd.	1	265	52	1	295	82	12	325	112	83	355	142	544	385	172	3900			
207	First Year of Plenty.		267	54	1	297	84	13	327	114	95	357	144	627	387	174	4444			
208	Joseph married.		269	56	1	299	86	14	329	116	108	359	146	722	389	176	5071			
210	Manasseh born.		271	58	1	301	88	15	331	118	122	361	148	830	391	178	5793			
213	Ephraim born.		273	60	2	303	90	17	333	120	138	363	150	953	393	180	6624			
214	1 First Year of Famine.		275	62	2	305	92	18	335	122	154	365	152	1090	395	182	7576			
215	2 Jacob goes into Egypt.		277	64	3	307	94	20	337	124	172	367	154	1244	397	184	8666			
243	30	1	279	66	4	309	96	23	339	126	192	369	156	1416	399	186	9910			
245	32	1	281	68	5	311	98	27	341	128	215	371	158	1608	401	188	11326			
247	34	1	283	70	6	313	100	32	343	130	242	373	160	1823	403	190	12934			
249	36	1																		
251	38	1	285	72	7	315	102	38	345	132	274	375	162	2065	405	192	14757			
253	40	1	287	74	8	317	104	45	347	134	312	377	164	2334	407	194	16822			
			289	76	9	319	106	53	349	136	357	379	166	2651	409	196	19161			
255	42	1	291	78	10	321	108	62	351	138	410	381	168	3008	411	198	21812			
257	44	1	293	80	11	323	110	72	353	140	472	383	170	3418						
259	46	1																		
261	48	1																		
263	50	1																		

Total from twenty Years old to an hundred and twenty is 175,794.  
The half whereof suppos'd to be Males is 87,897.



5. According to these Suppositions it is evident, by Adding of the Years of the Promise from 311 exclusive to 411 inclusive, that the Number of *Ephraim's* Children from twenty Years old and upward, even to 120, might without a Miracle have been 175794 at the Going out from *Egypt*, the half whereof being suppos'd to be Males, is 87897, which is above double the (x) Sum mention'd by *Moses*, or 40500; and therefore more than half may at last be abated for uncertain and accidental Casualties.

(x) Num. 1. 33.

6. The manner of Calculating this Table is thus, In the Column for the Children of *Ephraim* place the Number 1 opposite to the Year, in which *Ephraim* is suppos'd to be thirty Years old, and continue them on for every second Year, until he is suppos'd to be sixty Years old, then add together, as occasion requires, all the Numbers which are in all the preceding Years, not less than thirty, or more than sixty inclusive of both, and the Total shall be the Sum for the Year desir'd.

### C H A P. III.

#### Of the EGYPTIAN Year.

**A**S *Moses* in this Interval confines himself principally to the *Egyptian* History, so I suppose that it will not be unacceptable to give an Account of the *Egyptian* Year, by which they computed and settled the same in a *Chronological* Order.

2. *Adam* being created on the sixth Day in the Evening, began to compute Days, Weeks, Months, and Years from the Beginning of his Life. This is the Reason that the Day began in the Evening, and so an Evening and a Morning (a) made up a natural Day, which Method continu'd in most of the Oriental Countries, and in all other Places, where they observ'd the Lunar Year. *Adam* being created soon after the Sun had touch'd the *Autumnal Equinox* occasion'd those Countries to begin their Year from the same Time. And being created when the Moon was a great Light, and very near her Full, occasion'd these Countries to begin the Year from the Change of that Moon, whose Full happen'd immediately after the *Autumnal Equinox*. He being also created on the sixth Day of the Creation, the first Day of his Life was the seventh, from whence he began to compute his Days, and Weeks, and Months, and Years, and so according to the Example of GOD, who (b) rested on this Day, blessed it, and sanctified it, *Adam* observ'd it as a holy Rest, in the Praising and Adoring of his great Creator, and so he spent his first Day, or the first Fruits of his Time, in the Exercises of Religion. From hence began the Computation of Weeks (as it hath been before observ'd) and so the first Day thereof was the *Antemosaical Sabbath*. And as the Moon was originally design'd to determine the (c) Seasons; so from her first Appearance after the Change they began the

Months, whilst the Revolution of the Sun from Setting to Setting made a natural Day, and its Revolution from the *Autumnal Equinox* to the same, made a natural Year: And this Method continued in *Babylon* till the *Æra* of *Nabonassar*, where the plain level Country gave them greater Opportunities to make their *Astronomical* Observations for this Purpose in those early Times.

3. But when the Posterity of *Mizraim* or *Misôr* came from thence, and settled in *Upper-Egypt*, which was a mountainous uneven Country, they could not so well observe this Method. Such, who lay more open toward the West, could observe the Appearance of the Moon a Day sooner than others, who had Mountains or Hills toward that Part of the Heavens, which occasion'd a Confusion in their Beginning of the Year, and consequently in all the subsequent Days and Months. To remedy this Inconvenience, they laid aside the (d) Lunar and invented a *Solar* Year, consisting of as many Days as they thought would exactly contain the Number, in which the Sun pass'd from one Point of the *Ecliptick* to the same again, which they thought at first to be three hundred and sixty Days. Whether this was begun, before *Mizraim* the Son of *Ham* was establish'd as their first King, or since, is uncertain; however, it was confirm'd by him, and in Commemoration thereof one of the *Egyptian* Months was call'd *Mesori*, by a small Variation from his Name introduc'd by Length of Time. And as *Thoth* succeeded *Mizraim* in the Kingdom; so the Month following was called *Thoth*, in the same manner as *July* and *August* were so call'd from *Julius* and *Augustus Caesar*, upon the Settling of the *Julian* Year among the *Romans*.

( ) Gen. 1. 5, 8, 13, 19, 23, 31.

(d) *Leverigii Chronologia, lib. 1. cap. 10. de Anno Ægyptiaco.*

(b) Gen. 2. 1, 2, 3.

(c) Gen. 1. 14.

4. *Thoth*,



4. *Thoth*, the second King of *Egypt*, and Successor of *Mizraim*, who is often call'd *Hermes* or *Mercury*, being the greatest Philosopher that ever govern'd that Kingdom, finding that this Method was not exact, applies himself to rectify it. The Time, when this Rectification was made, may be observ'd from *Herodotus*, who tells us, that (e) in the Time of their oldest Kings, or from their first Settling in *Egypt*, the Sun had twice chang'd its Rising and Setting. That is, the Beginning of any particular Month had so chang'd its Place, as to run twice thro' all the Signs of the *Ecliptick*, and return to the Point, where it was at first, which was only caus'd by a Variation of their Months, and not by any Alteration of the Course of the Sun. The *Egyptian* Year being five Days less than the real Solar Year, this Alteration must happen twice in 137 *Julian* Years. For this Number being multiply'd by 365, the Days of a common *Julian* Year, the Total is 50005, to which add 35 for *Bissexile* Days, and the Total is 50040, which divided by 360, the Quotient is 139 without any Remainder, from whence it appears, that in 137 *Julian* Years there are 139 *Egyptian* Years of 360 Days, or that the Beginning of any *Egyptian* Month had ran twice round the *Ecliptick* Line in such a Space; so that this Alteration was made by *Thoth* about 137 Years after *Egypt* was first inhabited. And therefore if to 1807, or the Year of the World when *Egypt* was first inhabited, there are added 137 Years for the Time of these Alterations of the Months, the Total is 1944, or the Year of the World, when the *Calendar* was thus fix'd by *Thoth*, which was the Year before CHRIST 2064. And according to all these Accounts, the *Egyptian* Chronicle will stand thus.

	<i>Year of the World.</i>
The Flood	1657
<i>Peleg</i> born, and the Sons of <i>Noah</i> separated	1758
Dispersion from <i>Babylon</i>	1798
<i>Egypt</i> first inhabited	1807
<i>Mizraim</i> made first King of <i>Egypt</i>	1850
<i>Thoth</i> the second King of <i>Egypt</i> begins to reign	1912
<i>Thoth</i> rectifies the <i>Egyptian</i> Year.	1944
<i>Thoth</i> dies.	1971

5. When the *Egyptians* perceiv'd this Defect in their Year, they remedied it in a great measure by Adding five Days to the End of it, which they therefore call'd *επιμαρτυρια* or *superadded*, thereby implying, that they were not antiently in use among them, but after-

ward added to make up the Course of the Year. Of this (f) the *Egyptians* give an Account, (as *Plutarch* tells us) under this Fable; *Mercury* being once at Dice with the Moon, he got from her a 72d Part of the Year, and added it to the 360 Days, which were antiently the Days of the Year, which were call'd *εμαρτυρια*, and in which they celebrated the Festivals of their Gods. Thence the Names of the several *εμαρτυρια* were taken from their Gods, as dedicated to them; the first to *Osiris*, the second to *Αρηνης*, the third to *Typho*, the fourth to *Isis*, and the fifth to *Nephtha*, the Wife of *Typho*, and the Sister to *Isis*. The only Difficulty is, what is meant by the second of these. Now *Sanchoniatho* tells us, (g) that in the next Generation before the Flood except one, there was *Αγρηνος*, which Name implies a God of Husbandry, like *Pan*, *Pales* and *Sylvanus* among the Greeks and Romans, who had a much worshipp'd Statue, and a Temple carried about for that purpose. And *Plutarch* mentions not only *Pan*, but also *Aroueris*, as a most antient Deity among the *Egyptians*, and intimates, that it is uncertain, who he was; tho' from the Likeness of the Name we may suppose him to be the *Agrouerus* mentioned by *Sanchoniatho*. The first was *Osiris* or *Mizraim* the Father of *Thoth*. The fourth was *Isis* the Wife of *Mizraim* or *Osiris*. The fifth was *Nephtha* the Sister of *Isis*, and Wife of *Typho*, and the third was *Typho* himself. So that four of these were in the immediate Generation before *Thoth*, being his Father, Mother, Uncle and Aunt, and the other was an antient Deity worshipp'd before the Flood, and is a farther Sign, that the Days dedicated to them were superadded to the Year by *Thoth* their Successor. And there is no Doubt, but other Days were also dedicated to other Deities, either before the Flood, such as *Tubalcain* or *Vulcan*, or immediately after, such as *Noah* and his Wife, whom they call'd *Ουρανός* and *γη*, or *Heaven* and *Earth*, as also to *Ham* or *Jupiter Hammon*, and his Wife *Astarte* or *Ashtaroth*, who was afterward the great Goddess of the *Zidonians*; and also others to later Deities, such as *Thoth* himself, and his Successor *Thoth* the second, and other Kings of *Upper Egypt*, who were likewise deified after their Decease, and of whom *Moses* upbraided the Children of *Israel*, (h) that they sacrificed to devils, *Demonibus*, or to Men departed, and not to GOD, to gods whom they knew not, that came newly up, and whom their fathers feared not. Of this Idolatry the *Israelites* were guilty in the Wilderness,

(e) *Euterpe*. Vide *Scaligerum de Emendatione Temporum*, lib. 3. pag. 195. *Stillingsfleet's Origines Sacrae*, Book 1. Chap. 6. Page. 56. (f) *De Iside & Osiride*. (g) *Cumberland's Sanchoniatho*, Page 248. (h) *Deut.* 32. 17.



when (i) they joined themselves unto Baal-peor, and did eat the sacrifices of the dead. And therefore when the Israelites offer'd the Basket of the first ripe Fruits in the Land of Canaan, they were oblig'd every Year to purge themselves of this Sin with this solemn Expression; (k) *I have not eaten thereof in my mourning, (that is for Menes, Mizraim or Tammuz, according to the Custom of the Egyptians) neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead.*

6. As the other Nations, which computed by Lunar Years, began them from the Autumnal Equinox; so when the Egyptians first settl'd their Solar Year, they began it from the first Approach of the Sun toward them from the Winter Solstice, which could be observ'd in those early Times. So that when the Egyptian Rites of Mourning for the Death of Menes, Osiris or Mizraim, their first King, were observ'd on one of these Days, which they call'd *Ἐπαιθμενας*, the Song (as Herodotus (l) tells us) which they us'd on this Occasion, was call'd *Linus*, or in the Egyptian Language *Maneros*: And when the Year was thus settl'd by Thoth, the first Month of it was call'd Thoth by his Name; so that the preceding Month of Mesori was the last, and the Days call'd *Ἐπαιθμενας* were insert'd between them.

7. However this Rectification made it not so exact, but that in four Years Time they lost a Day, and in the Space of 1461 Years, the Beginnings of each Month went backward thro' all the Signs and Seasons to the same Point, from whence it began, as it did before in a much less Compass, which Defect Julius Caesar observing, rectified the Roman and introduc'd the Julian Year by adding a Bissextile or Leap-Day once in four Years, according to the Method, which is now in use among us, and this was done Anno ante Christum 46.

8. The easiness of Computing the Days and Months of this Year, without the Trouble of Astronomical Computations, occasion'd the Introducing this Method in the Babylonish Monarchy at the Beginning of the Reign of Nabonassar, and hence arose that famous Era call'd by his Name, which began Anno ante Christum 746, by which Method Ptolemy hath given us an Account, in his Canon, of all the Assyrian Emperors, from that Time to the Death of Antoninus the Roman Emperor in the Year of CHRIST 161, containing in all 907 Years. And it is

probable, that this Method was soon after settl'd in the Roman Empire by Numa Pompilius their second King, and it continu'd without Alteration until the Reign of Julius Caesar.

9. However the Introducing of this Method into the Assyrian Empire in this Manner was a particular Providence of GOD, that thereby we might be able more certainly to infer the Time, when Thoth fix'd the Egyptian Year, and consequently when he reign'd, in such a Method as is agreeable to the Scripture History of that Kingdom, compar'd with the Catalogue of those Kings mention'd by Eratosthenes, and with the Observations made on this Subject by Bishop Cumberland, that they all serve to explain and confirm each other.

10. For when the Era of Nabonassar was settl'd in the Year before CHRIST 746, both the Babylonish and the Egyptian Year began on the twenty sixth Day of February according to the Julian Account; and therefore by Computing it (m) backwards it is easy to know, when it began, at the Time that the Regulation was suppos'd to be made in the Reign of Thoth, by which it will evidently appear, that they did not begin from the Sun's Approach to either Equinox, but rather from the Winter Solstice. Now when Menes or Mizraim was dead, and deify'd, he was consecrated into the Sun, or reckon'd to be that intelligent Being, which regulated the Sun's Motion. And therefore when the Egyptian Rites of Mourning for the Death of Menes or Mizraim their first King were first observ'd on the first of those Days call'd *Ἐπαιθμενας*, it was a kind of Weeping out of the old Year, or a Lamentation for the Sun's utmost Distance, and when they rejoic'd on the first Day following it, it was a joyful Ushering in of the new Year, occasion'd by their being first sensible of the Sun's Approach toward them. This made the Israelites fall into that Idolatry of (n) Weeping for Tammuz, or the Sun, which the Jews call'd *תקופת תמוז Tekuphath Tammuz*, or the Revolution of the Sun, or of the Year. And therefore when Thoth, Anno Mundi 1944 (as it is suppos'd) settl'd the Year, the Beginning thereof, or of the Month Thoth was as near to the Winter Solstice, as the Approach of the Sun Northward from thence could be observ'd in those early Times, as will appear from the following Calculation.

(i) Psal. 106. 28. (k) Deut. 26. 14. Institutiones Chronologicas, lib. 1. cap. 10. de anno

(n) Ezek. 8. 14.

(l) Euterpe, cap. 52. (m) Vide Beverigii Ægyptiaco, & lib. 2. cap. 16. de Epocha Nabonassare.



CHRIST born *Anno Mundi* 4008  
*Thoth* rectifies the Year, *Anno Mundi* 1942  
  
That is *Anno ante Christum* 2066  
From thence subtract the *Æra* of *Nabonassar* } 746  
  
The Remainder is 1320  
Which divided by 4, the Quotient is 330  
To which add *Feb.* 26, when the Year } 57  
began at that Time  
  
Total is 387  
From which subtract the Days of a Year 365  
  
Remainder is *January* 22

when *Thoth* began the *Egyptian* Year ; at which Time the Sun was in ♊ 15, 16, and consequently the Distance of its Declination Northward was 52 Minures, which was as small as could be observ'd at that Time, as appears from the following Caculation.

	Med. Motus.				Præces. Equ.			
	s.	d.	m.	".	s.	d.	m.	".
<i>Anno Christi</i> 1.	09	07	53	03	02	14	03	30
<i>Ann.</i> 1. <i>B'sext.</i>	11	29	45	40	00	00	00	50
<i>Dies B'sext.</i>	00	00	59	08	00	00	00	00
<i>Long. Ægypt. Hor.</i> 2. } <i>Min.</i> 10.	00	00	05	20	00	00	00	00
<i>Ann.</i> 2000	00	15	06	50	00	27	46	40
<i>Ann.</i> 60	00	00	27	12	00	00	50	00
<i>Ann.</i> 6	11	29	33	08	00	00	05	00
<i>Totum subtrahendum</i>	00	15	57	18	00	28	42	30
<i>Anno ante Christum</i> } 2066	08	21	55	45	01	15	21	00
<i>Jan.</i> 22.	00	21	41	03	00	00	00	03
<i>Motus Medius</i>	09	13	36	48	01	15	21	03
<i>Præces. substr.</i>	01	15	21	03				
<i>Anomalia Media</i>	07	28	15	45				
<i>Æquatio addend.</i>	00	01	39	46				
<i>Solis locus</i>	♊	15	16	34				

11. Thus also when *Julius Cæsar* rectify'd the *Roman*, and introduc'd the *Julian* Year, *Anno ante Christum* 45, he settl'd the Beginning on the first Day of *January*, when the Sun was in ♊ 08 Deg. 20 Min. 0". and the Distance of its Declination from the Tropick 00 Deg. 18 Min. which probably was as little, as could be commonly observ'd at that Time.

12. To this I shall add, That according to this Computation, the Beginning of the *Egyptian* Year, when the *Isralites* came out from thence, happen'd according to the *Julian* Account, to be on the first Day of *September*, and therefore the Change of the

Beginning of the Year at that Time, was from the Autumn to the Spring, as is agreed upon by all *Historians*, *Chronologers* and *Commentators*. The Calculation follows.

From the Year of the World *Anno Christi* 00 4008  
Subtract the Departure of the *Israelites* out } 2513  
of *Egypt*.  
  
The Remainder is 1495  
From which subtract the *Æra* of *Nabonassar* 746  
  
The Remainder is 749  
  
Which being divided by 4, the Quotient is 187  
To which add *Feb.* 26, when the Year } 57  
began at that *Æra*  
The Total is 244

which answers to the first Day of *September*, and makes the Alteration more remarkable.

13. From hence we may observe the great Wildom of GOD in the Alteration of the Year among his own People the *Israelites* at their Departure out of *Egypt*. The principal Design was to prevent their Participating with the idolatrous Nations in any Part of their Worship, and therefore it was alter'd in such a manner, that the particular Days appointed for such Festivals could not be so well known and observ'd. The *Egyptian* Year being Solar, consisted of 365 Days: The *Jewish* Year being Lunar, consisted sometimes of 354, sometimes of 355, and sometimes of 384 Days; so that the Days, which were fix'd in the one, were moveable in the other, and consequently could not be so easily known and distinguish'd. Had the *Jews* observ'd the *Egyptian* Year, the Days of their idolatrous Worship would have returned among them in their proper Order. When the Lunar Year was introduc'd, had they began it from the Autumnal *Equinox*, the idolatrous Worship of the *Babylonians* might also have return'd in the same Manner. But by Fixing it at the Spring, the Time of their Deliverance, it put them directly in Mind of the LORD their GOD, who brought them out of the land of *Egypt*, and out of the house of bondage, that so they might learn to have no other gods but him. And when the *Antemosaical* Sabbath was every where profan'd by the Worship of the Sun, and was therefore call'd *Dies Solis* or *Sunday*, GOD was pleas'd to alter it from the first Day of the Week to the seventh, that so his Worship and Service might be ended, before the other began, and his own People might be under the less Temptation either to quit the Service of the Creator, or to join in the Worship of the Creatures; according as it hath been already insisted on, and shall also be mention'd in its proper Place.



## C H A P. IV.

*The History of the WORLD.*

**A**S the *Scripture* History confines it self from the Calling of *Abraham* to what happen'd principally among his Posterity ; so I suppose, that it will not be unacceptable to the Reader, to begin this Chapter with the best Account which we have of him, from his Birth until that Time. He was the Son of *Terah* (a), and the tenth from *Noah*. And thus, as there were ten Generations inclusive from *Adam* to the *Flood* ; so there were ten Generations inclusive from the *Flood* to *Abraham*. *Moses* mentions him as the first among his Brethren, as he mention'd *Shem* the first among the Sons of *Noah*, because he was the first in Dignity, the Promise being given to him and to his Seed, and the sacred History being principally confin'd to him, and to his Family ; but not because he was the eldest : For his Brother *Haran* was born when (b) their Father *Terah* was seventy Years of Age, but *Abraham* was not born until he was an hundred and thirty Years old, it being evident, that (c) *Abraham* was but seventy and five Years old, when his Father died, who was at that Time two hundred and five Years of Age. The Place where he was born is expressly said to be *Ur*, a City lying between *Nineveh* and *Nisibis*, on the north Side of the River *Mygdonius*, Southward from the River *Tigris*, and in the Country of *Mesopotamia*. And as (d) the *Assyrian* Monarchy is often called the Land of the *Chaldeans*, and *St. Stephen* expressly calls the Land, where *Abraham* dwelt, (e) the Land of the *Chaldeans* ; so we may infer, that either *Nimrod*, who (f) built *Nineveh*, or his Successor *Semiramis* had before this Time conquer'd that Part of *Mesopotamia*, and their Successor was in Possession of it in the Time of *Abraham*, as a Part of that Monarchy ; and that this occasion'd the Sons of *Japhet* to flee from thence, and to people the lesser *Asia* first, and *Greece* afterward, in so early an Age as *Moses* mentions. There is another City of this Name, which lay near *Babylon* on the North, and a third call'd *Urchoa*, which lay Southward of it in the same Country. But neither of these was the Place, from whence *Abraham* came ; because no

good Reason can be given, why he should go so far round about toward the North thro' *Mesopotamia* and *Haran*, when there was a much shorter Way to the West thro' *Arabia*, if he had come from *Babylon* to go to *Canaan*.

2. The Country of *Chaldea*, where *Abraham* liv'd, was strangely addicted to Superstition, insomuch that the (g) *Chaldeans* in *Daniel's* Time were reckon'd as a distinct sort of Diviners from the *Magicians*, *Astrologers*, and *Soothsayers* or *Sorcerers*. And it is probable, that from such Sort of Men the Ancestors of *Abraham* might be infected with the Errors of the Country. *Joshua* expressly charges them with it, when (h) he said to the *Israelites*, *Your fathers dwelt on the other side of the flood* (or of *Euphrates*) *in old time, even Terah the father of Abraham and the father of Nahor, and they served other gods.* The (i) *Jews* tell us, that it is certain, that *Abraham* was bred up in the Religion of the *Zabii*, who in those early Times made Images, or Representations of the Sun, Moon and Stars to worship them ; and that his Father *Terah* was a Maker and Seller of those Images. That *Abraham* being well skill'd in the Astronomy of those Times, learn'd from thence that those Bodies could neither make nor move themselves by their own Power, but that there was one only GOD, who created, preserv'd, and govern'd all other things, and that therefore they ought to worship him alone. That his Father *Terah* going from home about particular Business, and leaving *Abraham* in the Shop to sell the Images, he in his Father's Absence broke them all except the largest of them. Upon this *Terah* being angry, brought *Abraham* before the chief King of the *Assyrian* Monarchy, to be punish'd for this Crime. This King being one of the *Magi* commanded *Abraham* to worship the Fire, and upon his Refusal he made this Answer : *Since thou mockest me, who only worship the Fire, it is my Resolution that thou shalt be thrown into it, that I may be a Witness, whether the GOD whom thou worshippest, will come and deliver thee.* Upon the Refusal of *Abraham*, he was immediately cast into the Midst of a burning fiery Furnace, but came out un-

(a) Gen. 11. 27.

(b) Ibid.

(c) Compare Act. 7. 4. with Gen. 11. 32. and 12. 1, 4.

(d) Isa. 23. 13. Jer. 24. 5. and 25. 12. and 50. 1, 8, 25, 45. and 51. 4. Ezek. 1. 3. and 12. 13.

(e) Act. 7. 4.

(f) Gen. 10. 9, 10, 11.

(g) Dan. 2. 2, 10. and 4. 7. and 5. 7, 11.

(h) Josh. 24. 2.

(i) Maimonides in Moreh Nebochim, lib. 3. cap. 29. Jad Chaz. de Idolatria cap. 1. Shalsheleth, Pag. 8. Juchasin, Pag. 9. Fol. 1.



# Chap IV. The SCRIPTURE CHRONOLOGY. 311

hurt, in the Presence, and to the Admiration, of all. Some (k) think, that this Story rose from Taking the Word *Ur* to signify the Fire, as it is in *Hebrew*, and therefore they interpret the (l) Saying of GOD to *Abraham* thus, *I am the LORD, that brought thee out of the Fire of the Chaldeans, to give thee this land to inherit it.* But since it is expressly said, that (m) *Terab*, *Lot*, *Abraham*, and *Sarai* his Wife came forth together out of *Ur of the Chaldees*; it may therefore more properly be taken as a City dedicated to the Fire, which was principally worshipp'd there, and so call'd by this Name in Commemoration thereof. One (n) of the *Arabick* Historians tells us, that *Nimrod* the first *Affyrian* Monarch, was the first who worshipp'd the Fire, and having seen a Flame at a great Distance in the East, ascending out of the Earth, he ador'd it, and appointed a Priest, who should continually attend it, and throw Frankincense in it; and that from his Time the *Magi* began to worship and adore the Fire in a set and solemn Manner. And (o) he farther adds, that *Terab* was the Father of *Abraham* by his first Wife, whose Name was *Tuna*, and after her Decease he married another call'd *Tobwait*, by whom he had *Sarab*, whom *Abraham* married; and this is the Reason, that (p) *Abraham* said of her, *Indeed, she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.* Another (q) *Arabick* Historian saith, that in his Time the Country of the *Chaldeans* was very much infested with Magpies, which laid it waste, and eat up all the Seed, that was sown in the Ground; and when the *Chaldeans* pray'd to the Sun, Moon, and Stars, and their Images, as also to the Fire, and had no Redress, *Abraham* afterward pray'd to the true GOD, who heard his Petitions, and deliver'd the Country, and upon this *Abraham* burnt the Idol Temple in *Chaldea*, which his Brother *Haran* endeavouring to extinguish perish'd in the Flames. And thus (r) *Haran* died before his father *Terab* in the land of his nativity, in *Ur of the Chaldees*; where (as *Josephus* tells us) there was to be seen in his Time a Monument erected in Honour of his Memory.

3. This bold Attempt of *Abraham* enrag'd the whole Country against him and his Family, so that there was no Staying any longer there for them. Upon this GOD himself appears to *Abraham*, and Anno commanded him (s) to depart from Mund his country, and from his kindred, 2433. and from his father's house, and to dwell in a strange Land. *Abraham* commu-

nicates this Vision to his Father *Terab*, and his Resolution thereupon, who probably communicates it to the rest of the Family, and they resolve not to stay behind him, but to accompany him in his Journey. It is probable, that they fear'd the Rage of the Country, who might suspect them as guilty of Favoursing *Abraham's* Escape; and that *Terab* and his Family, tho' they had been Idolaters, were now convinc'd by the Miracles, which they saw, and the Arguments, which they heard from *Abraham*, and brought over to the Worship of the true GOD. For it is hard to guess what else should move them to accompany *Abraham*, except an Obedience to the divine Direction, which he had receiv'd, to which they would not have agreed, if they had not believ'd in the same GOD. *Terab* himself being old and infirm, seems to encourage all the rest, and to be the principal Agent in their Removal. For *Moses* saith, (s) that *Terab* took *Abraham* his son, and *Lot* the son of *Haran* his son's son, and *Sarai* his daughter in law, his son *Abraham's* wife, and they went forth with them from *Ur of the Chaldees* to go into the land of *Canaan*; and they came to *Haran*, and dwelt there. And tho' there is no mention of *Nabor* in the Text, because he did not go into the Land of *Canaan* with the rest; yet there is no doubt, but he came with them at this Time to *Haran*, since (t) there we find him afterward with his Posterity. And it is as evident that he forsook the Idolatry of the Country, since his Grand-daughter *Rebeccah* was married to *Isaac*, and his Great Grandchildren *Rachel* and *Leah* were married to *Jacob*.

4. They had not travell'd far, before the Death of *Terab* drawing nigh, he was visited with such Sickneses, as made him incapable of Travelling any farther. Upon which *Abraham* resolves to settle in that Country, as long as his Father liv'd. For this Reason they built a City, which they call'd (u) *Haran*, or (x) *Charran*, in Commemoration of their Brother *Haran*, whom they left behind them. It was call'd in *Latin* *Charræ* in the plural Number, because its Inhabitants came from more Nations than one, consisting partly of the old Inhabitants, and partly of *Abraham's* or rather *Nabor's* Family, and was afterward remarkable for the total Defeat of the *Roman* Army under *Crassus* by the *Parthians*. And here (y) *Terab* died, being two hundred and five Years old, which was a great Age in those Days; and more than is recorded of any one in *Scripture* since his Time, *Job* excepted.

(k) Hottingeri Smegma Orientale, Pag. 293.

(n) Eutychiei Annales, Pag. 65.

Hist. Dynast. Pag. 20.

(s) Gen. 11. 31.

(x) Act. 7. 2, 4.

(o) Pag. 67.

(r) Gen. 11. 28.

(t) Gen. 24. 10, 24.

(y) Gen. 11. 32.

(l) Gen. 15. 7.

(p) Gen. 20. 12.

(q) Abul Pharagii

Josephus's Jewish Ant. Book 1. Pag. 3. Chap. 7.

and Gen. 28. 4, 5, 6.

(m) Gen. 11. 31.

(u) Gen. 11. 32.



5. *Josephus* seems to agree with others of the Eastern Writers in some of these Transactions. He tells us, (z) that Terah the Father of Abraham had contracted such an Aversion to Chaldea for the Loss of his Son Haran, that he went away, and all his Family into Haran in Mesopotamia, where Terah died and was buried. And (a) he gives him this Character, that he was a Man equally wise and eloquent, of a piercing Judgment, and an universal Knowledge, and famous for his celestial Observations. That he had the Reputation of an Understanding beyond other Men. And as he wanted no Skill; so he had also the Courage to attack the most daring Iniquities of the Times, and by Dints of Authority as well as of his Reasoning to tear up false Opinions in Religion by the Roots, and to terrify wicked Men into the Love and Fear of that GOD, whom they despis'd. That Abraham was the first, who adventur'd to preach up the Doctrine of one GOD, the Almighty Maker and Creator of all things both in Heaven and Earth, and that we stand indebted to his infinite Goodness, and not to any Power in our selves, for all the Comforts, which we enjoy in this World. And this he argued from the orderly Course of things both by Sea and Land in their Times and Seasons, and from his Observations upon the Motions and Influences of the Sun, Moon and Stars, insomuch that without an overruling and an administering Providence to keep the Wheel going, the whole Frame of the Universe must drop into Confusion, and consequently that all, which we have to trust to for Matters either of Profit, Pleasure or Necessity, depends singly upon the good Will and Bounty of the first Mover: so that it is to him alone, that we are to render all Honour and Thanksgiving, without Assuming any thing to our selves. And that the People of Chaldea were ready to fly in his Face for this Doctrine, so that by GOD's Order and Assistance he convey'd himself from thence. And he adds, that Nicolaus of Damascus, who might well know what pass'd in the neighbouring Country of Haran, saith of Abraham, that he, tho' a Stranger, commanded in Damascus, to which Place he came with a great Train from a Country call'd Chaldea. And that at Damascus the very Name of Abraham was in his Time had in great Veneration, and that there was also a Village, which even then bore the Name of Abraham's Habitation. And another Author (b) informs us, that Abraham took an House, which fronted Haran, where according to

the antient Piety, he kept great Hospitality, and invited those who came in or went out of Town to refresh themselves, if they pleas'd, and endeavour'd to teach them, whilst they eat and drank with him, That there was but one GOD in the World.

6. Abraham had not been long there, before the Inhabitants (c) rose against him, as they had done in Chaldea, for the Sake of his Doctrine, and therefore having no Promise from GOD that he should inherit the Land, where he then was, but rather the contrary, and (d) probably GOD appearing again to him, commanded him to depart from that Country also, and to go into the Land of Canaan. Upon this Abraham remov'd from Haran, not only with his own Relations, but also with all the Slaves born in his House, or bought with his Money, and (as the (e) Chaldee Paraphrasts add) all the Profelytes, which he had gain'd over to his Religion. It was a wonderful Effect of Abraham's Faith to move him to leave his own native Country, and go to Haran. It was more wonderful, that he should quit Haran, where he was settl'd, and remove farther. And it is also as strange, that all these should be so unanimous as to go with him (for we read only of Nahor and his Family, who stay'd behind) that they should go three hundred Miles from thence, to a Country of which they had no Manner of Knowledge, nor had sent any Body before them to discover it, under the Conduct of a Foreigner, whom they had not known a Year before, and having nothing to support them but the Promise of GOD. However they took their Journey thro' (f) the dangerous and barren Desarts of *Palmyrena*, climbing over the high Mountain either of *Libanus*, *Hermion* or *Gilead*, and fearing no Dangers, but surmounting all Difficulties, they at last came to the Land of Canaan, the Place of their Rest and settl'd Abode. And to assure Abraham hereof, there (g) came a Voice to him from the *Shechinah* or Divine Glory which appear'd, and told him, that this was the Country intended to be bestow'd on his Posterity. So that having left his own People and his Father's House, he should become the Lord of the whole Land of Canaan, and his Seed should become a mighty Nation, which mov'd him accordingly to offer up a solemn Sacrifice to GOD, and build an Altar for such a Purpose.

7. In the mean time the Canaanitish Pastors in Egypt under the Command of *Jannias* their fifth King, had not such good Success in Carrying on the Wars, as they had be-

(z) *Jewish Ant.* Book 1. Chap. 7.

(c) *Josephus Jewish Ant.* Book 1. Chap. 8.

Jonathan and the Jerusalem Targum on Gen. 12. 5. Sect. 3.

(g) Gen. 12. 7.

(a) *Ibid.* Chap. 8.

(d) Act. 7. 4. Gen. 12. 1, 2, 3, 4, 5.

(f) Sir Walter Raleigh, Book 2. Chap. 1.

(b) Pirke Eliezer. Cap. 26.

(e) Onkelos,



fore, but being defeated and streighten'd by the Courage and Conduct of *Toegar Amachus* the sixth King of *Upper-Egypt*, many of them willing to live in Quiet quitted the Country of *Lower-Egypt*, and retir'd into the Land of *Canaan*. These having been call'd *Canaanites* in *Egypt*, call themselves by the same Name at their Return from thence, and either not knowing to which of the settl'd Tribes in the Country they did belong, or the others being not willing to receive them, or perhaps they being not willing to separate for Fear of more Wars, they settl'd themselves upon the (b) Coast of the *Mediterranean* Sea, and upon the western Banks of the River *Jordan*. This Retreat of theirs so weaken'd those which were left behind them, that they could never afterward make Head against their Enemies, as they had done before, but declin'd more and more, until they were utterly expell'd from that Kingdom in the next King's Reign.

7. For the better Understanding of this History, it will be convenient to observe, that among the Sons of *Canaan* there is mention made by *Moses* of (i) the *Sinite*. These lay in the most southern Parts of *Canaan* towards *Egypt*, where they built the Town of *Sin*, on the most western Branch of the *Nile*, near the *Mediterranean* Sea, and extended their Country as far as Mount *Sinai*. In the Beginning of the *Egyptian* Wars, the (k) *Caslubim* their Neighbours being under *Mizraim* King of *Upper-Egypt*, took this Town of *Sin* from the *Canaanites*, because thereby they might more easily prevent the Bringing in of Reinforcements from that Country, and so was a Pass of the utmost Consequence, which they could not be without, and therefore it was often call'd *Abaris*, or a *Passage*, from the *Hebrew* Word עבר *Abar*, which signifies *to pass over*. When *Salatis*, who was a formidable Warrior, was made the first King of the *Canaanitish* Pastors in *Lower-Egypt*, and began to extend his Conquests, his first Care was to retake this Pass, to open a Communication between him and the Land of *Canaan*, which he did accordingly; and in Commemoration thereof he alter'd the Name, and call'd it *Pelusium*, from *Peles*, which, in the *Samaritan* and *Aethiopick* Languages, signifies *a Removing or Wandring from one Country to another*; to shew, that the present Possessors were not the antient Natives. And from the Name of this Town the Inhabitants of the Country were call'd *Philistines*. This is the Reason that among the Inhabitants of *Canaan*, which were to be destroy'd, *Moses* never reckons the *Sinites*; because they had before been

conquer'd, first by the *Egyptians*, and then by their own Country Men, who had taken Possession of their Land, and call'd it by another Name. And as the greatest Number of those who return'd into *Canaan* came from thence; so they are also frequently call'd *Philistines* in that Country, and the Sea-Coast on the *Mediterranean* was from thence call'd *Palestina*. Thus *Moses* tells us, (l) that from the Country of the *Caslubim* came the *Philistines*, and (m) the greatest Number of them settl'd near *Beersheba* in the Southern Parts of the Land of *Canaan*, and consequently not far from the Country from whence they came. And he also reckoning up the eleven Sons of *Canaan* the Son of *Han*, according to their Tribes, saith not only that *their* (n) dwelling was from *Zidon*, the most northern Part of the Land, to *Lashab* near *Egypt*; but that (o) after their first Settlement the Families of the *Canaanites*, who return'd out of *Egypt*, were spread abroad among them; and so it was, for (p) when *Abraham* came into *Canaan*, these *Canaanites* were just then enter'd into the Land. These *Canaanites* kept themselves in great Bodies, and carried on a considerable Trade with their Neighbours, and for this Reason seated themselves near the two great Seas; and therefore the Word *Canaan* in *Hebrew* signifies a Merchant, and keeping together did not streighten *Abraham* and *Lot* at that Time.

8. These *Canaanites* or *Philistines* (for they went by both Names) well knew the fatal Consequence of Admitting a foreign Nation to enter peaceably and dwell among them, since this was the Cause of the *Egyptian* Wars in the former Century, which continu'd with great Violence at that Time; and therefore they resolve, if possible, to prevent it in the Beginning. For this Purpose they chose a King, whom they call (q) *Abimelech*, who dwelt at *Gerar*, since call'd *Asbkelon* on the Bank of the *Mediterranean* near the River *Sorek*: And as the Name in *Hebrew* signifies *My Father the King*; so it seems to be a common Name to all the succeeding Kings of the *Philistines*. Upon his Accession to the Government he chuses (r) *Phicol* to be the General of his Army, and puts himself in a Posture of Defence. But *Abraham* hearing how the *Philistines* had seated themselves, and of their Military Preparations, resolves not to travel into their Country, and therefore takes the middle Way between *Jordan* and the Sea, and intended accordingly to settle at (s) a considerable Distance from them in the Plain of *Moreh* near *Sichem*; and for this Purpose he builds an Altar here, and offers a

(b) Num. 13. 29.

(m) Gen. 21. 31.

(q) Gen. 20. 2. and 21. 32.

(i) Gen. 10. 15, 17.

(n) Gen. 10. 19.

(r) Gen. 21. 22.

(k) Gen. 10. 13, 14.

(o) Gen. 10. 18.

(s) Gen. 12. 6, 7.

(l) Gen. 10. 14.

(p) Gen. 12. 6.



solemn Sacrifice to GOD. And it being the first that he built in this Country, it was accordingly the first Place which was establish'd for publick Worship, after the *Israelites* had conquer'd the Land of *Canaan*. A (*t*) learned Author of our own Nation gives good Reasons to conjecture, that *Abraham* built on such Occasions as these a Place like the *Proscuchæ*, or Places of Prayer among the *Jews*, so that the Ground whereon the Altar stood was encompass'd with a Wall or some such Enclosure, and open above, but shaded with Trees, and so set apart for the other Exercises of divine Worship. The *Septuagint* (*u*) speaks of the high Oak at *Shechem*, or a Grove of Oaks on an Hill which was there, where *Jacob* purg'd (*x*) his Household of their Idols, and (*y*) here was the Sanctuary of GOD in *Joshua's* Time, near this very Grove where *Abraham* first pitch'd his Tent and built an Altar, and (*z*) it continu'd famous in after Ages. Such was the Care in those early Times, that Places consecrated or set apart to the Worship of GOD should not afterward be profan'd by common Use. In the same manner *Abraham* (*a*) did afterward plant a Grove at *Beersheba* as a Place for divine Worship, and there he called on the Name of the LORD, the everlasting GOD; and more particularly the Antients very much reverenc'd an Oak. The Angel of the LORD (*b*) appear'd to *Gideon* under an Oak, which seems to be a Place where they did offer Sacrifices. And (*c*) of all other Trees an Oak was held most sacred by the Heathen, and particularly by the *Druids*.

9. But the Temper of the People, who inhabited those Parts, making it very inconvenient for *Abraham* to settle there, he goes about twenty Miles farther southward, and resolving to fix in that Place, he builds another Altar in the same Manner upon a Mountain, where they antiently chose to sacrifice rather than in other Places. And here he offer'd Sacrifices of Thanksgiving to GOD, and implor'd his continu'd Favour. For which Reason the Place was call'd *Bethel*, or *The House of GOD*. And as he offer'd no Disturbance to others, so they gave him none; and therefore being very rich in all Sorts of Cattle, he could not think fit absolutely to fix here, but he made a farther Progress into the southern Parts of the Country, partly for the Conveniency of Pasturage, and partly that he might see the rest of that good Land, which GOD had promis'd to give him.

10. He had not been long in the Land, but (*d*) there happen'd a very great Famine, which made him think it convenient to go into *Egypt* for some Time, and to return a-

gain, when the Famine was over. *Josephus* (*e*) tells us, that *Abraham*, understanding that there was a great Plenty in *Egypt*, resolv'd upon a Journey thither, not only to get a Part of their Plenty, but also to consult the Priests in their Profession about divine Matters, with an impartial Desire and Disposition to find out the Truth, and either to give or receive Satisfaction, according as the Subject in Question did require. *Pharaoh* *Janias* the King of *Egypt* being weaken'd by the Departure of his own Subjects so lately into *Canaan*, and reduc'd to Difficulties by an overpowering Enemy, was glad to encourage others to come and settle in his Kingdom at any Rate, and therefore admits them to live near him; by which (*f*) Means he was inform'd of the Beauty of *Sarah*, and intended to have made her one of his secondary Wives or Concubines, according to the Custom in those Days. But GOD to prevent this Design visit'd him (as (*g*) *Josephus* saith) both with a Plague and Sedition at once. In this Distress *Pharaoh* consulted his Priests to know the Cause of such Calamities, and what ought to be done to remove them. The Priests after Sacrificing gave this Answer, that it was a Judgment upon him, for the Violence and Abuse which he design'd upon the Wife of a Stranger. Upon this *Pharaoh* restores *Sarah* to *Abraham*, and excus'd himself by Disclaiming all Intentions of Abusing another Man's Wife (for even these Idolaters had a Sense of Virtue and Morality) and declar'd that he only desir'd a fair Alliance, without the least Thought of any scandalous Indignity to her Person. *Josephus* also adds, that after this he made *Abraham* a Present of a considerable Sum of Money, and gave him the Liberty of Associating himself with the most learned and excellent Men in his Dominions, by which Means he became better known, and consequently more esteem'd for his excellent Qualities and Virtue. By the Allowance of which Freedom of Conference and Communication, *Abraham* had an Opportunity of Observing all their Divisions about Rites, Ceremonies and Opinions, their Factions and Animosities, and their reciprocal Contempt and Hatred one of another; so that upon the Whole he made no Difficulty to pronounce them to be Men, who acted in Contradiction to themselves, as well as to one another, and without any Foundation of Truth to build upon. By such Discourses as these, he gain'd to himself a very great Credit, not only for the Solidity of his Judgment, and an admirable Felicity of Elocution, but also for his instructive Method of Inform-

(*t*) Mede's Discourse 18, Page 65.  
1, 25, 26.

(*z*) Judg. 9. 6.

(*c*) Plinii Hist. Nat. Lib. 16. Cap. 44.  
Chap. 9.

(*f*) Gen. 12. 14, 15, &c.

(*u*) On Gen. 12. 6.

(*a*) Gen. 21. 33.

(*d*) Gen. 12. 10.

(*g*) As before.

(*x*) Gen. 35. 4.

(*b*) Jud. 6. 11, 19, 25. and 9. 6.

(*e*) Jewish Antiquities, Book 1.



ing and Convincing his Auditors; and he also read to them Lectures of Astronomy and Arithmetick. *Pharaoh* also gave strict Orders, that none should hurt him, nor any thing belonging to him. And when the Famine was ended in the Land of *Canaan*, he gave him a free Liberty to return, whenever he thought convenient.

11. During the Time of the Famine in *Canaan*, the *Canaanites*, who had kept together in great Bodies, were very much streighten'd for Want of Provision and Pasturage, and therefore several of them, who had Flocks and Herds, divided from the Rest in smaller Companies, and call'd themselves by the Name of *Perizzites*, which Word in *Hebrew* signifies such Men as live in small and open Towns, and were thus distinguish'd from the *Canaanites*, who dwelt in Fortifications, or (as (b) the *Scripture* expresseth it) in cities great and fenced up to heaven. These *Perizzites*, having been us'd to a pastoral Life in *Egypt*, carry on the very same Way of Living, and probably, like (i) the *Rechabites*, dwelt in Tents, and mov'd from Place to Place for the Conveniency of Pasturage; so that their Memory was not preserv'd by the Name of any Place in the Country, the Names of (k) *Baal Perazim*, and (l) *Perez Uzzab* being given for other Reasons: So that when *Abraham* and *Lot* return'd out of *Egypt*, they found, that (m) both the *Canaanite* and also the *Perizzite* were then in the land. These with their Cattle had eaten up their Pasturage, so that *Abraham* and *Lot* could not subsist together, but they were also (n) oblig'd to separate into smaller Bodies, as the others had done before them. Hence appears the (o) Reason, why *Moses* (when he reckons up the *Hivite*, the *Girgashite*, the *Amorite*, the *Jeubusite*, and the *Hittite*, among the Sons of *Canaan*, being the Nations whom the *Israelites* conquer'd) doth not mention the *Canaanites* and the *Perizzites*, tho' they make up the seven, and were (p) always mark'd out for utter Destruction. For these were but late Inhabitants, and coming from the *Egyptian* Wars were the more formidable Enemies, if they should have been suffer'd to live among them. And thus when *Simeon* and *Levi* had (q) destroy'd the *Shechemites* for the Indignity done to *Dinah* their Sister, *Jacob* seems only to be afraid of the *Canaanites* and the *Perizzites*, lest they should come against him in an hostile Manner; but he expresses no Concern for the other Tribes, who had been long before settl'd in the Land of *Canaan*; because they had not been train'd up to War like these.

12. When *Abraham* and *Lot* were return'd into this Country, they (r) intended to settle at *Bethel*, which was the second Place where they dwelt after their first Entrance, that so he might be near that Ground which he had devoted to the Service of GOD. The first thing that he did was to repair the Altar, which seems to have been fall'n or thrown down, and to offer Sacrifice thereon, commending himself and all that he had to the divine Protection, who had before promis'd to bestow this Country upon him; and then to seek out for Sustenance for himself and his Cattle. But here he finds a Difficulty; the *Canaanites* continu'd in their old Posts, but the *Perizzites* had scatter'd themselves abroad in all the adjoining Lands, had eaten up some of the best Pasturages, and seiz'd the rest, so that they could not live together in that Part of the Country. This occasion'd a Contention between their Servants, each endeavouring like the *Perizzites* to get the best Pastures, and the best watering Places for their Flocks; which being told to *Abraham*, and he being inclin'd to Peace, and resolving to yield in order to preserve it, makes an Offer to *Lot* to take his Choice, and live where he thought fit, with a Promise to separate from him. *Lot* on the other hand not willing to take the Advantage of his Uncle, but knowing that it was the Custom, in Peopling of the World, for the Younger to separate from the Elder, pitch'd upon Dwelling in the Plains of *Jordan* near *Sodom*, as being a very fruitful Country, and where he could not want Water for his Flocks in the driest Season. So that *Lot* remov'd, and *Abraham* seems to continue still at *Bethel*; because he might be near the Place of religious Worship.

13. It is observable, that GOD never gave to *Abraham* the Promise of this Land whilst *Lot* was with him, except at (s) his first Coming to *Shechem*. When he first commanded him to depart out of his Country, and told him, that he would (t) make him a great nation, the Text plainly intimates, that he was alone. When he was (u) first at *Bethel*, and when (x) he return'd from *Egypt* thither, he had no such Promise; and the Reason seems to be this: Had the Promise been repeated, whilst *Lot* was with him, the Children of *Lot* might have had some Pretence to it, as well as the Children of *Abraham*; but whatever was done in his Absence, could no Way affect them. But (y) as soon as *Lot* was separated from him, the Promise was repeated in a most ample Manner. And tho' this was a sufficient Encouragement for him to continue at *Bethel*, in Hope of more Manifestations of

(b) Deut. 9. 1. (i) Jer. 35. 7, 9. (k) 2 Sam. 5. 20. (l) 2 Sam. 6. 8. (m) Gen. 13. 7.  
(n) Gen. 13. 5 to 13. (o) Gen. 10. 15, 16, 17. (p) Gen. 15. 20. Exod. 3. 8, 17. and 23. 33.  
and 33. 1. and 34. 11. Deut. 7. 1. and 20. 17. Jos. 3. 10. and 12. 8. and 24. 11. (q) Gen. 34. 25,  
26, 30. (r) Gen. 13. 3, 4. (s) Gen. 12. 7. (t) Gen. 12. 1, 2, 3. (u) Gen. 12. 8.  
(x) Gen. 13. 1, 2, 3, 4. (y) Gen. 13. 14, 15, 16, 17.



the Divine Being; yet it was not long after, that he remov'd to (z) the Plain of *Mamre*, which was in *Hebron*, where he also built an Altar unto the LORD, with a Design to settle there, that he might be near to *Lot*, and they might be ready to assist and succour each other upon any Occasion, which happen'd soon after.

14. For (as (a) *Josephus* observes) whilst the Empire of *Asia* was in the Hands of the *Assyrians*, in the latter End (b) of the Reign of *Zameis* or *Ninyas* the Successor of *Semiranis*, and about four Years before the Departure of *Abraham* from his native Country, when *Sodom* was in a Condition so rich and populous, that five Kings had the Administration of the Government, who (c) in *Scripture* are call'd *Bera* King of *Sodom*, *Birsha* King of *Gemorrhah*, *Shinab* King of *Admah*, *Shemeber* King of *Zeboim*, and the King of *Bela*, which is *Zoar*, and whilst each of these Kings was absolute in his own Territory, in those Days the *Assyrians* took the Field with a mighty Army, and march'd against *Sodom* in four strong Bodies, well officer'd and disciplin'd, gave them Battle, and after a bloody Fight utterly defeated them. *Zameis* being an old and unactive Prince, makes *Chedarlaomer*, then his Viceroy in *Elam* or *Persia*, to be Governor of this Country, and lays heavy Taxes upon them to keep them in Subjection.

*Zameis* dying soon after, was succeeded by *Arius*, who reign'd thirty Years, and is in *Scripture* call'd *Tidal* King of the Nations, or all those Countries subject to the *Assyrian* Monarchy, and the *Samaritan* Version calls him *The Sultan*, or Emperor of the *Hammites*, or of the Empire erected by *Nimrod* the Son of *Ham*, a Part of which was *Elam*, where *Chedarlaomer* first govern'd, since (d) *Erec* and *Accad*, the Beginning of this Monarchy, or the two first Cities, which *Nimrod* built, were in *Elam* on the Banks of the *Euphrates* near the *Persian* Gulph. *Arius* or *Tidal* succeeding *Zameis* in the Empire, confirms *Chedarlaomer* as Governor over these Countries, and seems to have his chief Residence at *Nineveh*, where *Nimrod* spent his latter Days, so that he makes (e) *Amraphel* his Deputy at *Shinar*, who, as the *Samaritan* Version plainly intimates, dwelt at *Babylon*, and *Arioch* the Governor of *Cælofryia*, who dwelt at *Ellasar*, or (f) *Ellas*, a City in those Parts on the Borders of *Arabia*.

15. In this Posture the *Assyrian* Monarchy continu'd for (g) twelve Years, when

all the neighbouring Country near *Sodom* enter'd into a Confederacy to shake off the Yoak; the five Kings before-mention'd seem to be the Principal, and were join'd for this Purpose by the adjacent Country. The most resolute of these were the *Horites*, who were a Colony of the *Hivites*, planted there by *Canaan* the Son of *Ham* almost two hundred Years before, who to maintain themselves in their ancient Possessions, following the Example of the *Philistines*, being a Barrier to them, and therefore expecting to be succour'd by them, set up (h) a King of their own, call'd *Bela* the Son of *Beor*, who liv'd afterward in a City call'd *Dinhabab*, of which he was probably the Governor, before he was made their King. *Chedarlaomer* sends to *Tidal* the Emperor, and to the other Governors already mention'd, to join him with all the Forces, which they could get together, to suppress this Insurrection in the very Beginning, who accordingly join him with the utmost Expedition, and supposing that they had Forces enough for their Purpose, they wait not for more, but quarter the rest in such Places, as might best secure the other Countries from the like Revolts; and *Tidal* himself, tho an unactive Prince, marches at the Head of them the better to encourage his own Army, and be a Terror to the Enemy. Upon this they march immediately against the *Rephaims*, a warlike People (i) of the Posterity of *Canaan*, who dwelt on the other Side of *Jordan* in *Bashan* or *Batanea*; the Name signifies Men of a Giant-like Stature, and therefore the *Septuagint* calls them *Giants*. They seem to be gather'd together to oppose their Passage into *Sodom*; so that these were first attack'd, that the Conquering of them might strike a greater Terror among all the rest. After this they fall upon the *Zuzims*, which was a populous Country, full of large tall and warlike Inhabitants, whom (k) the *Ammonites* their Neighbours call'd *Zamzummins*, from their Dreadfulness, the Word in the *Arabick* signifying a Rattling like Thunder. From thence they set upon the *Emims*, who were also a (l) gigantick People, who possess'd *Ar* and the Fields of *Kirjathjearim*, until they were driven out by the *Moabites*, and so the Country was call'd *Moab*; and having subdu'd them, they also attack the *Horites*, in Revenge for their setting a new King over them, who dwelt in Mount *Seir*, until they were driven out by the Children of *Esau*, and so their Country was call'd *Edom*. Af-

Anno  
Mundi  
2091.

Anno  
Mundi  
1810.

Anno  
Mundi  
2092.

(z) Gen. 13. 18.

(c) Gen. 14. 2.

Urbibus.  
and 13. 12.

(a) *Jewish Ant. Book 1. Chap. 10.*

(d) Gen. 10. 9, 10.

(g) Gen. 14. 4.

(k) Deut. 2. 10.

(e) Gen. 14. 1.

(b) Gen. 36. 31, 32.

(l) Deut. 2. 9, 10, 11.

(h) *Marshall's Chronology.*

(f) *Stephanus de*

(i) Gen. 15. 20. Josh. 12. 14.



ter this they return back again, and fall upon the Country of *Emishpat*; so call'd, because (m) GOD did here judge the *Israelites* for their Murmuring against *Moses*; and thus they pass thro' the Country, which afterward belong'd to the *Amalekites*, and so to the *Amorites*, who dwelt in *Hazazon Tamar*, or *Engaddi*, near the *Dead Sea*; so that now the Country of *Sodom* lay open before them, and they had no other Enemy near them, which could give them any Disturbance.

16. The King of *Sodom* and the four other Kings knowing themselves to have been the first Occasion of these Misfortunes could expect to fare no better than their Neighbours, and therefore they join all their Forces together, with a Resolution to hazard a pitch'd Battle, and so to regain or lose all. They knew, that all these Conquests must cost the *Affyrians* a great many Men, and they were tir'd out with long Marches, and therefore these Kings march out to the (n) Vale of *Siddim*, which was full of Slime-Pits, and encamp there, expecting an Attack, and hoping, that their Enemies might in the Heat of Battle fall into those Pits, and so perish, and others to avoid them might break their Ranks, and so the whole Army might be easily put into Disorder, not being acquainted with the Nature of the Ground.

17. But the Success did not answer their Expectation. The *Affyrians* after a terrible Battle gain'd an entire Victory, so that the other Army was forc'd to fly away to any Places of Defence, which they could meet with; and leaving all open, their Enemies plunder the Country, and take not only all the Prisoners, whom they could light upon, but particularly they take *Lot* with his Goods and Cattle, and carry him off among the rest. *Tidal* finding that he had lost a great many Men in this Battle, that many more were wounded, and the rest fatigu'd with so long a Campaign, the Winter approaching, and being on the West Side of *Jordan*, in an Enemies Country, where it would be difficult to raise Recruits, they march Northward thro' *Canaan*, and passing by *Abraham*, who had not interested himself in the Quarrel, they give him no Disturbance, and take the direct Road to *Nineveh*, where *Tidal* their Emperor formerly liv'd, and seems to have spent the Remainder of his Days. However, (o) *Abraham* hearing that *Lot* his Brother's Son was taken Prisoner, arms all his own household Servants, being 318 in Number, and persuades his three Neighbours *Aner*, *Eshcol* and *Mamre* to join with him, who had before enter'd into a League offensive and defensive for their common Interest. What Number of Soldiers they had is uncertain, but marching all together with the utmost

Secrecy, they pursu'd them to *Dan*, situated on the north Part of the River *Jordan*, and having Intelligence where they were, *Abraham* divided his Army into four Parts, and so with his (p) fresh Men, well train'd up to War, he fell upon them by Surprize (q) in the Night, when they had been tir'd with long Marches, and an heavy Battle, and most of them wounded, and were careless and secure at the Running away of the other Army, and their being march'd to so great a Distance. Thus they were attack'd at once in the four Quarters of their Camp, that they might be the more distracted, and apprehensive that their Enemies were much more numerous than indeed they were; when they knew not who were Friends or who were Enemies; and so many of them were kill'd in their Sleep, and might kill one another in Disorder at their first Waking; and *Abraham* gain'd an entire Victory, and pursu'd them to the Borders of their own Country, when he did not think fit to follow them any farther, lest his own Retreat should be intercepted; and so he return'd with all the Spoil, and all the Prisoners, which had been taken. Hence we may see, that in antient Times there was Policy in War, and many favourable Circumstances attended *Abraham* in this Expedition. But the chief Cause of all his Success was the Providence of GOD, who had (r) promis'd to bless *Abraham* and preserve him, to prosper his Friends, and confound his Enemies, who could easily so order it, that (s) *one man shall chase a thousand, and two put ten thousand to flight*, and to him (t) was the Glory of all ascrib'd.

18. The Consequences of this signal Victory were in all Respects very great and glorious to *Abraham*. For first, it confirm'd all the neighbouring Kings in their own Possessions, and they could not but acknowledge him to be their great Preserver, and treat him always after that with the utmost Respect and Esteem. Secondly, it put an end to the Power of the *Affyrian* Monarchy on that Side, and thus (u) *Daniel* saith) tho' it had been before as swift as an Eagle in its Conquests; yet now the southern wing was pluckt, and the Feathers taken away. And tho' *Cush*, the Son of *Ham* and Father of *Nimrod*, had been seated here with all his Family; yet his Removal from thence to *Chuscha* on the south of *Babylon*, when that Monarchy began, so weaken'd those which were left behind, that they were an easy Prey to their Neighbours, first the *Horites*, and then the *Ishmaelites* and *Edomites*, that we hear but little more except the Name, which might continue in the Country even whilst possess'd with other Inhabitants. And as for *Tidal* or *Arius* the Emperor, he was suf-

(m) Gen. 14. 17. and Num. 20. 12, 13, 14, 16.

(p) Ibid.

(q) Gen. 14. 15.

(r) Gen. 12. 1, 2, 3, 4.

(s) Gen. 14. 19, 20.

(n) Gen. 14. 8, 9, 10.

(u) Dan. 7. 4.

(o) Gen. 14. 13, 14.

(s) Lev. 26. 8. Deut. 32. 30.



ficiently dishearten'd by these Misfortunes, and glad to be at Quiet in his own Country, rather than march again to a Place at such a Distance, when he had Cause to think that the Success would be uncertain, and that another Defeat would be attended with the most fatal Consequences. And this is the Reason, that the *Scriptures* speak so little afterwards of the *Assyrian* Monarchy, not only because it did little, the Kings for thirty Generations (as *Diodorus Siculus* tells us) giving themselves wholly up to Ease and Luxury; but also because that little which they did, was without the Bounds of the sacred Story. And lastly, it gave *Abraham* a Right to take Possession of those Countries, as he had recover'd them out of the Hands of the *Assyrians*; so that when *Abraham* sent (x) the Sons which he had by *Keturah* eastward, to settle themselves in *Arabia*, they had a free Liberty to travel thither. And when he afterward sent the *Ishmaelites* to take Possession of that Country, the King of the *Horites* his Neighbours was so sensible of his Obligation to *Abraham* on this Occasion, and of the Right which *Abraham* had by Conquest, that he gave them no Disturbance, which we read of.

19. However we must not conclude from the *Scripture* Silence, that there was no *Assyrian* Monarchy at that Time. The *Jewish* Writers, and all the *Latin*, *Greek* and *Arabick* Historians are full in this Case, and *Moses* himself may be call'd in as a farther Evidence, who not only tells us, how it was founded by *Nimrod*; but (y) when he describes the Country in which *Ishmael's* Children were settled, between *Havilah*, which is near to *Babylonia*, and *Shur*, which is near to *Egypt*, and is the Country thro' which was the Passage from thence into *Babylon*, and *Nineveh*, and even to the *Persian* Gulph, he saith, It is the Country thro' which is the Passage to *Assyria*. The *Septuagint* renders it, to the *Assyrians*, or Part of their Dominion; for so *Babylonia* was from the Beginning of its Plantation to that Time; either when the *Ishmaelites* were settl'd, or when *Moses* wrote *Genesis*. The *Assyrians* had two Royal Cities *Babylon* and *Nineveh*; and the Way for Commerce between the two old Kingdoms was then so well known, that *Moses* chuses to describe the Country of the *Ishmaelites* by that Road. Or if we render the Words thus, *The Sons of Ishmael dwelt from Shur, which is toward Egypt, unto Havilah, which is toward Assyria in the way from Egypt thither*, it will plainly intimate, that the Parts near *Havilah* was call'd *Assyria*, as under that Monarchy; and there-

fore tho' they lost some of their Country toward the South of *Arabia*, yet they lost none toward the East.

20. When (z) *Abraham* return'd from this signal Victory, the King of *Sodom*, whose Crown and Kingdom he had thereby secur'd to him, went out to meet him, and congratulated him upon the same, and generously offer'd to *Abraham* the whole Spoil, which he had retaken (since had it not been for him it must have been carry'd off) and only desir'd that the Persons might remain his Subjects. *Abraham* readily granted the latter Part (and so *Lot* return'd to dwell in *Sodom*) and as generously refus'd the other, declaring that he was absolutely resolv'd to make no Advantage of the Booty to himself, more than to supply his Men with Provisions; reserving also the Right of his other three Confederates to deal with their Country Men as they pleas'd, because he could not give away their Right, when he so generously parted with his own.

21. But before this Concession to the King of *Sodom*, *Abraham* had made a Present to *Melchizedeck*, which could not be recall'd. Who this *Melchizedeck* was is uncertain. Some think him to be the Son of *Shem*, others the Son of *Peleg*. The *Jews* unanimously reckon him to be *Shem* himself, who according to the *Scripture* Account liv'd till *Isaac* (who was not born at this Time) was fifty Years old. The *Scripture* tells us that (a) he was the Priest of the most high GOD, and King of *Salem*, which the *Jews* also unanimously reckon to be *Jerusalem*. It lay near to *Abraham's* Road, at his Return from the North of *Canaan*, and was (b) antiently call'd *Salem*. *Josephus* saith, that (c) he treated *Abraham's* Followers and Soldiers with great Bounty and Hospitality, (the *Scripture* only saith, that (d) he brought forth bread and wine, which may comprehend all sorts of Provision for their Refreshment) and that he extoll'd *Abraham* himself, at the Table, up to the Skies for so noble an Enterprize, and glorify'd GOD's holy Name for the Blessing of so signal a Victory, in a Thanksgiving worthy of his sacred Character. And *Abraham* on the other Hand presented *Melchizedeck* with the Tenth of the Spoils that he had taken, which he thankfully accepted of. It is certain, that he was a Type of our blessed SAVIOUR, of whom *David* saith, (e) *Thou art a priest for ever, after the order of Melchizedeck*. CHRIST himself (f) applies this Psalm as spoken of the MESSIAH, which the *Jews* never deny'd, when the Denial thereof would have been very much to their Purpose. *St. Paul* (g)

(x) Gen. 25. 5, 6, 16, 17, 18.

(a) Gen. 14. 18.

(e) Psal. 110. 4.

(g) Heb. 5. 6, 10. and 6. 20. and 7. 17.

(b) Psal. 76. 2.

(f) Matth. 22. 41 to the End.

(y) Gen. 25. 18.

(c) *Jewish Ant. Book 1. Chap. 11.*

(d) Gen. 14. 18.

(e) Luke 20. 41, 42, 43, 44.

expressly



expressly quotes the Words of *David* in this Sense, and (b) carries on the Parallel to this Purpose. *Melchizedeck* was the Priest of the most high GOD; so was CHRIST. His Name in *Hebrew* signifies the *King of Righteousness*, or the righteous King; such a one was CHRIST. He was King of *Salem*, which signifies Peace; such a one was CHRIST. He was *without father, and without mother*, that is, He (i) was born of such Parents, by whom he could lay no Manner of Claim to any Priesthood in the Land of *Canaan*, no more than if he had no Parents at all; and the Apostle (k) saith of CHRIST, *It is evident, that our LORD sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is far more evident; for that after the similitude of Melchizedeck there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life.* He was ἀγενεαλόγιστος, His Name was not mention'd in the Genealogies, which *Moses* reckons up, and therefore he might be thought to have none at all; and thus CHRIST had no earthly Father, but was the Son of GOD. He was *without Descent* or Pedigree. There is no Mention made of his Offspring; and thus CHRIST had none at all. He had *neither beginning of days, nor end of life.* *Moses* doth not tell us, that he was ever born, how long he liv'd, or that he ever died. Thus (l) *who shall declare the generation of CHRIST*, he being from and to all Eternity? He abided a Priest for ever, that is, as long as the true Worship of GOD continu'd in *Palestina*; and CHRIST hath such a Priesthood, which is never to be succeeded by any other. And he brought forth *Bread and Wine*, which some look upon as a Type of the Sacrament of the LORD's Supper. The (\*) *Arabick* Historian adds, that when the Fame of *Melchizedeck* was known to the twelve neighbouring Kings (whose Names he reckons up) they came to him, and when they had seen, and talk'd with him, they desir'd, that he would go and live among them, who answer'd, that he could not go from that Place. Upon this they took Counsel together to build a City, saying, This Man is indeed the King of all the Earth, and the Father of all the Kings. And when the City was built, they made him King of it, and afterward *Melchizedeck*

call'd it *Jerusalem*. And when the Fame of *Melchizedeck* came to *Machul* the King of *Teman* or the *South*, he came to see him, and brought him a great Quantity of Wealth, and after this *Melchizedeck* was greatly respected among them.

22. After this great Victory, the second Person (m) of the Trinity, who is frequently call'd *The WORD*, and *The WORD of the LORD*, who is also (n) call'd *The LORD*, and (o) *The LORD GOD* by *Abraham*, appear'd unto him, encouraging his Hope in GOD, and assuring him, that he and *Lot* should be safe from any new Invasion by these or any other Enemies; for GOD would protect and defend him, and give him far more than what he had so lately refus'd. And GOD, according to his Promise, so restrain'd this mighty Empire, that we hear but little of it for some Centuries, except the Names of the Emperors, and the Time when they reign'd, as it hath been handed to us (p) by *Ctesias*, in his first six Books of the History of the *Assyrians* and *Babylonians*, from the Time of *Ninus* and *Semiramis* to that of *Cyrus*, out of which *Photius* hath written Extracts, which are all the Remains that we have of his Writings. It is true, that (q) there is but a poor Account of him among the Antients, who generally speak of him but as a fabulous Writer. However, something may be said in his Behalf. He was a Native of *Cnidos*, a City of *Caria*, in *Asia the less*. He was taken in a Battle by *Artaxerxes Mnemon* King of *Persia*, who made use of him as a Physician, to cure him of the Wounds which he had receiv'd in that Battle, and having had good Success he continu'd as the chief Physician to that King for seventeen Years; so that whilst he resided at the Court, he took the best Care, and had the best Opportunities to inform himself in the Histories of those Countries. His Works were probably written in the *Persick* Language, and the Extracts of them were in *Greek*. So that the Objection against him, that the Names mention'd by him have no Affinity with the Names mention'd in *Scripture*, is of no Weight. The *Persians* descending from *Shem*, worshipp'd none of those Gods, which were us'd in *Babylon* among the Posterity of *Ham*, and therefore might not call the *Assyrian* Kings by the Names of their Idols, as the *Babylonians* did, but by other Names, which they had in the *Persick*

(b) Heb. 7. 1, 2, 3.

(i) Euripides in his *Ion*, verse 109, hath the very Words of the Apostle.

— Ως καὶ ἀμύτωρ  
'Απάτωρ τε γέγωνας τὸς θεῖ-  
τατας  
Φοίβε ναὺς δεξαμένη.

In which *Ion* acknowledges, That tho' he was born of such a Father and Mother as had no Right to it; yet he was a Servant in the Temple of *Apollo*, and had his Maintenance from thence.

(l) *Isai.* 53. 8.

(\*) *Eutychii Annales.* pag. 67.

(m) *Gen.* 15. 1, 4.

(k) *Heb.* 7. 11 to 17.

(n) *Gen.* 15. 6.

(o) *Gen.* 15. 2, 8.

(p) *Diodorus Siculus lib.* 2. pag. 84. and *lib.* 14. pag. 421. *Photius Cod.* 62.

*Suidas in voce Κτησίας.*

(q) *Plutarchus in Artaxerxe.* *Aristoteles in historia animalium lib.* 8. cap. 28.

Language,



Language, and these might again be alter'd, to fit them to the Humour of the *Greeks* at that Time. The Author might suffer in his Character by being translated, and much more by being abridg'd, and the best Proofs of his History might be omitted; and therefore the *Greeks*, who were not well acquainted with these Histories, might call them fabulous, tho' they were really true. *Diodorus Siculus*, and *Trogus Pompeius* (of which *Justin* is an Epitome) took most of that from him, which they had written of the *Assyrian* Affairs. And it is certain, that there were royal Records then in *Persia*, in which all the Affairs and Transactions of the Government were faithfully recorded; for (r) the Books of *Ezra* and *Esther* give us a particular Account of them. It is also very probable, that the *Assyrian* Monarchy kept Records of the same Nature either in *Sippora* or *Babylon*; and therefore when this Empire was subdu'd by the *Persians*, their Historians might be well acquainted with both. And therefore as *Ctesias* (s) professes his Sincerity, and appeals to the publick Records, as a Testimony of the Truth of what he wrote, he may be allow'd as an Author of Credit, especially because he exactly agrees with the *Scripture Chronology*.

23. But to return to the History of *Abraham*. He (t) having no Child prays to GOD for an Heir, upon which GOD repeats his former Promise, with this Addition, that his Posterity should be as the *Stars* of Heaven for Number. Accordingly he believ'd (u) in the second Person of the Trinity, who appear'd to him; he relied and depended upon him and his Promise, who in due Time should be made Man of his Seed, whose (x) Righteousness should be imputed to all those who are justify'd, and whose Death should be a Satisfaction for their Sins, and in Commemoration hereof he offer'd Sacrifices at the same Time. Thus the Promises were sign'd and made over to him; and as he is call'd *the Father of the faithful*, so he is propos'd as an Example, to shew that we must be justified by such a Faith which (y) hath good Works join'd with it. And GOD farther declar'd to him, that his Posterity should be (z) afflicted by the *Egyptians* four hundred Years, which began at (a) the Weaning of *Isaac*, and ended at their Passing over the *Red Sea*. Upon this GOD repeats his Promise, to give to *Abraham's*

Posterity not only all the Land of *Canaan*, which the *Israelites* possess'd, but other Places which fell to his other Sons. The first of these, which are mention'd, are (b) *the Kenites*. These may be suppos'd to be of the Posterity of *Cush*, who were first seated between the *Red-Sea* and *Jordan* near *Egypt*, and were much weaken'd by their Father's Going off toward *Babylon* to establish the *Assyrian* Monarchy, and so they became an easy Prey to the Children of *Esau* the Son of *Isaac*; after this some of them dwelt among the Family of (c) *Amalek* the Son of *Esau*, whilst others of them remov'd to the Country of *Midian*, where they were again conquer'd by (d) another of the Sons of *Abraham*. This is the Reason that (e) *Hobab*, or *Jethro*, the Father-in-Law of *Moses*, who dwelt in *Midian*, is call'd in *Hebrew* (f) a *Cushite*; and of these *Balaam* (g) had a full Prospect from the Top of *Peor*. They were call'd *Kenites*, either from the Word, which in *Hebrew* signifies a *Nest*, and the Reason (h) is given by *Balaam*, when he said, *Strong is thy dwelling-place, and thou puttest thy rest in a rock*. Or else in a reproachful Manner, as descending from *Ham*, who married *Naamah* the Daughter of *Lamech* of the Race of *Cain*. And therefore (i) what we render *Nevertheless the Kenite shall be wasted*, is in *Hebrew*, *But Cain shall be wasted*.

24. The next is the *Kenizzite*. These being mention'd (k) by *Moses* between the *Kenites* and the *Kadmonites* may make us think, that they were also situated between them. And it is the more probable, because they were afterward subject to the *Israelites* and *Edomites*, the Posterity of *Abraham* by *Isaac*, as well as the *Kenites* and *Kadmonites* themselves. It is not likely, that the sacred History should pass them over in Silence; and if he mention'd them, they must be mention'd by the Name of the *Kenizzites*. And it is also probable, that one of the Grandsons of *Esau* was (\*) nam'd *Kenaz*, to ingratiate themselves the more with these People, who at that Time were their Subjects.

25. The other is the *Kadmonites*. This Name in *Hebrew* signifies the Inhabitants of the East; and therefore they must lie opposite to *Hebron* on the other Side of *Jordan*. This is the Reason, that *Abraham* (l) sent thither the Sons whom he had by *Keturah*, during his Life Time, as knowing it to be the Country which GOD had promis'd to give him.

(r) *Ezra* 4. 15, 18, 19. and 5. 17. and 6. 1 to 6. *Esther* 2. 21, 22, 23. and 6. 1, 2.  
 (s) *Diodorus Siculus lib. 2. p. 84.* (t) *Gen. 15. 2.* (u) *Gen. 15. 6.* (x) *Rom. 3. 21,*  
 22, 24, 26. and cap. 4. per totum, and 5. 1. *Gal. 3. 6, 7, 8, 9.* (y) *James 2. 21, 22, 23, 24.*  
 (z) *Gen. 15. 13. A&T. 7. 6.* (a) *Gen. 21. 8, 9, 10.* (b) *Gen. 15. 19.* (c) *1 Sam. 15. 6.*  
*Gen. 36. 12.* (d) *Gen. 25. 1, 2.* (e) *Num. 10. 29. Jud. 4. 11. Exod. 2. 21. and 3. 1. and 4. 18.*  
 (f) *Num. 12. 1.* (g) *Num. 23. 29, 30. and 24. 20, 21, 22.* (h) *Num. 24. 21.*  
 (i) *Num. 24. 22.* (k) *Wells's Geography, Part 1. Page 323.* (\*) *Gen. 36. 11.* (l) *Gen. 25. 6.*



The *Kenizzites* and *Kadmonites* being thus conquer'd, their Names seem to be quite extinct between the Time of *Abraham* and *Moses*; and not being given to the *Israelites*, we find no Mention of them by *Joshua* in the Division of the Land of *Canaan*, nor in the Account, which he gives us of any Country, that they inhabited. As for the (*m*) *Rephaims*, or Men of gigantick Stature, as their Name signifies in *Hebrew*, and as they (*n*) are expressly call'd in *Scripture*, they (*o*) dwelt at *Ashtaroth Karnaim* in *Bashan*, and the *Israelites* conquer'd their Country, when *Og* was their King, and gave it (*p*) to the half Tribe of *Manasseh*.

26. After *Abraham* (*q*) had dwelt ten Years in the land of *Canaan*, waiting for the Fulfilling of GOD's Promise of a Son, but not seeing as yet any Fruit of it, it being deferr'd for the greater Trial of his Faith, and being not yet inform'd, whether the Promise should be fulfill'd by *Sarah* his Wife or not, he also having acquainted her with it, and she being impatient to have it fulfilled some Way or other, gives *Hagar* her Maid, an *Egyptian* by Birth, to *Abraham* to be a secondary Wife. But she being with Child, and despising her Mistress upon that Account, was so hardly treated by her, that she ran away with a Design to go to *Egypt*, and came to a Fountain in the Wilderness of *Shur*, which is upon the Borders of that Country. Here (*s*) the second Person of the Trinity, whom *Moses* calls, *The angel of the LORD*, and (*t*) afterward the *LORD* himself, and whom *Jacob* calls, (*u*) *The angel which redeemed him from all evil*, appears to her, and commands her to return again, with a Promise that she should have a Son, who should be the Father of a numerous Offspring; and in Commemoration that GOD had heard her Affliction, his Name was to be call'd *Ishmael*, which signifies in *Hebrew* GOD will hear, and the Well, by which she sat, was call'd *Beerlahairoi*, or *The Well of him who liveth and seeth me*. Of this *Ishmael* it was not only prophesied at the same Time, that (*x*) he shou'd live near the rest of his Brethren, which was in a great Measure in *Abraham's* Power to perform; but also that he should be (*y*) a wild Man, as fierce and ungovernable as a wild Ass, which loves to ramble in Desarts, and is not easily tam'd to live in Societies. That he should also be very warlike, and infest his Neighbours, and be infested by them. And tho' this Prophecy

was spoken almost five hundred Years before *Moses* wrote it, and above three thousand Years ago, yet it is such an exact Description of the Posterity of *Ishmael* formerly, and of the *Turks*, who boast that they are descended from him, who dwell in the Desarts of *Arabia* and other Parts of *Asia*, who have been continually at Wars, and have been generally inclin'd to Insurrections and Mutinies, that the Prophecy shews it self to have come from that God, who knew what should happen from that Time to this, and who alone hath over-rul'd and govern'd them ever since, and according to whose Promise, *Ishmael* was born in the next Year. And two Years after this (*z*) *Arphaxad* the first Person recorded to be born after the Flood dies.

27. For some Years after there is nothing recorded either in sacred or profane History. The next Occurrence is, the Institution of (*a*) Circumcision. When GOD was willing to call out of the World a peculiar People to himself, he instituted this as a peculiar Rite, by which they and their Children should be initiated. So that here was an outward and visible Sign instituted by GOD himself; and an inward and spiritual Grace represented thereby. The Cutting off a small Part of the Flesh signify'd the Casting off of the inherent Pollution of their Natures, occasion'd by the Transgression of our first Parents, and the Conformity to the outward Act was a Sign of a more inward and spiritual Conformity to the whole Law; whence *Moses* commands them (*b*) to circumcise the foreskins of their hearts, and to be no more stiffnecked. Thus in the *Christian Church* Baptism is appointed for our Admission into the Church, and to seal unto us (*c*) the Remission of our Sins. And from hence our Church affirms, (*d*) that it is certain from God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly saved. For as the Guilt of Original Sin is thus wash'd away (it being impossible, that the Sacrament could be ineffectual to the End design'd) and they have nothing else to answer for, they must be the Objects of GOD's Favour and Mercy to their eternal Comfort. And Baptism is a Preparation for an holy Life, since hereby we are made Partakers of the Benefits, which CHRIST hath procur'd, (*e*) that like as he was raised from the dead for the glory of the father, even so we also should walk in newness of life. And therefore as Chil-

(*m*) Gen. 15. 20. (*n*) Deut. 1. 11. (*o*) Gen. 14. 5. (*p*) Deut. 1. 4. Josh. 12. 4, 5. and 13. 12, 31.  
 (*q*) Gen. 16. 3. (*r*) 1 Sam. 15. 7. (*s*) Gen. 16. 7, 9, 10, 11. (*t*) Gen. 16. 13. (*u*) Gen. 48. 16.  
 (*x*) Gen. 16. 12. (*y*) Ibid. Where the Word ארם in Hebrew signifies a wild Ass, and therefore is render'd Onager homo by Buxtorf in his Lexicon Hebraicum. (*z*) Gen. 11. 10, 12, 13. (*a*) Gen. 17. 9 to 14. and 13 to the End. (*b*) Deut. 10. 16. (*c*) Mark 1. 4. Luke 3. 3. Act. 2. 38. and 22. 16.  
 (*d*) Rubric in the Office after publick Baptism. (*e*) Rom. 6. 4 to 15.



dren were admitted into Covenant under the Law; so they may be admitted under the Gospel, since CHRIST came to open a Way for (f) all, and not to exclude any. There are indeed some, who deny this; but their Arguments are not conclusive. They say, that in Circumcision there was a Mark left always in the Flesh; but in Baptism there is none. And indeed there was a good Reason for it: When GOD would have his Will revealed only to the *Jews*, he took Care that they should be distinguish'd from the rest of the World; but now he is willing to bring all Nations home to himself, it is more proper that such Marks of Distinction should be laid aside, and something else appointed in its Place. Secondly, They say, that only Men could be circumcised, but Women are baptized. And there is good Reason for this, that when GOD instead thereof appointed an Ordinance so plain and so easy, both Sexes should equally partake of the Benefit and Comfort thereof. Thirdly, They say, that Circumcision was only administer'd on the eighth Day, but Baptism is administred on any Day. And there was a particular Reason for it. At that Time there were several legal Impurities, which incapacitated any Person from Partaking of the holy Things, particularly if a Woman had brought forth a Man Child, (g) she and her Child *should be unclean seven days, and in the eighth day he should be circumcised*, which was as soon as possible. And therefore since all these Uncleanesses and Separations are abolish'd by CHRIST the Argument turns thus: Under the Law they were admitted into Covenant by Circumcision as soon as possible, without Omitting a Day, and therefore under the Gospel they should be admitted without Delays, lest Danger of Death should happen in the mean Time. Fourthly, They say, that Children ought to be taught before they are baptiz'd. But that is a Mistake: The (h) Word, from whence they ground this Notion, signifies only *making Disciples*, or Admitting them into the School of CHRIST, which (i) *St. John* tells us, is done by *Baptism*. And indeed we admit of Children into Schools, not because they are taught, but that they may be taught. So that the Command of our SAVIOUR to his *Apostles* runs thus, *Go ye, and make disciples of all nations, Men, Women and their Children, by Bap-*

*tizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST*; and as soon as they are come to Years of Discretion, *then teach them to observe all the other things, whatsoever I have commanded you*. And lastly they say, that none ought to be baptiz'd but Believers; but Infants cannot believe, therefore they ought not to be baptized. But to this it may be answer'd, That CHRIST tells us, that (k) *little Children do believe*. Little Children are Sinners by *Adam's Sin* imputed to them, and little Children are Believers by the Faith, which either of their Parents profess imputed to them; so that since (l) the Promise is given to Parents and their Children, and (m) they have a *Federal Holiness* by Virtue thereof, they ought as certainly to be admitted Partakers of such Promises as more aged Persons.

28. At this Time *Ishmael* the Son of *Abraham* was circumcis'd, being thirteen Years of Age. He is reckon'd to be (n) the Father of the *Arabians*, particularly of *Mahomet*, and the *Saracens*: And as the *Mahometans* are circumcis'd at this Time; and they boast much of their being *Ishmaelites*; so it is probable, that we had never known the Original of this Custom among them, if it had not been recorded by *Moses*. And as the *Jews* continue to circumcise at eight Days old, according to the Command given to *Abraham*, and the Example of *Isaac*; so the *Turks* even at this Time do not circumcise until they are thirteen Years of Age, according to the Example of *Ishmael*.

29. But the Continuance of it among the *Jews* is more remarkable, as they descended from *Isaac*, and so are the Sons of *Abraham*. GOD hath promis'd great and glorious things, (o) which shall happen to them as a Nation, when they shall be converted to the *Christian Faith*; and therefore when other Nations incorporated into one another, and the Families intermix'd, so as not to be distinguish'd after their Dwelling in other Countries; yet the *Jews*, by Means of this Rite, being also of a different Religion, and a different Language, have always been kept distinct and separated from all others. So that the Appointer of Circumcision must be an all-wise Being, who appointed it so many Ages, or even thousands of Years since, to be a Means in due Time of Explaining those Prophecies, which are yet to be fulfill'd.

(f) Matth. 28. 19.

(g) Levit. 12. 2, 3.

(h) Μαθητεύσατε. Matth. 28. 19.

(i) John 4. 1, 2.

(k) Matth. 18. 3, 6.

(l) Acts 2. 38, 39.

(m) 1 Cor. 7. 14.

(n) Hottingeri Historia Orientalis lib. 1. cap. 3. pag. 38, 39.

(o) Isai. 2. 1 to 6. and 4. 3 to

18 to 27. and 32 throughout, and 33 throughout, and 34. 5 to 11. and 44. 3. and 52. 1 to 7. and 54. 1 to 11. and 55. 1 to 6. and 59. 20, 21. and 60. 18 to the End, and 62. 1 to 6. and 65. 7 to the End, and 66. 18, 19, 22, 23. Jer. 3. 16, 17. and 4. 1, 2. and 30. 9. and 31. 31 to 35. and 33. 8, 15, 16. Ezek. 16. 60 to the End, and 34. 23, 24, 30. and 36. 25, 26, 27. and 37. 22 to the End, and 39. 22, 28, 29. Joel 3. 16 to the End, Zeph. 3. 9, 10, 15. Zech. 2. 10 to the End, and 12. 10 to the End, and 13. 1. and 14. 8, 9, 16 to the End, and Rom. 11 throughout.



30. At this Time the Name of (p) *Abraham* is chang'd as a farther Confirmation of the promis'd Blessing. He was before call'd *Abram*, which in *Hebrew* signifies (q) *a glorious father*. And now he is call'd *Abraham* (r) from *Ab* a *Father*, and the *Arabick* Word *Raham*, which signifies a *thick* and *continual Rain*, and metaphorically such a vast Multitude, as like the Drops cannot be number'd. Thus *GOD* himself (s) explains it, *Neither shall thy name any more be call'd Abram; but thy name shall be call'd Abraham; for a father of many nations have I made thee*. And (t) *GOD* himself alludes to a like Metaphor, *I will make thy seed as the dust of the earth; so that if any man can number the dust of the earth, then shall thy seed also be number'd*. And *Sarah's* Name was also chang'd from *Sarai*, which signifies *My Princess*, as of one, to *Sarah*, a *Princess* in more general and universal Terms. Upon this (u) *GOD* promises, that *Abraham* thou'd have a Son of her, that she thou'd be a Mother of Nations, that many Kings, and probably the *Messiah* should come of her, in whom all the Nations of the Earth thou'd be blessed. *Abraham* receiv'd this Promise by Faith, relied and depended upon it, and therefore he fell upon his Face and laugh'd. For this Reason he had a Command to call his Son *Isaac*, which signifies *He shall laugh*, because (x) a *Covenant* should be establish'd with him, and especially with the *MESSIAS* his Offspring. Thus (y) *Abraham* in the supernatural Birth of *Isaac*, foresaw the supernatural Birth of *CHRIST*, and rejoic'd. And *Isaac* was not so nam'd only because of *Abraham's* Joy for him, but especially because of his Joy in him, who was to come after, and said to the *Jews*, (z) *Your father Abraham rejoic'd to see my day, and he saw it, and was glad*.

31. Soon after this, (a) in the Middle of the Summer, there was another Appearance of the divine Majesty to *Abraham*. It is observable, (b) that when he looked, he saw three Persons standing by him, and yet he speaks to them (c) as to one, from whence some infer it to be a Representation of the Trinity in Unity. *Abraham* (d) calls them *My Lord*,

and *Moses* (e) calls them *the LORD*. The (f) first Person seems to talk with *Abraham*, and reveal to him, that he thou'd have the promis'd Seed in its due Time, and also, that *Sodom* and the neighbouring Cities were in great Danger of being destroy'd for their Wickedness, with whom *Abraham* interceded as with *GOD*, and of whom it is said, (g) *And JEHOVAH, or the LORD, went his way, as soon as he had left communing with Abraham; which (h) the Paraphrasts interpret of the Glory of the LORD, or the divine Shechinah*. The other two, when with *Lot*, seem (i) plainly to acknowledge another, *We (say they) will destroy this Place; because the cry of them is waxen great before the LORD, and the LORD hath sent us to destroy it*. The second seems to be the Person, who destroy'd those Cities, of whom it is said, (k) *that the LORD rained upon Sodom and upon Gomorrah brimstone and fire, from the LORD out of heaven*. He is call'd by (l) the *Chaldee Paraphrasts*, *the Word of the LORD*, as he was before call'd (m) in *Scripture*, and is said to rain Fire and Brimstone from the other out of Heaven, who (n) had so lately seem'd to ascend thither. The third seems to come to deliver *Lot* and his Family, of whom it is said, that (o) *the LORD was merciful to him*, and (p) *GOD remember'd Abraham, and sent Lot out of the midst of the overthrow: And tho' (q) at first he spake to both as unto two; yet now (r) he speaks to this alone as unto one*. And as *Abraham* pray'd in general for all the Cities, and had his Petitions granted, as far as he presum'd to ask; so *Lot* pray'd (s) for one, that he might *escape thither* because it was a little one; for which Reason, the Name of it was alter'd (t) from *Bela* to *Zoar*, which Word in *Hebrew* signifies *little*, and was preserv'd accordingly, when the (u) other Cities were destroy'd with Fire and Brimstone, and were made examples unto those, who should live such ungodly Lives as they did. And it is observable, that (x) many Heathen Historians speak of the same Cities, as destroy'd by Lightning. The Country is since turn'd into a large Lake, sometimes call'd *the Lake of Sodom*, sometimes *Lacus Asphaltitis* or *The Lake of Brimstone*, sometimes *the Salt-*

(p) Gen. 17. 3, 4, 5. (q) *Ab* אב Ab Pater, & רם Ram excelsus. (r) Hottingeri Smegma Orientale lib. 1. cap. 8. pag. 288. (s) Gen. 17. 5, 6, 7. (t) Gen. 13. 16. (u) Gen. 17. 15, 16. (x) Gen. 17. 19. (y) Lightfoot Vol. 1. Page 13. (z) John 8. 56. (a) Gen. 18. 1. (b) Gen. 18. 2. (c) Gen. 18. 3. (d) Gen. 18. 3. (e) Gen. 18. 13. (f) Gen. 18. 17, 20, 22, 26. (g) Gen. 18. 33. (h) Onkelos and Jonathan. (i) Gen. 19. 13. (k) Gen. 19. 24. (l) As this third Book began with Gen. 12. 1. so I shall look no farther back than to that Place; and in these few Chapters we find Instances hereof in Onkelos on Gen. 15. 1, 4. in Jonathan on Gen. 12. 17. and 15. 1, 6. and 16. 13. Dominus cujus sermo allocutus erat, and 17. 2. Ego sum Deus omnipotens, & dabo fœdus inter Verbum meum, & inter te. So also Gen. 17. 7, 10. and 18. 17. and 20. 3, 6, 18. and Targ. Hierosolym. on Gen. 15. 1. and 16. 13. and 18. 17. and 19. 24. (m) Gen. 15. 1. (n) Gen. 18. 33. (o) Gen. 19. 16. (p) Gen. 19. 29. (q) Gen. 19. 2. (r) Gen. 19. 18, 19. (s) Gen. 19. 19, 20. (t) Gen. 14. 2. (u) Gen. 19. 24, 25. 2 Pet. 2. 6. Jude Verse 7. (x) Tacitus Hist. lib. 5. Diodorus Siculus, Strabo, & Plinius.



Sea, and sometimes the *Dead-Sea*, because they say, that no Fish can live in it. And we are told by (y) one, that the black Ground being turn'd into Ashes, is a Sign that it was struck with Lightning. And that the Apples which are there, tho' they look very fine, cannot be eaten, for when they are touch'd, they partly vanish into Smoke, and partly dissolve into Ashes. And (z) *Josephus* agrees with (a) the *Scripture* in telling us, That the Wife of Lot, who went out with her Husband, whether out of Curiosity or Tendernefs, could not forbear looking behind her, tho' directly contrary to the Command of GOD, and was turn'd into a Pillar of Salt; or as others will have it into a firm and durable Pillar, compar'd (b) to Salt: There being, as some tell us, a (c) Mettallick Salt, which keeps out Rain, and upon the Account of its Firmness is useful in Building, and (d) is digg'd like Marble out of the Mountains. *Josephus* tells us, (e) that he had seen it himself, and it remain'd in his Time. Another saith, that (f) even to his Time the waste Land that smoaks, and Plants bearing fruit, that never come to Ripeness, is an evident Testimony; and a standing Pillar of Salt, remains for a Monument. And there have been (g) much later Travellers in those Parts, who testify the same.

32. Upon this *Abraham* (as some think) not able to endure the very Stench of the Lake of *Sodom*, which was offensive to him in *Mamre*, but more probably fearing that the just Judgments of GOD might fall upon other Parts of the Country for their Wickedness, from which his Piety might not be able always to secure them, any more than that of *Lot's*, he goes from thence, and dwells in *Gerar*, the Metropolis of the *Philistines* on the Coast of the *Mediterranean Sea*, since call'd *Ashkelon*. Here he was in Danger of having his Wife *Sarah* taken from him by *Abimelech* King of the *Philistines*, in the same Manner as before by *Pharaoh* King of *Egypt*, which was also prevented by the same Providence of GOD, that continually watch'd over him. This made him afraid to stay there any longer, or return toward *Sodom*, and therefore he travels southward, and dwells at *Beersheba*, a Town (h) well known to be the utmost Limits of the Land of *Canaan*. Here he digs a Well for the Watering of his Cattle. And (i) after that, *Abimelech* finding that GOD did prosper him in all his Un-

dertakings, comes thither with the General of his Army to enter into a League with him, that one would neither molest or injure the other, which was confirm'd with an Oath at this Well; for which Reason it was call'd *Beersheba*, or *The Well of an Oath*. This encourages *Abraham* to settle there for a considerable Time. And here accordingly he builds an (k) Altar, and plants a Grove for a solemn and retir'd Place in which he might worship GOD.

33. *Lot* had not been long in *Zoar*, but he was afraid, that a new Storm should come from Heaven and destroy it after the rest; and therefore (l) he removes from thence into a Mountain (which is generally thought to be in the Land of *Moab*, and since inhabited by his Posterity) where he dwelt a solitary Life, with his two Daughters, by whom he was so impos'd upon, that they were with Child by him; which unnatural Acts made him live a more solitary Life, or probably to shorten his Days, that this is the last Act which we hear of him.

34. But GOD not suffering his Truth to fail, *Abraham* had a Son the next Year according to the Promise, whom he circumcis'd on the eighth Day, that he might be admitted into Covenant, and call'd him *Isaac* according to the Command. And it was not long after, before the two Daughters of *Lot* had each of them a Son. The Son of the eldest was call'd *Moab*, which signifies in *Hebrew*, Of my Father, who was the Father of the *Moabites*: The Son of the youngest was call'd *Ben-ammi*, which signifies, The Son of my People, who was also the Father of the Children of *Ammon*; both which Nations were afterward situated near the *Isbmaelites* on the East side of *Jordan*, (m) and the Country of *Moab* extended it self to the Banks of that River. And we may suppose, that *Lot* was dead when they were born; for otherwise he would never have suffer'd them to have had such Names, which would have kept his Sins in perpetual Remembrance. And soon after this *Tidal* or *Arius* the Emperor of *Assyria* dies.

35. When *Isaac* was (n) five Years old, he was wean'd; on which Occasion *Abraham* made a great Feast, which so provok'd *Isbmael*, that he could not bear it, so that he mock'd and derided *Isaac*, and probably boasted, that he was the Heir, and either attempted or threaten'd to kill him. Whatever it was,

(y) Solini Polyhistor. cap. 35.

(b) Num. 18. 19.

Aulus Gellius, Olaus magnus, & alii.

(g) The Jerusalem Talmud in the fifth Century saith, that it will remain to the Resurrection. And Burchard and others have seen it since.

(i) Gen. 21. 22 to the End.

(m) Num. 26. 3, 63. and 31. 12. and 33. 48, 50. and 36. 13. Deut. 1. 5.

(z) Jewish Ant. Book 1. Chap. 12.

(c) Plinii Hist. Nat. lib. 31. cap. 7.

(e) Ut prius.

(h) 1 Sam. 3. 20. 2 Sam. 3. 10. and 17. 11. and 24. 2, 7, 15.

(k) Gen. 21. 33.

(l) Gen. 19. 30 to the End.

(n) Gen. 21. 8.



St. Paul saith of it, that (o) *he who was born after the flesh, persecuted him, that was born after the spirit.* So that from hence began (p) that famous *Epocha* of 400 Years, in which *Isaac* and his Seed should be evilly treated, and afflicted by the *Egyptians*. Upon this (q) *Sarah* was importunate with *Abraham* to expel *Hagar* and *Ishmael* out of the Family. *Abraham* yields to it with some Reluctancy, and perhaps had never consented, if GOD had not appear'd to him, and perswaded him to it, with a Promise, that he would protect his Son *Ishmael* in all his Difficulties, and make him a great Nation; but that *Isaac* ought to have the Pre-eminence, because (r) the promis'd *MES-SIAH* should be of his Posterity. Upon this *Abraham* sends them away the next Morning, with such Provisions as were necessary to support them, until they came to the Place, where he intended they should settle. Accordingly they went southward, and dwelt for some Time in the (s) Wilderness of *Paran*: And his Mother took him a Wife out of *Egypt*, being her own Country, where she was best acquainted. An (t) *Arabick* Historian tells us, that he inhabited the Country of *Tathreb*, where *Mecca* is situated, and *Taman* or *Arabia Felix*, where he dwelt, and had Sons by his Wife. But these two Countries are too far distant to be so easily join'd together. The *Turks*, who derive *Mahomet* from *Kedar* the Son of *Ishmael*, are glad to place him there, it being the Place where *Mahomet* also was born. But the Tents or Country of (u) *Kedar*, so often mention'd in *Scripture*, lie too far distant, and too near the Land of *Canaan* for such a Situation. They also make a great Noise concerning the Wilderness of *Paran*, and quote (x) the Words of *Moses* in Favour of *Mahometanism*, where he saith, *The LORD came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of his saints; from his right hand went a fiery law for them.* Upon these Words they say, that (y) *Sinai* was the Mountains where *Moses* appear'd, *Seir* was the Mountains at *Jerusalem*, where *Jesus* appear'd, and *Paran* was the Mountains at *Mecca*, where *Mahomet* appear'd. By this we may guess at the Weakness of their Arguments. Mount *Seir* lay in *Idumæa*; so that GOD's Rising from *Seir* signifies no more than the March of the *Israelites* thro' the Wilderness, after they had (z) compass'd the Land of *Edom*. Thus (a) *Deborah* and *Barak* speak of it, LORD,

*when thou wentest out of Scir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropp'd, the clouds also dropp'd water. The mountains melted from before the LORD, even that Sinai from before the LORD GOD of Israel.* And therefore it is so far from *Jerusalem*, as not to be in the Land of *Canaan*, or in any Place, where our SAVIOUR preach'd the Gospel. Mount *Paran* was a Mountain in *Arabia Petraea* not far either from the *Red Sea* or the Borders of *Egypt* and *Palæstina*, where (b) the Cloud rested, and the *Israelites* encamp'd, and from whence they sent forth Spies to search the Land of *Canaan*. It was five hundred Miles distant from *Mecca*, and a Place which *Mahomet* never saw in his Life. And therefore the Prophet *Habakkuk*, when he tells us, (c) how gloriously GOD came from *Teman*, and the holy One from Mount *Paran*, and seems to paraphrase on the before mention'd Verse, he only relates the Acts of the *Israelites* under the Command of *Moses* and his Successor *Joshua*.

36. The *Jewish* Writers (d) tell us an odd Story, That three Years after the Expulsion of *Ishmael*, *Abraham* by the Leave of *Sarah* went into the Desert to visit him, taking an Oath, that he would not come off from his Camel's Back. When he came to his House, he found his Wife, whose Name was *Ayesha* (a Name of one of the Wives of *Mahomet* afterward, who was the Daughter of *Abubeker*) and asking of her where *Ishmael* was, she answer'd, that neither he nor his Mother was at home. And *Abraham* asked her to give him some bread and Water, because he was weary; which she churlishly denied. Upon which *Abraham* mention'd some Expressions, by which *Ishmael* might know who he was, and she telling him upon his Return, he gave her a Bill of Divorce, sent her away, and married another, whose Name was *Phatimah*, the same Name also with one of *Mahomet's* Daughters, who was afterward Wife to *Hali* his fourth Successor. In the same Manner after three Years more, *Abraham* returns to *Ishmael's* House, where she entertain'd him civilly and gave him what he wanted. Upon which *Abraham* pray'd to GOD for *Ishmael*, who hearing of these things at his Return, was glad to find that *Abraham* had a fatherly Affection toward him. And accordingly *Ishmael*, when he was 50 Years old, went to visit his Father *Abraham*. It is not improbable, but *Abraham* might go to see how his Son liv'd, or that *Ishmael* might sometimes

(o) Gal. 4. 29.

(s) Gen. 21. 20, 21.

Isai. 21. 16, 17. and 42. 11. and 60. 7. Jer. 2. 10. and 49. 28. Ezek. 27. 21.

(y) Pocockii Specimen Historiæ Arabicæ, pag. 183. Alfhareftanius & Safioddinus.

1, 2, 3, 4.

(c) Hab. 3. 3 to 16.

(p) Gen. 15. 13. A& 7. 6.

(t) Eutychiei Annales pag. 73.

(q) Gen. 21. 9, &c.

(r) Gen. 21. 12.

(u) Psal. 120. 5. Cant. 1. 5.

(x) Deut. 32. 3.

(z) Deut. 2.

(b) Num. 10. 12. and 12. 16. and 13. 3, 26.

(d) Pirke Eliezer, cap. 30. Shalsheleth Hakab. p. 8.



wait on him; or that *Ishmael* finding the Country possels'd by the *Horites*, and the neighbouring Parts to be barren, might come back again, and even live with *Abraham* in the Land of *Canaan*. That which gives Ground for such a Conjecture is, that (e) *Abraham* in his Life-Time gave Gifts to the Sons of the Concubines, which he had, and sent them away eastward into the east Country from *Isaac* his Son; and we find the Habitations of the *Ishmaelites* to be in those Parts, and not only in the South near *Paran*. It is certain, that (f) *Ishmael* as well as *Isaac* took care of *Abraham's* Funeral, which shews, that they had some Correspondence, and that *Ishmael*, tho' of a savage Temper, retain'd a filial Affection to his deceas'd Father. And (g) the Mention of the *Hagarenes*, as a distinct Nation from the *Ishmaelites*, hath (h) afforded a Conjecture, that *Hagar* was afterward married again in that Country; so that the *Hagarenes* descended from *Hagar* by another Husband, and not by *Abraham*.

37. About this Time *Ægydrus* (i) succeeds in the Kingdom of *Sicyonia*: the (k) *Phœnicians* being streighten'd for want of Room, send more Colonies into more distant Places of *Asia*, and also into *Europe*; (l) *Stoechus* succeeds *Toegar Amachus*, in the Kingdom of *Upper-Egypt*, and six Years after *Gosformies* succeeds him, of whom there is not any thing recorded sufficient to interrupt the Thread of the sacred Story. *Salah* (m) the great Grandson of *Noah* dies being 433 Years old, or 403 Years after the Birth of *Eber*; and (n) *Hercules Affis* succeeded *Janias* as King of *Lower-Egypt* among the *Canaanitish* Pastors, who carried on a vigorous War against *Gosformies* and his Successor *Mares* the Kings of *Upper-Egypt*, (o) for the Space of 49 Years and two Months, and at last retreated with his Forces into the Land of *Canaan*, which put a final End to the Wars in those Parts. He was call'd *Melcartus* by the *Phœnicians*, a Word compounded of (p) מלך *Melech* a King, and קרְתָּא *Kartha* a City; because he was the King of a City among them, most probably *Zidon*. A (q) learned Country-Man of our own faith, that he was call'd by the *Greeks* *Palæmon*. He was suppos'd to have been drown'd, and afterward deify'd to be one of the Gods of the Sea, or more particularly of the Sea-Ports and Havens; from whence he was call'd by the *Latins* *Portu-*

*mus*, and the *Isthmian* Games were celebrated in Memory of him. Perhaps his being made a God of the Harbours was only because he was King either of *Tyre* or *Sidon*, which was a large Sea-Port Town. His Solemnities were perform'd in the Night, because a Haven receives a Ship tofs'd by daily Storms as into a quiet Rest from Labour, and a sleeping Place. As *Melech* signifies a King, and *Baal* a Lord; so these Words might easily be chang'd one for the other. And therefore he is suppos'd to be (\*) *Baal* the God of the *Zidonians*, whose Worship *Ahab* introduc'd into *Israel*, when he married *Jezebel* out of that Country. *Sanchoniatho* (s) makes him to be the Son of *Demaroon*, who was, as he saith, a Grandson of *Noah*. *Herodotus*, who liv'd long in *Egypt*, tells us, that *Hercules* was an *Egyptian* Name, and therefore *Manetho* in *Africanus* uses the Name *Arcales*, as best known in his own Country. The Name *הֶרְקֻלֵס* *Hercules* in (t) *Chaldee* signifies a swift or hasty Man. *Josephus*, in quoting *Manetho*, calls him (u) *Affis*, which signifies the strong or valiant; and as both Names signify a stout Warriour, so *Josephus* only calls him by a Name of the same Meaning, but better known in *Phœnicia* or *Syria* than the other. He therefore seems not to have been a *Canaanite* by Birth, and to be chosen King of *Lower-Egypt* for his Valour and Conduct; since in those Times, which were troublesome from the Beginning of Kingdoms, they did not succeed by Inheritance, but such were chosen, who might be most likely to do Service to their Country in the greatest Difficulties. He was famous for (x) Finding out the purple Dye, which was first made with the Liquor of a Shell-fish, call'd in *Latin* *Murex*. This was the Colour, with which the Kings were adorn'd in those Days, and therefore a King was call'd *Porphyrius*, or one who wore Purple, and *Hercules* himself was sometimes call'd *Hercules Tyrius*, sometimes *Hercules Ægyptius*, and sometimes *Hercules Phœnicus*. And the Country near *Tyre* and *Sidon*, and especially the Sea-Coast, where they caught these Fish, and carried on the purple Trade, was call'd *Phœnicia*. Hence appears the great Mistake of some, who affirm'd, that these *Phœnicians* came from *Idumæa*, which was groundless upon the Likeness of the Names, because both signify Red. But *Idumæa* had its Name from *Esau* or *Edom* the Son of *Jacob*, who long'd (y) for red Pottage, which made him so call'd; and *Phœnicia* had its Name from the above-

(e) Gen. 25. 6. (f) Gen. 25. 9. (g) Psal. 83. 6. (h) Aben Ezra in locum. (i) Eusebii Chronicon. (k) Bishop Cumberland's Chronological Table in his Origines Gentium Antiquissimæ. (l) Cumberland's Sanchoniatho Table at page 40. (m) Gen. 11. 14, 15. (n) Cumberland as before. (o) Ibid. (p) Cumberland's Sanchoniatho page 34, 159 and 168. Origines Gentium. p. 114. (q) Fulleri Miscellanea sacra, lib. 2. cap. 17. & Bocharti Canaan lib. 1. cap. 34. pag. 615. (r) Fuller ibid. (\*) 1 Kings 16. 31. (s) Cumberland's Table at Page 40. (t) Buxtorfi Lexicon Talmudicum. (u) Against Apion Book 1. (x) Fasti Siculi in Chronic. Alexand. (y) Gen. 25. 30. mention'd



mention'd Reason. *Idumæa* was always call'd so from the *Hebrew* Word, and *Phœnicia* from the *Greek*; so that *Idumæa* was never call'd *Phœnicia*, and *Phœnicia* was never call'd *Idumæa*. The antient Name of the *Red-Sea* adjoining to *Idumæa* throughout the *Hebrew Bible* is the *Sea of Reeds* and *Bulrushes*, and I suppose, that it was call'd the *Red-Sea* from the Sands on the Shore being of that Colour. And secondly, they infer it from (z) the Testimony of *Herodotus*. But *Herodotus* first tells us the Story only as he had it by Hearsay, or granting it to be true it is nothing to the Purpose. The *Greeks* call'd their neighbouring Shore first *Phœnicia*, and then call'd the Shore as far as *Egypt* by the same Name. Now *Herodotus* expressly speaks of the *Phœnicians*, who dwelt in *Palaestina*, even as far as to *Egypt*, and not of those, who liv'd northward about *Tyre*; and saith, that they formerly liv'd near the *Red Sea*. This is true, for they came from *Pelusium*, and the Country round about as far as the *Red-Sea*, about the Time when *Abraham* came into *Canaan*, as is already mention'd; so that *Herodotus* speaks of some who came from *Egypt*, not from *Idumæa*, and came into *Palaestina* strictly so speaking (it being his own Word) but not into the Parts near *Tyre* and *Sidon*.

38. Another thing observ'd of this *Hercules* or *Affis* is, that (a) knowing the Kings of *Upper-Egypt* to use a Year of 365 Days, and finding it to be more exact according to the annual Motion of the Sun, he introduc'd the same Way of Reckoning into his Kingdom, which continu'd the same for many Ages afterward; and shews him to be a Man well acquainted with the Philosophy of those Times,

39. In the Time of this *Hercules* King of *Lower-Egypt*, (b) *Jubab* the Son of *Zerah* of *Bozra*, the second King of the *Horites*, began to reign at the Death of *Bela* their first King. The Time is thus computed: When (c) *Chedarlaomer* over-ran the *Horites*, as is already mention'd, they set up *Bela* their first King, having learn'd by what they suffer'd in that Invasion to have a Monarch, under whom they might be better united to defend themselves in any Difficulties, which should follow. Now from the Time when the *Horite* Kingdom began, *Anno* 2093, to the Departure of the *Israelites* out of *Egypt*, *Anno* 2513, are 420 Years, in which Time there happen'd ten Successions, viz. eight of Kings, and two of Dukes. This Number equally divided al-

lows 42 Years to each Succession; and it is pitch'd upon, not because it is so in Truth and Reality, but because there is no Foundation to go upon, by which a more accurate and real Division can be made; and because even such a Division may afford a little Light into the Times, in which the Life and Death of *Esau* and of his Sons *Eliphaz* and *Revel* might happen in the Land of *Seir*; and therefore supposing the first King of the *Horites* to be as above-mention'd, the Reign of the second King will begin nearly as in the Margin.

40. The next thing, which follows in the History of *Abraham*, is his Intention of Offering his Son *Isaac* upon the Altar. What Time this happen'd is uncertain. Some think it was when *Isaac* was

Anno  
Mundi  
2145.

thirteen Years old; but we can hardly think, that he could (d) carry on his Shoulders at that Age, as much Wood, as was sufficient for a Burnt-Offering; *Josephus* (e) thinks that he was five and twenty, others (f) 30; the (g) *Jews* and (h) *Arabians* reckon him seven and thirty, and say, that it happen'd a little before the Death of *Sarah*, that (i) it was on the Feast of Expiation, and (k) that in Commemoration hereof the *Turks* observe a yearly Feast, not much unlike to that of the Passover. The Place, where this Offering was made, was at first call'd the Land of *Moriab*, which signifies the Doctrine or Fear of the LORD, or The LORD is my Teacher. The Divine Majesty appear'd to *Abraham*, and commanded him to go thither upon this Errand, which *Abraham* immediately obey'd. The *Jews* say, (l) that when GOD bade him go thither and offer his Son, he ask'd, How he shou'd know it? The Answer was, That wheresoever he should see the Glory of the LORD, that should be the Place; and accordingly he beheld a Pillar of Fire reaching from the Earth to the Heavens, and thereby he knew, that it was the Place. This was the Place where (m) *David* stay'd the Pestilence, and GOD answer'd him by Fire from Heaven, where he (n) pitch'd a Tabernacle for him, and where (o) *Solomon* after that built him an House. *Josephus* frames a long Speech, which he supposeth *Abraham* to have made to *Isaac* on this Occasion, and after that *Isaac* readily complied to lay down his Life, which had been effected, if the second Person in the Trinity, who is call'd here, (p) The Angel of the LORD, had not prevented it by a Voice from Heaven, and after that (q) swore by himself (which no Angel would do) that

(z) Polyhymnia, pag. 180. (a) Syncellus. (b) Gen. 36. 33. (c) Gen. 14. 5, 6. (d) Gen. 22. 6.  
(e) Jewish Ant. Book 1. Chap. 14. (f) Aben Ezra in locum. (g) Shalsheleth Hakkab. p. 9.  
Zemach David. Part 1. p. 7. Juchasin p. 9. (h) Eutychii Annales p. 73. Elmachin. p. 34. (i) Seder  
Tephillim, p. 113. Pirke Eliezer cap. 31. (k) Ibid. (l) Hottingeri Historia Orientalis, p. 36.  
(m) Pirke Eliezer, cap. 31. (n) 2 Sam. chap. 24. and 1 Chron. chap. 21. (o) 2 Sam. chap. 6.  
(p) 2 Chron. 3. 1. (q) Gen. 22. 11, 15, 16. Heb. 6. 13, 14.



he would bless *Abraham* and his Seed. And that (r) *in his Seed*, that is (s) in CHRIST JESUS all the Nations of the Earth should be blessed; so that (t) he should not be the GOD of the *Jews* only, but of the Gentiles also. The *Jews* speak very particularly concerning the Binding of *Isaac*, which the *Scripture* only mentions in general Terms, (u) He bound him, and laid him on the altar on the wood. They add, that *Isaac* (x) said to his Father, Bind me, O Father, and tie both my hands and my feet, lest I should be provok'd to violate the Command, Honour thy Father. He therefore, say they, bound both his Hands, and both his Feet, and then laid him upon the Altar, and set the Wood and the Fire in Order, and plac'd him upon the Wood, and put his Foot upon him, as a Man doth when he kills a Beast, lest it should resist. When the Gentiles offer'd human Sacrifices, they (y) tied both their Hands behind their Backs; and tho' we cannot tell what Ceremony was here us'd, yet the *Jews* lay a great Stress upon it. Tho' they look not unto the Antitype, who was slain (z) to take away the sins of the world; yet they attribute a great Efficacy to the Type, even the Binding and Placing of *Isaac* on the Altar, for the Expiating of their Sins, and therefore on the yearly Day of their Expiation in the seventh Month, they (a) not only put GOD in Mind of the Blood of the Circumcision, and of the Paschal Lamb, but also of the Sacrificing of *Isaac*, that so he may blot out the Iniquities of his People; and they particularly mention, that GOD would remember the Binding, with which *Abraham* bound his Son *Isaac* upon the Top of the Altar. The (b) *Arabian* Writers say, that when *Sarah* heard, that *Abraham* took her only Son into the Mountain to sacrifice him to GOD, she fell into a very great Agony, which brought on a Fit of Sickness, and so cost her her Life; and if that could be prov'd, it would be plain, that *Isaac* was then in the thirty seventh Year of his Age. It is observable, that when (c) *Abraham* and *Isaac* went together, *Isaac* said, Behold the fire and the wood, but where is the lamb for a burnt-offering? And *Abraham* said, JEHOVAH *Jireh*, or GOD will provide. And soon after *Abraham* saw a Ram caught in a Thicket by his Horns, which he offer'd up instead of his Son. And therefore he call'd the Name of the Place JEHOVAH *Jireh*, or GOD will provide. Inasmuch that it became a common Proverb *בהר יהוה יראה* In the Mountain, or in Difficulties, GOD

will provide, or as we commonly say, *Man's Necessity is GOD's Opportunity*. The *Jews*, who superstitiously leave out the Word JEHOVAH, say, (d) *Abraham* call'd the Place *Jireh*; *Shem* (by whom they mean *Melchizedeck*) call'd it *Shalem*. Therefore GOD said, If I shall call it *Jireh*, it will displease *Shem* the just; If I shall call it *Shalem*, it will displease *Abraham* the just; I will therefore put that Name upon it, which was put upon it by both, *יראה שלם* or *יראו שלם* He will provide Peace, or they shall see Peace, which tho' not literally true in the earthly *Jerusalem*, shall be compleated in the heavenly, even in that (e) *Jerusalem*, which is from above, and which is the mother of us all. St. Paul saith, (f) that By faith *Abraham* offered up his only begotten son. And the Reason was, because he counted, that GOD was both able and willing to raise him up from the dead; from whence also he received him *ἐν τύπῳ* in a figure, or as a Type of CHRIST. Thus (g) in *Abraham's* Seed all the families of the earth should be blessed, in his natural Seed *Isaac*, and in his spiritual Seed CHRIST. *Isaac* was accounted the only Son of his Father; so was CHRIST. He was the beloved Son; so was CHRIST. He was the Heir of all; so was CHRIST. *Abraham* and *Sarah* laugh'd at the News of his Conception, when suppos'd to be spoken by an Angel; and an Angel told the Shepherds, that the Declaring the Birth of CHRIST was Tidings of great Joy, which should be to all People. *Isaac* was born, when his Father was past Age, and so it was supernatural. CHRIST had no Father on Earth, but only one in Heaven. *Isaac* was given up by his Father to Death, and GOD so lov'd the World, that he gave his only begotten son for us all. *Isaac* bore the Wood, which was to bear him, and as (h) the *Jews* express it, like a Man, who bears his Cross, putting it upon his Shoulders, which was most true in CHRIST. *Isaac* was design'd for a Sacrifice in the 37th Year of his Age, and so was CHRIST. *Isaac* freely resign'd himself to Death, since it was impossible for his Father to force him, and CHRIST saith of his own Life, (i) No man taketh it from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again. On (k) the third Day after *Abraham* departed from his House, *Isaac* was restor'd alive to him; and CHRIST on the third Day after his Crucifixion rose from the Dead. *Isaac* was sacrific'd and yet liv'd, to shew that CHRIST

(r) Gen. 22. 18. (s) Gal. 3. 16. (t) Rom. 3. 39. (u) Gen. 22. 9. (x) Pirke Eliezer. c. 31.  
 (y) Ovid. lib. 3. de Ponto, Eleg. 2. (z) Matth. 1. 21. Joh. 1. 29. (a) Seder Tephillim, העקידה  
 שעקר ישחק בנו על גבי המזבח. (b) Eutychie Annales, pag. 74. Elmachin, pag. 34. (c) Gen. 22.  
 7, 8, 13, 14. (d) Bereshith Rabba, Sect. 9. (e) Gal. 4. 26. (f) Heb. 11. 17, 18, 19.  
 (g) Gen. 12. 3. and 18. 18. and 22. 18. (h) Bereshith Rabbah in Gen. 22. 6. (i) John 10. 15, 17, 18.  
 (k) Gen. 22. 4.



should truly die, and truly live again. In *Abraham's* Intention *Isaac* died, in his Expectation he was to rise again, and in his Acceptation being spar'd he was receiv'd from the Dead. All which was acted to foreshew that the only *Son of GOD* was really and truly to be sacrific'd and die, and after Death was really to be rais'd to Life. So that what was the Intention of our Father *Abraham*, and not perform'd, the same was the Resolution of our heavenly Father, and actually fulfill'd. And (l) *Abraham* offer'd up the Ram instead of his Son, to shew that the Offering of *CHRIST* should be deferr'd for a Time, and in the mean Season the Offering of Beasts should be accepted; and the more lively to express this, *GOD* so order'd it, That the very Place, where the Ram was offer'd instead of *Isaac*, should be the Place of Sacrificing for *Israel*.

41. Upon the Death of *Sarah Abraham*, having perform'd a decent Mourning (m), bargains with *Ephron the Hittite* for a convenient Place to bury her, and the rest of the Family there. Accordingly this was the Place, where (n) he, *Isaac*, *Rebecca*, *Jacob*, *Leah* and *Joseph* were buried. When the Bargain was made, it is said, that he weighed the money, that it was all in Silver, and that it was not of any sort of Silver, but such as was current with the merchant, and cou'd not be refus'd when offer'd in Buying and Selling. So that here is some Silver distinguish'd from the rest by being current, which most probably must be by having some particular Stamp or Mark upon it by a publick Authority. These Pieces seem not at that Time to be of a certain Weight or Value, but valu'd by their Weight, the Standard whereof was a *Shekel*, and so they might have Weights of 1, 2, 4, 8, 10, 20, 30, or 100 *Shekels*, with which they weigh'd their Silver. This manner of Buying and Selling was (o) used before, and thus it is probable, that *Abimelech* (p) gave to *Abraham* a thousand (not Pieces of Silver, as in our Translation, the Word being not in the Original, but) Weight, and probably the Weight of a thousand *Shekels* of Silver. These *Shekels* (as *Josephus* (q) tells us) contain'd four *Athenian Drachms*, or about half an Ounce. So that these 400 *Shekels* seem to be about 50 Pound in the Value of our present Money. This Method lasted not long, it being very inconvenient for all Traders to carry Weights and Scales with them. And therefore they first coin'd such Coins as were of an equal Weight, which made (r) single *Shekels*, and

half *Shekels* so common in the Wilderness, among the *Israelites* both rich and poor, and the Standards of these were (s) kept in the Sanctuary to prevent any Fraud. And thus in Process of Time they coin'd more different Pieces of different Weights.

42. Hence we find, that making Inclosures, and other Conveniencies for the Burial of Relations together, was as antient as *Abraham's* Time, not only in his Family, but (t) even among others. Among those who believ'd the Resurrection of the Dead they were call'd *κοιμητήρια*, or *sleeping Places*. And they were frequented by such, as Places where they perform'd many religious Acts of Devotion, to testify their hopes of Rising and Joining together in one Body in the other World to worship *GOD* in a more perfect Manner. Thus *St. Paul* argues from this Custom, (u) *If the dead rise not at all, why should they, who are baptiz'd* ὑμεῖς νεκρῶν, over the Graves of those who were deceas'd, meet there for religious Worship more than in any other Place? Or if the dead rise not at all, why should Men be baptiz'd in such Places rather than in any other? And thus when Churches were built and set apart for religious Worship, they were built in those Places, which were us'd in this Manner and for this Reason, or (as we commonly speak) in the Church-Yards.

43. Soon after this (x) *Thurimachus* succeeds *Aegydrus* as one of the *Sicyonian Kings*; and *Hoamti* the third Emperor of *China* begins to reign, and reign'd 100 Years, and therefore if we suppose him to begin his Reign at about 70 Years of Age, his Life will very well agree with the (y) Length of the Lives of *Abraham* and *Isaac*, with whom he was contemporary. In his Time (z) the *Chinese* us'd Lunar Years, and added a Month (as Occasion requir'd) to make them equal with the Solar. This, without Doubt, they had from *Noah* or *Fohi* their first King; and is an Argument that the *Babylonians* receiv'd the same Method from him as their common Parent. The Empire is now said to have extended it self to the East-Sea; so that we may conclude, that the History of *China* takes in the Countries which lay more eastward, until the Inhabitants came to settle there. And as the River *Kiang*, which now divides the Kingdom into two Parts, was the Bounds of the Empire at this Time; so it is almost certain, that the Parts southward thereof were not then inhabited. It is most likely, that when the Country became inhabited, the southern Kingdom was distinct from the northern, or

(l) Gen. 22. 13. Thus Kidder's Demonstration of the MESSIAH, Book 1. Page 104. Pierson on the Creed, Was crucified and He rose again. Mede's Discourse 25. (m) Gen. chap. 23. (n) Gen. 49. 29 to the End. Gen. 50. 13, 25, 26. Exod. 13. 19. and Josh. 24. 32. (o) Gen. 17. 12, 13, 23, 27. (p) Gen. 20. 16. (q) Jewish Ant. Book 3. Chap. 10. (r) Exod. 38. 26. and 30. 13, 15. (s) Exod. 38. 24, 25, 26. Lev. 5. 15, &c. (t) Gen. 23. 6. (u) 1 Cor. 15. 29. (x) Eusebii Chronicon. (y) Gen. 25. 7. and 35. 28. (z) Martinii Historia Sinica.



govern'd by a Viceroy under the northern King, who being reckon'd as distinct Kings, tho' they liv'd at the same Time, extended their Annals above eight hundred Years beyond the true Account. The late Inhabiting of the southern Kingdom confirms the Report among them, that *China* was first inhabited on the north-west Side, which is most agreeable to the *Scripture* Geography. In the twenty eighth Year of this Emperor's Reign, his prime Minister *Tanans* invented a Cycle of sixty Years, to begin from his first Year, as a sure Method whereby to keep a *Chronological* Account of their History. This, like the Golden Number of nineteen Years, was first settl'd upon a Supposition that the Moon, in such an exact Space of Time, return'd to the same Point of the Ecliptick, whereas there is something above three Days and seven Hours Difference. Had they kept always exactly to this Cycle from the Beginning in the Account of the Years of their Kings Reigns, it would have kept them in the Truth; whereas the Alteration by some Person unknown confirms them in their Error.

44. When *Abraham* came from *Haran* into *Canaan*, he left his Brother *Nabor* in that City, where (a) his Posterity dwelt afterward. We hear nothing more of them, but that he had a numerous Family. They liv'd near together in the Country of *Aram* or *Syria*, and therefore (b) *Bethuel* his Son, and (c) *Laban* his Grandson are call'd *Syrians*. So that they all probably inhabited that Country. The (d) first-born was call'd *Uz*, and it is suppos'd by some (e) eminent Persons, that *Job* came from this *Uz*, and not from him, who was (f) of the Race of *Edom*. The Land of *Uz* is (g) frequently mention'd in *Scripture*. The (h) *Septuagint* calls it *Ausitis*, and *Ptolomy* calls the Inhabitants *Ausitæ*, who were a People of *Arabia Deserta* near *Chaldea* not far from *Euphrates*.

45. The next was *Buz*, from whom came (i) *Elibu* the *Buzite*. There was a People in the same Country, or near it, call'd in *Jeremiah* by this Name; but it being small, and the Name since extinct, it is impossible to give any farther Description of it.

46. The next is *Kemuel*, who left no Name in the Country behind him. He had a Son call'd *Aram*, who inhabited some Part of *Syria*, but there being another of that Name, who was the Son of *Shem*, and dwelt in those Parts, the Family of this *Aram* was soon mix'd, and so the Name was swallow'd up in the other.

47. The next is (k) *Chesed*. He was the Father of the *Chaldeans* who were call'd in *Scripture* *Chasdim* or the *Chasdites* from this *Chesed*. His antient Situation was in the Country round *Ur*, where (l) *Abraham* liv'd, which is therefore call'd *Ur* of the *Chaldeans*. The whole *Babylonish* Empire was afterward call'd the *Chaldean*, but it is difficult to assign the true Reason of it, which probably may be this: The *Babylonians* were famous for the Study of *Astronomy*, to which the *Chaldeans* added that of *Astrology*, for which they (m) were most famous. This made them invited to live in all Parts of the Kingdom, where they were generally respected by that superstitious People. Hence all that studied *Astrology* were call'd *Chaldeans*, and so from them the whole Country took its Name. There are other Sons of *Nabor* by *Milcab*, viz. *Hazo*, *Pildash* and *Jidaph*; and by his Concubine *Reumah*, viz. *Tebah*, *Gaham* and *Thabash*, of whom there is no Account where they settl'd, or whether they had any Posterity or no. *Bethuel* the Son of *Nabor* liv'd at *Haran*, and there (n) his Son *Laban* settl'd, but they left no Name behind them in any Part of the Country. And *Maachab* the Son of *Nabor* by *Reumah*, dwelt among the *Syrians* in those Parts. His Name also seems to be extinct, and the (o) *Syrians* of *Maachab*, who had a King over them, and the (p) *Maachabites*, who dwelt beyond *Jordan* among the half Tribe of *Manasseh*, are suppos'd (q) by the learned *Bochart* to have come from the *Canaanites*, and not from this Family.

48. When three Years were expir'd after the Death of *Sarah*, *Abraham* being willing to take a Wife for his Son *Isaac*, and resolving that he should not marry any of the *Canaanites*, he calls the (r) eldest Servant of his House (whom he had appointed to take Care of all his Concerns, and (s) who was probably *Eliezer* of *Damascus*, who had been his Steward above fifty Years before) and obliges him by an Oath to Fidelity in this Matter. As Oaths cannot be administer'd without some Ceremonies; so that which was us'd on this Occasion was remarkable. *Abraham* (t) said unto his servant, Put, I pray thee, thy hand under my thigh, and I will make thee swear by the LORD, the GOD of the heaven, and the GOD of the earth. And the servant put his hand under the thigh of *Abraham* his master, and swore to him concerning this matter. The same (u) Ceremony was us'd by *Joseph*, when he swore unto

(a) Gen. 24. 10, 15. (b) Gen. 25. 20. (c) Gen. 35. 20. and 38. 5. and 31. 24. (d) Gen. 22. 21. (e) Patrick on Gen. 22. 21. and Job 1. 1. Bochart Phaleg. lib. 2. cap. 8. pag. 81. (f) Gen. 36. 28. (g) That from *Nahor*, Job 1. 1. and that from *Edom*, Jer. 25. 20. and Lam. 4. 21. (h) On Job. 1. 1. (i) Job. 32. 2. (k) Gen. 22. 22. (l) Gen. 11. 28, 31. and 15. 7. Neh. 9. 7. (m) Dan. 2. 2, 10. (n) Josh. 12. 5. (o) 1 Sam. 10. 6, 8. (p) Gen. 24. 2, 3, 9. (q) Phaleg. lib. 2. cap. 6. (r) Gen. 24. 2. (s) Gen. 15. 2. (t) Gen. 24. 2. (u) Gen. 47. 29.



*Jacob*, that he would not bury him in *Egypt*, and by no other Person, whom we read of in the *Scriptures*. And the Reason seems to be this: The *Hebrew* Phrase (x) to express the Children of a Man was frequently *The souls which came out of his thigh*. Now *Abraham* and *Jacob* had express Promises, that the MESSIAH should be of their Seed, and particularly of the Tribe of *Judah*, so that this seems to signify a Swearing by the MESSIAH who was to come (as the *Hebrew* Word expresseth it) out of their Thigh, and if so, then it is plain, that *Abraham* knew, that he would be true and very GOD, because he calls it, A Swearing by JEHOVAH, the GOD of the Heaven, and the GOD of the Earth. This being done, *Abraham* gives him his Commission and Instruction, with full Power and Authority to treat about, and conclude such a Marriage, furnishes him with rich and choice Presents, and all other Necessaries for his Journey, and so sends him on this Errand. *Josephus* tells us, (y) that his Way lay thro' *Mesopotamia*, which was very dirty in the Winter, and destitute of Water in the Summer, and where the Danger of Robbers was very great, if Travellers were not extremely cautious, and therefore it was a difficult and dangerous Journey. And beside this, *Abraham* (z) dwelt at *Beersheba*, near *Beerlabairoi*, so that he had the whole Land of *Canaan* to travel thro'. However he had the utmost Success which could be imagin'd, and return'd home with *Rebecca* the Daughter of *Bethuel*, whom *Isaac* married (a) in the fortieth Year of his Age.

49. Soon after this, *Aralius* the Emperor of the *Assyrian* Monarchy dies, and is succeeded by *Xerxes*, who reign'd thirty Years. And at the same Time (b) *Inachus* comes from *Egypt*, and founds the Kingdom of the *Argives*, where he reigns fifty Years. His Name is certainly deriv'd from the Eastern Word *py*, and signifies a Man, that wore a Chain of Silver or Gold as a Badge of Honour. The Children of *Anak* or the *Anakims* were a People (c) remarkably tall, who liv'd in the Land of *Canaan*, and probably descended from some of the *Canaanitish* Pastors; so that *Inachus's* Leaving them at this Time, must weaken them more and more. *Archbishop Usher* informs us from *Eusebius*, that this Kingdom was begun 1080 Years before the first *Olym-*

*piad*, and that from the Time of *Inachus* to the *Palilia*, or Feasts dedicated to *Pales*, as *Varro* informs us, were 1102 Years. And it is remarkable, after he was made King he had a Son, who succeeded him, whom he call'd *Phoroneus*, which seems to be deriv'd from the Word *Pharaoh*, with the Addition of a *Greek* Termination, which was the Name of (d) the Kings of *Lower-Egypt* in *Abraham's* Time, and is a farther Proof of his Coming from that Country.

50. The Land of *Canaan* by this Time, and the adjacent Countries being full of People, and *Abraham* having a numerous Family not only by *Ishmael* the Son of *Hagar*, but also by another Wife, whom (e) he call'd *Keturah*, he was willing in his Life-Time to divide his Money and moveable Goods (f) among them, and send them into distant Countries. And it being natural to people the more fruitful Places first, *Arabia* the desert, and *Arabia* the stony was but thinly inhabited, and therefore *Abraham* sent them thither, and into the adjacent Countries, where we still find some antient Footsteps of their Names; and they speaking the *Hebrew* Tongue, brought thither so great a Number of *Hebrew* Words, which at this Time we find to have antiently been in the *Arabick* Language. For the Finding out of the Places which they first possess'd, it will be necessary to observe, that *Ishmael* was at this Time with *Abraham*, and whatever Misunderstandings happen'd they might be reconcil'd during the Life of *Sarah*, or much more probably after her Death. And therefore either he hearing that *Abraham* intended to divide his Substance among them, came thither of his own Accord with some of his Family, or he might be sent for on that Occasion. *Abraham* seems to have (g) divided his Goods among them at one and the same Time; they went all from him eastward into the east Country, or into *Arabia Deserta*, so that they went together and settl'd near to one another. As for *Ishmael's* Posterity, their antient Bounds are expressly declar'd, (h) that they dwelt from *Havilah*, which lay toward *Assyria*, unto *Shur*, which is before *Egypt*, that is, throughout *Arabia* both *Petrea* and *Deserta*. He first (i) dwelt in the Wilderness of *Paran*, in *Arabia Petrea*, where he left several Families, and after that he went with the Sons of *Keturah* eastward from *Canaan* into *Arabia Deserta*, and this is the

(x) Gen. 46. 26. Exod. 1. 5. (y) *Jewish Ant. Book* 1. chap. 16. (z) Gen. 24. 62. (a) Gen. 25. 20.  
(b) *Usserii Annales* pag. 10. Argivorum eo tempore regnum in Peloponneso ceptum est, annis 1080  
ante primum Olympiadem, ut ex Castore in suo Chronico refert Eusebius. Primus apud eos re-  
gnavit Inachus annos 50, de quo videndus Erasmus in proverbio, *Inacho antiquior*. Atque huc om-  
nino doctissimi Varronis, in decimo septimo Rerum Humanarum libro, verba illa (ab Aulo Gellio,  
libro primo nocturni Atticarum cap. 16. & Macrobio lib. 1. Saturnalium citata) refero, *Ad Romuli*  
*initium plus mille & centum annorum est*: Ab Inachi enim initio, juxta Castoris rationes hic constituto,  
usque ad Palilia Varroniana anni 1102 numerantur. (c) Num. 13. 28, 33. Deut. 1. 28. and 2. 10,  
11. and 9. 2. (d) Gen. 12. 15, 16, 17, 18, 20. (e) Gen. 25. 1, 2, 3, 4. (f) Gen. 25. 6.  
(g) *Ibid.* (h) Gen. 25. 18. (i) Gen. 21. 21.



Reason that we find the *Ishmaelites* in both Countries. As for *Ishmael* himself, our Translation saith, (k) that he died in the presence of all his brethren. The Hebrew saith, He fell, or rather (l) His Portion or Lot fell to him in *Arabia Deserta* near to the other Sons, which *Abraham* had by *Keturah*; there he afterward liv'd, there he died, and there we find the Remains of several of his Posterity. And as the Country was very barren; so when their Families increas'd, several of them remov'd from thence, and settl'd in other Places, which were not as yet fully inhabited, particularly in *Arabia Felix*, and where we shall find some Footsteps of their Names.

51. The first Son of *Abraham* by *Keturah* was (m) *Zimran*, and the second was *Jockshan*. If a Liberty of Conjecture may be granted after so many learned Men, who have written on this Subject, it should be this; that these Men coming into a barren and desert Country, soon found a Necessity of betaking themselves to some particular Business, the better to support themselves and their Families. The Word *Zimran* comes from a Hebrew Verb, which signifies to cut or prune Vines, and therefore may imply, that this was his Business, and accordingly we find (\*) *Abel-ceramim*, or the Plain of the Vineyards, in the Country of the *Ishmaelites*. The Word *Jockshan* comes from a Hebrew Verb, which signifies to lay Nets for the Catching of such Birds and Beasts, as were fit for Food, and may also intimate, that this was his Business. These two Brethren having thus learn'd to get their Living in any Country, soon remove into *Arabia Felix*, where they might carry on their Employments with better Success. *Zimran* removes before he had any Family, or carries all with him, and therefore *Moses* mentions none of his Sons, and from him we may suppose, that the *Zamareni*, a People in *Arabia Felix* were descended, who (as (n) *Pliny* tells us) inhabited the Towns of *Saiaces*, *Scantules*, *Bacascamis*, and *Riphearma*.

52. The Name of *Jockshan* being soon alter'd into *Joktan*, the Name of the Brother of *Peleg*, who first inhabited *Arabia Felix* with a numerous Family, makes it very difficult to distinguish between them, and to find out the antient Situation of both. *Theophranes* (o) a Geographer of Note in the Beginning of the ninth Century speaking of *Mecca*, where *Mahomet* was born, immediately adds, that there were other People more in the Bowels of Arabia, who were

not of their Tribe, but of *Jektan*, and these are they, who are call'd *Amanites* or *Homerites*; and (p) *Euthymius* tells us the very same. A learned Author of our own Country adds, (q) Perhaps it should be written *Jockshan* not *Jektan*. And (r) *Philostorgius* saith expressly of the *Homerites*, that they are one of the Nations descended from *Abraham* by *Keturah*. And there is this strong Proof of their Descent from some of *Abraham's* Family, that they retain'd the Rite of Circumcision, even when they were Idolaters, and they were also circumcis'd upon the eighth Day. These could not therefore be descended from *Joktan* the Brother of *Peleg*, who did not circumcise at all; nor from the *Ishmaelites*, who did not circumcise so soon, and therefore must be descended from *Abraham* by *Keturah*.

53. However *Jockshan* went not with his whole Family into those Parts; for he left two of his Sons behind him, whose (s) Names (as *Moses* tells us) were *Sheba* and *Dedan*. Now (t) there were two Sons of *Raamah*, and Grandsons of *Cush*, exactly of the same Name. And as these were settl'd near to their Father in the eastern Parts of *Arabia Felix*; so (u) it is easy to suppose, that these, having all *Arabia* then before them, would chuse the most fruitful and pleasant Parts thereof to dwell in. But the Descendants of *Abraham* going into the east Country from *Canaan*, or into *Arabia Deserta*, *Sheba* must settle there; and therefore since we find in Heathen Writers a People in those Parts call'd *Saba*, or *Sabai*, and there is mention made in the Book of (x) *Job* of the *Sabaans*, who liv'd not far from him, it may reasonably be concluded, that these were the Offspring of *Sheba* the Descendant of *Abraham*. The Land of *Uz* the (y) Son of *Nabor*, or the (z) Country of *Ausitis* as it is call'd by the *Septuagint*, in the southern Part whereof *Job* liv'd, extended it self southward from the Banks of *Euphrates*, even to the Country of *Sheba* or the *Sabaans*, who inhabited from thence, as far as to the Entrance of *Arabia Felix*. *Strabo* tells us, that they and the *Nabatai* were the very next People to *Syria*, and were wont to make Excursions upon their Neighbours. They were so inclin'd to Robbery, that the Devil knew them to be the fittest Persons to plunder *Job* of his Oxen and Asses, and consequently that his Suggestions meeting with their own Inclinations would be more readily comply'd with.

54. The other Son of *Jockshan* was *Dedan*, who is suppos'd to be the Founder of a Peo-

(k) Gen. 25. 18. (l) ויפול ויפול Sors ejus. (m) Gen. 25. 2. (\*) Jud. 11. 33.  
 (n) Nat. Hist. lib. 6. cap. 28. (o) Bibliotheca Patrum Græco latina tom. 2. pag. 283. (p) Ibid. pag. 308.  
 (q) Patrick on Gen. 25. 2. (r) Lib. 3. Hist. Ecclesiast. Sæc. 4. (s) Gen. 25. 3. (t) Gen. 10. 7.  
 (u) Wells's Geography, Vol. 1. Page 347. (x) Job 1. 15. (y) Gen. 22. 21. (z) Job 1. 1.



ple call'd (a) *Dedanim* in the Plural Number upon the Borders of *Idumæa*, the chief City whereof is (b) call'd *Dedan*. The Sons of this *Dedan* are said to be (c) *Asburim*, and *Letushim* and *Leummim*. If these were Heads of Nations or Families, the Memory of them is lost; and therefore as they are Words of the Plural Number, so they are suppos'd to be particular Trades and Employments. *Onkelos* supposes them to be Dwellers in Camps, and in Tents and Islands; the other *Targums* call them Merchants, and Artificers, and Heads of the People.

55. The next Son by *Keturah* is (d) *Medan*. These also remov'd into *Arabia Felix*, and planted themselves in the southern Part of it, near to their Brother *Jokshan* in the Country call'd *Madiania*, where there is the famous Town of *Meccah*, in which *Mahomet* was born.

56. The next is *Midian*. His Posterity are frequently mention'd in the *Scripture* History, and call'd the *Midianites*. They dwelt not far from the *Israelites* on the other Side of *Jordan*, and did very often oppress and annoy them; and therefore they seem to have kept their original Settlement in the east Country. They lay near to the *Ishmaelites*, with whom they had a good Correspondence, and the first Account, which we have of them as a Nation, is (e) their Trading into *Egypt* with Spicery, and Balm, and Myrrh, which they carry'd upon Camels. And as they join'd with the *Ishmaelites* in these Expeditions; so their Caravans or Companies, which went to *Egypt*, are (f) sometimes call'd *Ishmaelites*, and (g) sometimes *Midianites*. This occasion'd their Extending into those Parts, so that a great Number of them settl'd themselves to the South-east of the Salt-Sea, adjoining to the *Moabites*. Hence we read, that (h) whilst the *Israelites* encamp'd at *Shittim*, they committed Whoredom with the Daughters of *Moab*, and one of them with a *Midianitish* Woman; and (i) we find *Moab* and *Midian* mention'd together as a neighbouring People; and in the (k) Time of the *Judges* they join'd with the *Amalekites*, who (l) dwelt in the South, to invade the Tribe of *Judah*. Hence we read of the (m) Land of *Midian* lying in the Neighbourhood of Mount *Sinai*; and we find a City call'd *Madiana* in these Parts by the *Red-Sea* mention'd in Heathen Writers. So that in Process of Time, as his Offspring increas'd, they spread themselves farther and farther wherever they could find any Room, and so they came to that Tract by the

*Red-Sea*, where *Jethro* the Father-in-law of *Moses* liv'd; and therefore it lay not distinct or quite separated from the first Settlement, but so as to be contiguous, and thus it all went under the common Name of the Land of *Midian*.

57. To make this more plain, *Moses* tells us, (n) that one of the Sons of *Midian* was *Ephab*. As this Generation was born so late, and when *Asia* was full of People; so the utmost, which we can expect, must be some single Town, that retain'd their Names, or a small Tract of Ground near it. However this Name continu'd for a great while; for *Isaiab* (o) mentions *Midian* and *Ephab* as near Neighbours, and adjoining to *Sheba*. (p) *Josephus*, *Eusebius*, *St. Jerom*, and (q) *Abulfeda* expressly mention a City call'd *Madiana* on the Shore of the *Red Sea*; near to which was *Epha* in the same Province. *Epha* or *Hipha* is in (r) the *Arabick* Language *هيف* *Gaiphah*. And therefore the *Greeks* have sometimes call'd it *Γαιφα* *Gaiphah*, and sometimes *Γαιφαρ* *Gaiphah*. The most common Name, by which they call it, is *ἵππος* *Hippus*, and *Ptolomy* mentions both a Village and a Mountain of this Name on the same Shore, a little below *Madiana*. The Prophet *Isaiab* (s) mentions the Camels as coming from *Midian*, and *Ephab*, and (t) no Country abounded more with them than this. So that *Epha* must be situated on the *Red-Sea*, his Father *Midian* lying to the West, and his Uncle *Sheba* to the North.

58. The next is *Epher*. It is probable, that he went with his Uncles *Zimran* and *Jokshan* into *Arabia Felix*, since there are no Remainers of his Family to be found except among the *Homeritæ* already mention'd, (u) whose Metropolis was call'd *Tapharum*. *Arianus* expressly calls the Metropolis of the *Homeritæ* by the Name of *Aphar*, which makes it the more probable, that it was so call'd from *Epher*.

59. The next is *Hanock*. He is also suppos'd to have gone with his Uncles, who filling the inland Country, he went farther into the utmost Parts of *Arabia* toward the south east, where we find a great Number of the *Adramites* and *Homerites*. In these Parts (x) *Ptolomy* tells us, that there is a great trading Town and a Promontory call'd *Cane*. And *Pliny* mentions (y) a Country in *Arabia*, which he calls *Regio Canauna*, and may be thought to have taken its Name from this Person and his Posterity.

60. The next is *Abidah*. If we invert the two last Syllables (as is usual in such Cases

(a) *Isai.* 21. 13. (b) *Jer.* 25. 23. and 49. 8. (c) *Gen.* 25. 3. (d) *Gen.* 25. 2. (e) *Gen.* 37. 25. (f) *Gen.* 37. 25, 27. (g) *Gen.* 37. 28, 36. (h) *Num.* 25. 1. (i) *Num.* 22. 4. (k) *Judg.* 6. 3. (l) *Num.* 13. 29. (m) *Exod.* 2. 15, 16. and 3. 1. (n) *Gen.* 25. 4. (o) *Isai.* 60. 6. (p) *Jewish Ant.* Book 2. Chap. 5. (q) *Climat.* 3. Part 5. (r) *Bocharti Hierozoicon*, Part 1. lib. 2. cap. 3. (s) *Isai.* 60. 6. (t) *Gen.* 37. 25, 28, 36. *Judg.* 6. 3, 5, 6. and 7. 12. (u) *Philostor-* gii *Hist. Eccles.* lib. 3. sect. 4. (x) *Lib.* 8. (y) *Nat. Hist.* lib. 6. cap. 28.



as these) the Relicks of this Name will remain in the People call'd *Dibeni*, who liv'd in an Island call'd  $\Delta\iota\beta\epsilon\iota$  or  $\Delta\iota\beta\epsilon\iota$  between *Arabia* and *India*, and is said by several Authors to belong sometimes to one, and sometimes to the other. *Philostorgius* saith, (z) that they only bear the Name of *Indians*. *Pliny* (a) reckoning up the Tracts of *Arabia*, places the Isle call'd *Devadæ* (which we may suppose to be this) over-against the before-mention'd Region call'd *Canaana*. And *Strabo*, *Agatharcides* and others call'd it  $\Delta\iota\beta\epsilon\iota$ ; and therefore we suppose, that *Abidah* came into these Parts with his Brother *Hanoah*.

61. The last Son of *Midian* is *Eldaah*. He seems to have stay'd with his Father; tho' there are very little Remains of his Name, unless it is in the City *Elana*, which might easily be form'd from *Eldaah*, by leaving out the *Daleth*, and changing the *Hebrew* Guttural into a *Nun*, as is very usual in such Cases. This City was seated on the *Red-Sea*, call'd also *Sinus Arabicus*, toward the east Part thereof. Others (b) call it *Ælanah*; from whence the Bay it self was call'd *Elanites*, and the People who liv'd in it *Elanitæ*. A very learned Author supposeth it to be the same with *Elath*, (c) by which the *Israelites* pass'd, near *Eziongeber*, which (d) *Azariah* restor'd to *Judah*, and (e) *Rezin* the King of *Syria* took it away again, and it is (f) also call'd *Eloth*. But we have no Reason to think, that the Name was alter'd so much in *Moses's* Time, or if it was, that he would have took no Notice of it. And therefore we may conclude, that this *Elanah* was not on (g) the west Side of *Eziongeber* in the Land of *Edom*, but on the east Side of it in the Land of *Midian*.

62. The next to *Midian* is *Ishbak*. There are no Footsteps of his Name to be found, unless it is among the *Bacascami*, which *Pliny* saith (h) was one of the Towns of the *Zamareni*; who descended from his eldest Brother *Zimran*. He (i) also tells us, that there were a People not far from them, who were call'd *Bachilitæ*. And perhaps *Ishbak* might at first signify no more than *A Man of that Country*.

63. The last Son of *Abraham* by *Keturah* is *Shuah*. He is suppos'd (k) to have dwelt in that Part of *Arabia*, which lies next to *Egypt*, because *Pliny* mentions a Town there, which is call'd *Suasa*. And it is probable, that (l) *Bildad* the *Shuhite*, one of *Job's* three Friends, came from that Country.

64. These were (as near as we can guess) the antient Habitations of the Sons of *Abraham* by *Keturah*. It will now be requisite to consider where the Sons of *Ishmael*, the Son of *Abraham* by *Hagar*, seated themselves. Here also *Moses* must be our Guide, who tells us, that (m) he dwelt in the wilderness of *Paran*, and his mother took him a wife out of the land of *Egypt*. This Wilderness of *Paran* was to the south of *Judæa* near *Egypt*; and here we find a great Number of the *Ishmaelites*. When *Abraham* was old, he (n) gave gifts to the sons of the concubines, which he had, and sent them away from *Isaac* his son, eastward unto the east Country, that is, over *Jordan*, into *Arabia Deserta*. And as both (o) *Hagar* and (p) *Keturah* are call'd his Concubines; so he sent their Posterity together into those Parts. Of *Ishmael* it is said, (q) that his Lot fell for his Posterity to dwell in the Presence of all his Brethren, or near to the Sons of *Keturah*. And there we find a great Number of the *Ishmaelites*, and *Hagarenes*, or Posterity of *Hagar* by another Husband. When (r) *Abraham* pray'd to *GOD*, saying, *Oh that Ishmael might live before thee!* *GOD* gave him this Answer, *As for Ishmael I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.* And therefore *Moses*, (s) to shew how *GOD* fulfill'd his Promise, reckons up the twelve Sons of *Ishmael* by their Names, according to their Generations, by their Towns, and by their Castles, and according to their Nations. Not that all of these had Towns, Castles and Nations; but that we might reckon up as many as possible by such Circumstances as these, and particularly as many as we have any Footsteps remaining of them. As the *Canaanites*, when they first came out of *Egypt*, kept some of them in great Bodies, and others liv'd a Pastoral Life without any settl'd Habitations; so when the *Ishmaelites* came first into these Parts, some of them fix'd there in Towns and Castles; others, whom they call'd *Scenitæ*, dwelt in Tents, fix'd no where, but went about from Place to Place, wherever they could find any Sustenance for their Cattle; and others, like the Sons of *Keturah*, travell'd to remoter Places for their better Conveniency, where they fix'd. And this is the Reason, that we meet with a great Number of them toward the south of *Canaan*, and a great Number beyond *Jordan* toward the East, several of them separated to a greater

(z) Ut supra. (a) Ut supra. (b) *Salmasii Exercit. in Solinum*, pag. 482. (c) *Deut.* 2. 8.  
(d) 2 *Kings* 14. 22. (e) 2 *Kings* 16. 6. (f) 1 *Kings* 9. 26. 2 *Chron.* 8. 17. and 26. 2. (g) *Deut.* 2. 8.  
(h) *Nat. Hist. lib.* 6. cap. 28. (i) *Ibid.* (k) *Nat. Hist. lib.* 6. cap. 29. (l) *Job* 2. 11.  
(m) *Gen.* 21. 21. (n) *Gen.* 25. 6. (o) *Gen.* 25. 6. (p) 1 *Chron.* 1. 32. (q) *Gen.* 25. 18.  
(r) *Gen.* 17. 18, 19. (s) *Gen.* 25. 12, 13, 14, 15, 16.



Distance; and others, whose Names are lost, that we know not where to find them.

65. The first born of *Ishmael* is expressly (s) said to be *Nebajoth*. The Right of Primogeniture in those Days, which was strictly observ'd, gave him an Opportunity to settle, where he pleas'd, and leave his younger Brethren to seek for more distant Habitations. Accordingly he and his Posterity took to the best Part of *Arabia Deserta*, and even Part of *Arabia Petraea*. *Pliny*, *Strabo*, and *Ptolemy* call it *Nabatea*, and sometimes other Authors call it *Nabathis*. *Ovid* (t) takes particular Notice of it, as lying directly east from *Rome*, and at a very great Distance. The Inhabitants were call'd *Nabataei* by *Dionysius Periegetes* in his Description of the World, and by *Plutarch* in the Life of *Demetrius*, who, as he saith, was sent to subdue the *Arabians* call'd *Nabataei*, when he was in great Danger of Losing the Army by Going into Places, where there was no Water. These are commonly in *Scripture* call'd *Ishmaelites*, as if they had been the sole Heirs of their Father. They dwelt near the *Midianites*, the Sons of *Keturah* on the one Side, being Neighbours and Copartners in Traffick; and thus in one Place *Joseph* is said (u) to be sold to the *Ishmaelites*, and (x) in another to be sold to the *Midianites*. And they lay near the *Moabites* on the other Side. For (y) *Epiphanius* speaking of the Countries, which lay beyond the *Dead-Sea*, mentions the Region of *Nebajoth*, *Iturea*, and *Moab*. It seems to be one of the best Countries for Pasture, and therefore the Prophet *Isaiah* (z) mentions at the same Time the Flocks of *Kedar* and the Rams of *Nebajoth*. It is probable, that some of them stay'd in the south Country, and others went with their Father to the East, and by Extending their Colonies one toward the other, they came at last to be united.

66. The second Son of *Ishmael* is *Kedar*. It is certain, that his whole Family stay'd behind in the south Country, and were seated in *Arabia Petraea* near to some Part of the Country of their elder Brother *Nebajoth*, which makes (a) the Prophet *Isaiah* to join them together. The sacred *Scriptures* take more Notice of this Name, than of any other, and the Prophet *Isaiah*, speaking of the burden of *Arabia*, expresses it among other things by the (b) fall of the glory of *Kedar*. And some Authors call the whole Country by this Name. Thus the *Language* of *Kedar* is the *Arabian* Language; and when *David* (c) complain'd, that he had

long dwelt in *Kedar*; the *Chaldee* expounds it, in the *Dwellings* of the *Arabians*; and it is particularly call'd (d) the wilderness of *Paran*, which was (e) *Ishmael's* first Place of Settlement. These are they, whom *Ptolemy* calls *Pharanitæ*. *Pliny* saith, that *Pharanitis* lay on the Borders of *Arabia*, and (f) later Writers make *Paran* and *Arabia Petraea* to be near Neighbours. Here the *Israelites* (g) encamp'd, when they sent the Spies to search out the Land of *Canaan*; so that it was situated near it, and southward toward the *Red-Sea*. They are (h) also mention'd by *Pliny* under the Name of *Cedreni* or *Cedareni*, and plac'd by him next to the *Nabathæans*. They like the *Perizzites* led a pastoral Life, and dwelt in Tents for that Purpose, and therefore we read of (i) the tents of *Kedar*; and (k) the flocks of *Kedar*, with which they not only supplied the neighbouring Country, but even (l) the Markets as far as *Tyre*, and others of them were also (m) excellent Soldiers.

67. The next Son of *Ishmael* is *Adbeel*. Of him and also of *Mibsam*, *Mishma* and *Massah*, we find no satisfactory Account, and therefore may suppose them to have led a pastoral Life, and to have dwelt in Tents for that Purpose; of which there were many Sorts, some (n) near *Euphrates*, and others in *Arabia Felix*, whom they call'd *Scenitæ*, who fixing in no particular Place left no Memory of their Name behind them. They were call'd, (o) the men who dwelt in tents; their (p) Tents are call'd *Tents of Cattle*. We read of them among the *Cushites* and *Midianites*, where they are call'd (q) the tents of *Cushan*, and the curtains of the land of *Midian*, and from their Example (r) began the Order of the *Rechabites*.

68. The next is *Dumah*. The Prophet *Isaiah* (s) places him near to *Seir* or *Idumea*, or in the Forests of *Arabia*, where *Stephanus* the Geographer mentions a City call'd *Dumatha*, which the *Chaldeans* might so call from *Dumah*, by the bare Addition of the Feminine Gender, as it is in their Language.

69. The Word *Ishmael* signifies in *Hebrew*, *GOD will hear*, and he was so nam'd by the (t) Angel of the *LORD*, before he was born, and the Reason was given to his Mother *Hagar*, because the *LORD* had heard her Affliction. He had three Sons, (u) which are mention'd all together in one Verse: *Mishmah*, which signifies Obedience; *Dumamah*, which signifies Silence; and *Massah*, which signifies Patience. And this may teach us, that when *GOD* doth hear us in Afflic-

(s) Gen. 25. 13. (t) Eurus ad Auroram, Nabathæaque regna recessit. *Metam. lib. 1. ver. 61.*  
 (u) Gen. 37. 25, 27. (x) Gen. 37. 28, 36. (y) *Hæres. 53.* (z) *Isai. 60. 7.* (a) *Ibid.*  
 (b) *Isai. 20. 16.* (c) *Psal. 120. 5.* (d) *1 Sam. 26. 1.* (e) *Gen. 21. 21.* (f) *Salmasii*  
*Plin. exercitat. pag. 484, &c.* (g) *Nam. 13. 3.* (h) *Nat. Hist. lib. 5. cap. 11.* (i) *Psal. 120. 5.*  
*Cant. 1. 5.* (k) *Isai. 60. 7.* (l) *Ezek. 27. 21.* (m) *Isai. 21. 16, 17.* (n) *Salmasii Plin. exer-*  
*citat. pag. 484.* (o) *Judg. 8. 11.* (p) *2 Chron. 14. 15.* (q) *Habak. 3. 7.* (r) *Jer. 35. 7, 10.*  
 (s) *Isai. 21. 11.* (t) *Gen. 16. 11.* (u) *Gen. 25. 14.*



tion, or when we trust in him, that he will hear us, we should learn from thence to be obedient, silent and patient. And if *Ishmael* intended this Lesson, when he gave them their Names, it shews, that in his latter Years he was a good Man, and had probably (x) learned obedience by the things which he had suffered.

70. The next is *Hadar*. Some think, that the *Athritæ*, who liv'd in *Arabia Felix* came from him. And therefore he must be one of the younger Brothers, who remov'd to a considerable Distance. The (y) Inhabitants of *Arabia Felix* make a Distinction between the *Arabians*, who were the Sons of *Jokshan* the Brother of *Peleg*, whom they call *Arabians* of the Natives, and the Sons of *Ishmael*, whom they call *Arabians* from Strangers; and it will be hard to find, that any of the Sons of *Ishmael* settl'd there except these. It is also said, that there is a City call'd *Tema* from the next Son of *Ishmael*; but it will be hard to prove, that any of the Prophets spoke of a Country so far distant. As therefore there is the Country of *Tema* joining to the *Sabæans* the Posterity of *Jokshan* their Brother; so we may suppose this to be the antient Settlement of this Son of *Ishmael*. *Job* speaks of the (z) troops of *Tema* and the companies of *Sheba* as joining to each other, and well known to him; and it is probable, that (a) *Eliphaz* the *Temanite* liv'd here, and that he was not descended from (b) *Teman* the Grandson of *Esau*. The Prophet *Isaiah* mentions (c) *Tema* as a Part of *Arabia Deserta*, or *Petræa*, and therefore joins it with *Seir*, *Dumab*, *Dedan* and *Kedar*, which lay in those Parts. And the Prophet *Jeremiah* (d) mentions *Tema* with *Edom*, and *Moab*, and *Ammon*, and *Dedan* and *Buz*; whilst he takes no Notice of those in *Arabia Felix*, unless (e) it is in general Terms. So that here we suppose was the City of *Tema* mention'd by *Ptolomy*, and that it is the same, which *Strabo* calls *Tamna*.

71. The two next Sons of *Ishmael* are (f) *Jetur* and *Naphish*. Of these it is said, that (g) the *Reubenites* and the *Gadites*, and the half tribe of *Manasseh* made war with them. And the children of the half tribe of *Manasseh* dwelt in the land from *Bashan* unto *Baal-hermon* and *Senir*, and unto mount *Hermon*. So that they were situated on the northern Parts of *Canaan*, and on the Borders both of *Arabia* and *Syria*. And therefore it is evident, that the Country of *Ituræa* mention'd by *St. Luke*, of which *Philip Herod's* Brother was Tetrarch, was so call'd

from *Jetur* the Son of *Ishmael*. The Name of *Naphish* seems to be extinct; however it is probable, that he first inhabited the Country of *Trachonitis*, which was join'd to the other to make one Province. It lay near to the Country of *Bashan*, and from hence the adjacent Lands were call'd *Batanæa*: (b) *Strabo* and (i) *Pliny* mention it. And *Josephus* (k) adds, that *Herod* by his last Will gave *Gaulonitis* and *Trachonitis* and *Batanæa* and *Paneas* to *Philip*, who was his own Son, and the Brother of *Archelaus*, to be a Tetrarchy.

72. The last Son of *Ishmael* is *Kedemab*, who is suppos'd to have dwelt near his Brother *Kedar* not far from Mount *Paran*, in the antient Settlement of his Father *Ishmael*. That which gives Ground to this Opinion, is the (l) Words of *Jeremiah*, Go up to *Kedar*, and spoil the men of *Kedem*, which we translate the men of the east. This is spoken of the Kingdoms, which *Nebuchadnezzar* King of *Babylon* should conquer, and would be very ill apply'd to *Kedar*, because it lies south west from *Babylon*; and therefore it may rather signify this other Son of *Ishmael*, whom he might leave in the Country, when he first came from thence.

73. But to return to the History. Soon after *Inachus* had founded the Kingdom of the *Argives* in *Grecce*, Go-  
Anno  
Mundi  
2158.  
formies King of *Upper-Egypt* dies, and was succeeded by *Mares*, who (m) reign'd sixteen Years; and about the same Time (n) *Shem* the Son of *Noah*, who was born before the Flood, and is suppos'd by some to have been *Melchizedeck*, dies; having seen many of his Sons and Grandsons, who were born since the Flood, go before him, and seen his Son *Isaac* married, who was of the tenth Generation from him.

74. The World being now grown populous, and the Earth being (o) replenish'd according to the Blessing of *GOD*, there seems not now to be so great an Increase as before, unless on some particular Occasions. *Abraham* was 86 Years of Age before he had *Ishmael*, and he was an hundred Years old when *Isaac* was born. *Isaac* was forty Years old when he married *Rebecca*, who continu'd barren for twenty Years longer. *Isaac* (p) knowing that the MESSIAH was to come of his Seed, but not know-  
Anno  
Mundi  
2167.  
ing that he should come of *Rebecca*, whom he intirely lov'd, was very importunate that she should be the Mother of him. At last (q) *Isaac* went with her to Mount *Moriab*, where he should have been offer'd, and there they both together made

(x) Heb. 5. 8. (y) Pocockii Carmen Tograi in Præfatione post lectionem. (z) Job 6. 19.  
(a) Job 2. 11. (b) Gen. 36. 10, 11. (c) Isai. 21. 14. (d) Jer. 25. 23. (e) Jer. 25. 24.  
(f) Gen. 25. 15. (g) 1 Chron. 5. 19. (h) Lib. 16. (i) Lib. 5. cap. 23. (k) Jewish Ant. lib. 20.  
cap. 5. (l) Jer. 49. 28. (m) Eratosthenes his Canon. (n) Gen. 11. 10, 11. (o) Gen. 8. 17.  
and 9. 1. (p) Gen. 18. 18. and 26. 3. Pirke Eliezer, cap. 32. (q) Shalsheth hakkabbala, p. 9.  
fervent



fervent Prayers for a Son, and putting GOD in Mind of the same Promise which he had here made, that (r) he would multiply *Abraham's* Seed as the Stars of Heaven. Upon this *Rebecca* conceiv'd, and knowing it to be so, she went to the Place of Worship to enquire about her Case. *Eutychius* (s) saith, that she went to enquire of *Melchizedeck*, who gave her an Answer; but it is probable, that he was dead before this Time. *Maimonides* (t) is of the Opinion, that she went to the School of *Heber*, the great Grandchild of *Shem*, who was then alive, and he answer'd her. The Scripture only saith, (u) that the LORD said unto her, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger.*

When the younger was born, it is said, (x) that he took his elder brother by the heel, which made those who were present to think of the Prophecy, and call his Name *Jacob*. The Word in *Hebrew* which signifies a Heel, comes from a Verb which signifies to supplant, and the Word *Jacob* is in the future Tense, and signifies *He will supplant*. And thus his elder Brother *Esau* (y) when he lost the Blessing, said to his Father, *Is he not rightly called Jacob? For he hath supplanted me these two times: he took away my birth-right, and behold now he hath taken away my blessing.*

75. We must now return toward *Egypt*, and take the *Horites* in our Way, where we find, that (z) *Jobab* their second King dies, and is succeeded by *Husham* their third King. *Mares* King of *Upper-Egypt* being of a great Age, and not fit to go to War, keeps his Son *Anoyphes* with him at *Thebais*, to succeed him in the Kingdom in Case of Mortality, and sends *Tethmosis* or *Amosis*, who we may suppose was his second Son, to carry on the Wars against the *Canaanitish* Pastors of *Lower-Egypt*. Of this *Manetho*, as (a) he is quoted by *Josephus*, gives us this Account, That these Pastors had kept the Government of *Lower-Egypt* in their own Hands for the Space of (b) five hundred and eleven Years. But the King of *Thebes*, and the Country of *Upper-Egypt*, which was not as yet subject to these Shepherds, made a violent and an obstinate War upon them, and routed them

under the Command of *Halisphragmuthosis*, which was also the Name of *Mares*: And when the greatest Part of them were driven out of *Egypt*, the rest withdrew into a Place call'd *Abaris*, of ten thousand Acres in the whole. And this the Shepherds (according to *Manetho*) inclos'd with a strong substantial Wall, which secur'd them all Necessaries within themselves. He saith farther, that *Tethmosis* the Son of *Halisphragmuthosis* laid Siege to it with (c) four hundred and eighty thousand Men, but when he found that the Place was not to be carried by Assault, they agreed upon Articles that they might depart *Egypt*, and to have safe Convoy to go whither they would. Upon these Terms they march'd out with their Goods and Families to the Number of (d) two hundred and forty thousand Souls, by the Way of the Wilderness into *Syria*; and for Fear of the *Assyrians*, who were then Masters of *Asia*, they retir'd into a Country, which is now known by the Name of *Judaea*, where they built several Cities large enough in the whole to receive this vast Multitude. *Manetho* saith, that they only built one City large enough for this Purpose, and call'd it *Jerusalem*. The small Quantity of Ground which they inclos'd, not being enough to maintain such a vast Number of Men, makes it probable that they were not only much fewer in Number, but also that they had Store of Ships; by which they were supplied with Provisions from the Land of *Canaan*; and this made them the more willing at their Expulsion, to go into a Country, with whose Inhabitants they had been well acquainted for some Time before. By their Coming in so great a Body into the Land of *Canaan*, they soon fully peopled that fruitful Country; and therefore it is often mention'd as an Act of GOD's signal Providence in Dispossessing them, that they were (e) much more in Number than the *Israelites*, and much more mighty, as having been train'd up to Wars, and accordingly they took Care to (f) fortify their Towns, to prevent a Surprise, and make the better Defence in Case of an Attack. And this occasion'd the Disputes concerning the Right of Pasturage never known before, but which soon happen'd upon the following Occasion.

76. When *Abraham* (g) dwelt at *Gerar*, the chief Town of the *Philistines*, his Servants digg'd several Wells for the Convenience of Watering their Cattle. Soon after

(r) Gen. 22. 17.

(u) Gen. 25. 23.

(a) Against Apion Book 1.

of the numeral Letters in the Beginning, which stand for four hundred thousand, and that the Total might be eighty thousand; and so

(e) Deut. 7. 1, 7. and 9. 1, 14. and 11. 23.

(g) Gen. 26. 15.

(s) Annales, pag. 77.

(x) Hof. 12. 3.

(b) This must be a Mistake,

because it brings us back as far as the Time of

(d) Instead of two

hundred and forty thousand read forty thousand.

(t) More nebochim, part 2. cap. 41.

(y) Gen. 27. 36.

(z) Gen. 36. 33.

(c) It seems to me, that this was a Mistake by Inserting

(f) Deut. 3. 5. and 9. 1. Josh. 10. 20. and 14. 12.



this, he (i) removes to *Beersheba*, near to the Well call'd *Beer-labairoi*, where he lives a pastoral Life (k) with his Son *Isaac*, and his Grandson *Jacob*. When these *Canaanitish* Pastors return'd out of *Egypt*, they settl'd

among the *Philistines*, being their old Acquaintance, who formerly return'd from the same Place, who had been engag'd in the same Wars, and now had a King over them of their own Kindred. About three Years after their Coming thither *Abraham* dies. And these Pastors

being willing to prevent all future Claims from his Posterity, (l) stop up all these Wells with Dirt, and dig others in other Places, to give them a better Title to them as being their own. The Effect whercof will be mention'd in its due Place.

77. In the mean time *Tethmosis* having driven out these Pastors from *Lower-Egypt* is made their King, where he governs them 25 Years, and four Months, and so begins a new Race of Kings, who being related to those of *Upper-Egypt*, and of the same Religion, and tir'd out with these long Wars, were willing to live peaceably with each other; so that we hear of no Disturbances between them. When he came there, he found a vile Practice of Sacrificing Men to the Gods of *Lower-Egypt*. There were two Reasons for this: One was, that the Inhabitants of *Upper-Egypt* having dcify'd their Kings, who fought for them in the Defence of their Country, the Inhabitants of *Lower-Egypt* did the same, and having taken Captives in the Wars, they thought that there could be no more grateful Oblation to their Ancestors when dead, than the Lives of such, who gave them so much Disturbance, whilst they were alive. The other was, that (as (m) *Sanchoiatho* tells us) formerly when there was a Plague and a Mortality, *Ham* made his only Son, which he had by a Nymph of that Country call'd *Anobret*, a whole Burnt-Offering to appease the Ghost of his Father *Noah*; and from hence they learn'd to offer up even their Sons and Daughters to these their Deities. However *Tethmosis* abolish'd by a Law this vile Practice of Sacrificing Men, which had there taken Place in the Times before him, and caus'd Men of Wax to be offer'd instead of Men of Flesh and Blood. From hence our learned Bishop *Cumberland* hath (n) very justly inferr'd these Particulars.

78. First, That *Tethmosis* having been of *Thebais* or *Upper-Egypt*, before his Conquest over the *Phœnicians*, who dwelt in *Lower-Egypt*, might (as *Plutarch* informs us) be a Worshipper of their God *Cneph*, whom they own'd to be an infinite and eternal Being, the sole Maker, Governor and

Preserver of all things, and from the Dictates of natural Religion toward him had learn'd to abhor such cruel Sacrifices. However it is probable, that he had some Mixture of Idolatry in him, or otherwise he would not have substituted these Men of Wax to be sacrific'd to those Deities, who formerly had real Men offer'd to them.

79. Secondly, This Custom being remov'd out of *Egypt*, either before, or about the Time that *Abraham* died, gives us the Reason why *Egypt* was never accus'd of this Crime (tho' (o) their Neighbours the *Canaanites* often are) either by *Moses* or any of the Prophets. And it is also a Reason, why the *Israelites* neither did nor could learn this Practice in the *Egyptian* Bondage, tho' they did learn other Parts of *Idolatry* there.

80. Thirdly, It serves to confute an Opinion, which (as he saith) some have taken up without sufficient Reason, viz. that the *Canaanites* or *Phœnicians* follow'd the Example of *Abraham* in their inhuman Sacrifices of their Children. The Trial of *Abraham* was a Secret between GOD and himself and his Son, and no one knew besides, how far he went toward the Obeying of that Command, which GOD solemnly rescinded, before it could be effectually executed, and it was but 46 Years before the Conquests of *Tethmosis* in *Egypt*, and the Expulsion of such Sacrifices from thence. It was well known, that *Isaac* liv'd long after, which must effectually confute a Custom of Murdering others from his Example, and therefore must be taken from *Ham's* Sacrificing his Son. And it seems to be too little a Time for the Settlement of such an unnatural Practice, which had taken such deep Root among them, that even when by Law it was barr'd, yet the Lawgiver thought fit so far to comply with it, as to substitute Men of Wax in the Place of true Men.

81. Fourthly, From hence some Light will break out to clear the State of the Times, which were before the Expulsion of this *Phœnician* Power by this *Thebaick* King. For it's rational to think, that these *Phœnicians* or *Canaanites*, who had reign'd in *Egypt*, all those six Successions already mention'd, had for the most of their Time, if not all along, practis'd this great Inhumanity of Sacrificing Men in *Egypt*, which *Tethmosis* thought fit to abolish, when the Introducers of that Barbarity were cast out by him. Now this *Phœnician* Dynasty continu'd in *Egypt* 259 Years, according to *Josephus's* Account, which being subtracted from 2179, the Year of the World in which *Tethmosis* expell'd the *Phœnicians*, there will remain 1920 for the Beginning of the Reign of *Salatis*, which is the very Year, where it is plac'd according

(i) Gen. 21. 33. and 25. 62. (k) Heb. 11. 9. (l) Gen. 26. 15. (m) *Cumberland's* *Sanchoiatho*, Page 37. (n) *Ibid.* Page 168. (o) Deut. 12. 31. 2 Kings 17. 17. Psal. 106. 37, 38.



to *Eratoſthenes's* Canon. And if they then began to uſe ſuch Sacrifices there, it is plain, that they uſ'd them long before *Abraham* was born, his Birth being *Anno Mundi* 2009, and therefore they could not learn it by Imitating him.

82. Our Learned Primate of *Armagh* (p) obſerves, that *Ptolomæus Mendefius*, a learned *Egyptian* Prieſt (whom *Voffius* (q) affirms to have liv'd in *Auguſtus Cæſar's* Time, and who is cited ſoon after by *Apion* in *Tiberius's* Time) doth affirm, that this *Tethmoſis* took and ruin'd *Avaris* or *Abaris* the laſt Hold of the Paſtors, and was contemporary with *Inachus* the firſt King of the *Argives*, who was now in the eighteenth Year of his Reign, and reign'd fifty Years. This Teſtimony is alſo cited by (r) *Clemens Alexandrinus*, *Tatianus*, and *Juſtin Martyr*; ſo that it was valu'd as credible both by the Heathen *Apion*, and the Chriſtian Fathers. Now (s) our learned Biſhop *Cumberland* exactly agrees with Archbiſhop *Uſher*, in the Year when *Tethmoſis* expell'd the Paſtors, as already mention'd, and hath ſo fully confirm'd it by many Arguments, particularly by the Catalogue of his Succeſſors taken from *Manetho*, until the Time of *Pharaoh Amenophis* who was drown'd in the *Red-Sea*, as may ſet this Matter without Diſpute.

83. The *Egyptian Hercules*, having carry'd off his Men with their Arms and Goods into the Land of *Canaan*, ſtay'd not long there, but went to *Tyre*, and afterward ſail'd into *Greece* to conſult the Oracle of *Jupiter Dodonaus*. His Succeſſors ſeem to have honour'd him with the Title of *Hercules the Saviour*; and we are told of a Coin among the *Thaſians*, on which he ſtood with this very Title inſcrib'd on it in *Greek* Characters. He had Temples built to him both at *Tyre*, in the Iſle of *Thaſus*, and at *Gades* or *Cadis*; all which are evidently prov'd to be much elder than the *Theban Hercules's* Time, and to be for the Honour of this *Phœnician* or *Egyptian Hercules*. From *Greece* he went to *Italy*, *France*, *Spain* and the Coaſt of *Africa*, leaving Colonies behind him in moſt Places, to whom the *Phœnicians* ſent Reinforcements, as Occaſion required, and by whoſe Example they alſo learn'd to ſettle new Plantations; which is the Reaſon of ſo vaſt a Number of Towns, Seas, Rivers, Mountains and Countries, both in *Europe* and *Africa*, whoſe Names were derived from the *Phœnician* Language, as the learned *Bochart* hath prov'd throughout his Treatiſe call'd *Canaan*. It is particularly

mention'd, (t) that his Son *Sardus* came from *Africa* with Ships, and ſettl'd in *Sardinia*, ſo calling it from his own Name; whereas before it was call'd (u) *Sandaliope* and *Ichneuſa* from the Sole of a Foot, which the Figure of this Iſland repreſents. And this muſt be done in this Expedition; ſince we cannot ſuppoſe, that the Father would leave his Son in *Egypt*, or that the *Egyptians* would let him ſtay there, when the Father was expell'd. And thus Biſhop *Cumberland* ſaith, (x) that from this Retreat of *Hercules* or *Aſſis* into *Phœnicia*, he judges that the Foundation of all the Colonies muſt be laid, which are deriv'd from the *Phœnicians*, either in the neighbouring Part of *Canaan*, or in the Iſles of the *Mediterranean* Sea, or in the Continent of *Greece* eſpecially in *Argos*; tho' he could not deny but there were ſome *Phœnicians*, who fled later into the Parts of *Mauritania* about *Tangier*, when *Joſhua* conquer'd the Land of *Canaan*, and he ſuppoſes they went ſo far (as ſome of them certainly did) becauſe the Iſles, and the more neighbouring Countries, were inhabited by the more antient Colonies brought out of *Egypt* and *Phœnicia*.

84. When *Hercules* came to *Tangier*, he had ſeveral ſharp Engagements with *Antæus* the King of that Country, who had lately taken Poſſeſſion of it. He is reckon'd by ſome to be the Son of *Atlas* (whom *Sancho-niatho* makes to be one of the Sons of *Noah*) and to have been in Favour with *Mizraim* the Son of *Ham* in *Upper-Egypt*, and ſent from him to govern *Ethiopia* and *Africa*. But this is inconſiſtent with *Chronology*. It is more probable, that the Poſterity of the firſt *Antæus* might people *Africa* from the Parts of *Ethiopia* toward the Weſt, by the Banks of the River *Niger*, as before mention'd, till they came to *Cape St. Verde*, where one of their Rulers might be call'd *Atlas*, and from him the high Mountain in that Country, ſo fam'd among the Poets for Bearing up of the Heavens, might take its Name. This *Atlas* might have a Son, whom like the other he call'd *Antæus*, and ſo the Hiſtorians might eaſily miſtake the one for the other. This *Antæus* (y) was the Founder of *Tangier*. He is ſaid to have been a large Giant, and of vaſt Height, who wreſtled with *Hercules*, and as often as he was weary or faint, he would but touch the Earth and be in perfect Strength again; but *Hercules* crush'd *Antæus* to Death between his Arms, and after that carry'd the Axle-Tree of the Heavens to relieve *Atlas*. The Meaning of

(p) *Annalium* pag. 11. (q) *De Historicis Græcis*. (r) *Eusebius de præparatione Evangelica*, lib. 10. cap. 11. (s) *Sancho-niatho*, pag. 387 to 416. (t) *Pausanias in Phocicis*. (u) *Aristoteles in mirabilibus*. *Plinius*, lib. 3. cap. 7. *Solinus*, *Martianus*, *Stephanus*, *Pausanias in Phocicis*, *Hefychius*, *Claudianus de bello Gildonico*, *Silius Italicus*, lib. 14. Vide *Bocharti Canaan* lib. 1. cap. 31. pag. 571. (x) *Cumberland's Origines gentium antiquissima*, Page 304. (y) *Plinii Nat. Hist.* lib. 5. cap. 1. *Plutarch in Sertorio tells us*, that his Body was fifty Cubits long; which he may believe, that thinks it credible.



which mystical Story can be no more than this: That *Hercules* landed in those Parts; that *Antæus* was a famous Warriour, and almost a Match for him, and when he was conquer'd in several Battles, he went into his Country, where he rais'd Recruits, which enabled him to hazard several other Battles, until at last he was conquer'd, and so *Hercules* took Possession of the Country, and sustain'd the Weight of the Government, which *Antæus* and his Father *Atlas* had done before. And in Commemoration hereof, the Country thereabout is call'd by the antient Geographers *Hercules's* Promontory. From hence he pass'd thro' the Streights, and came to the Island of *Cadiz*, which being bounded with the western Ocean, he thought to be the farthest Part of the World, where he set up the two famous Pillars ever since call'd by his Name, as a Sign, that it was impossible to sail any farther. Here was a Temple built to him, of whose Antiquity there is this Token, that antiently no Images were found there; and the learned *Bochart* hath (z) fully prov'd from several Authors, that all the Customs us'd in this Temple were deriv'd from the *Egyptians*, and not from the *Grecians*. Here he slew *Geryon*, whom the Poets feign to have three Bodies, either because he was King of the three *Spanish* Islands, or because there were three Brethren of that Name, who rul'd so lovingly together, as if their three Bodies had been enliven'd by the same Soul. After this, being willing to return into his own Country, he carry'd off several Cattle from that Island, and came back as far as *Greece*, from which Time we hear no more of him. *Herodotus* tells us, that there were (a) eight Gods of a superior Order, by which he probably means *Noah*, his Sons, and their Wives, the (b) eight Souls who were saved from the Flood, and by whom the whole Earth was re-peopl'd; and that this *Hercules* and three more were added to the Number, so that afterward they had twelve in all, and therefore the Kings both in *Upper* and *Lower-Egypt*, who had been deify'd before, were only advanc'd to a lower Degree of Godship, or into the Number of the *Heroes*, as (c) *Hesiod* expressly mentions of the Men of that Age. The *Grecians*, who would allow no People to be more antient than themselves, have so confounded the Stories of this *Egyptian* and their *Theban Hercules*, who was concern'd in the *Argonautick* Expedition, that it is a hard Matter from their Authors to distinguish between them. *Herodotus* (d) tells us, that he could not hear a Word of the *Grecian Hercules* in any Part of *Egypt*; that the Name was of an *Egypt-*

*tian* Derivation; so that the *Egyptians* did not take it from the *Greeks*, but the *Greeks* from the *Egyptians*, and especially they, who gave this Name to *Hercules* the Son of *Amphitryon*, or rather of *Jupiter* by *Almena* the Wife of *Amphytrion*. He adds, that being (e) willing to be satisfy'd as well as he could concerning this *Hercules*, he sail'd to *Tyre* a City of *Phœnicia*, because there was (as he had heard) a Temple dedicated to him. Here discoursing with one of those Priests he ask'd, How long it was that the Temple was built? but he could only learn from them in general Terms, that it was built at the same Time with the City. When he was at *Tyre*, he found another Temple dedicated to *Hercules* by the Name of the *Thasian*. Upon this he went to the Island of *Thasus*, where he found a Temple built by the *Phœnicians*, who went abroad to search for new Colonies in *Europe*, and he was inform'd, that they had inhabited *Thasus* five Ages, or five hundred Years, before the other *Hercules* appear'd in *Greece*. So that from what hath been mention'd, we may learn some other Arguments to fix the Time of this *Egyptian Hercules*. He reign'd near fifty Years in *Egypt*, and as he must be in the Prime of his Age when he began to reign, so we cannot suppose him to be less than forty at that Time, and therefore he must be ninety when he went from thence. His many Voyages along the *European* and *African* Shores, and his many Wars, shew him to be of a strong Constitution, insomuch that he might live eighty or ninety Years longer, and so be (f) about the Age of *Abraham* or *Isaac* at his Death, and also contemporary with him, as he is plac'd. And if so, then he might live till within five hundred Years of the *Argonautick* Expedition, as it is plac'd by *Marshall*, and others of our best *Chronologers*, which exactly agrees with the Account that *Herodotus* mentions.

85. We may now the more readily return to the History of *Abraham* and his Posterity, since we shall find but little more to interrupt the Account thereof, which the *Scriptures* give us, and which is so plainly recorded by *Moses*, that it will need the less Explication. The first thing mention'd after the Expulsion of *Hercules* or *Affis* out of *Egypt*, is (g) the Death of *Abraham*, when he was 175 Years of Age, and consequently his Son *Isaac* was 75, and *Jacob* and *Esau* 15. He was bury'd by his Sons *Isaac* and *Ishmael*, in the Burial Place which he had formerly bought for that Purpose; so that there seems to have been now a good Understanding be-

(z) *Phaleg lib. 3. cap. 6. pag. 166. & Canaan lib. 1. cap. 34. pag. 610. ex Appiano, Arriano & Diodoro Siculo, Philostrato, Pomponio, Hecataeo, Eustathio & Strabone.* (a) *Euterpe, pag. 47.*  
 (b) *1 Pet. 3. 20.* (c) *Operum & dierum lib. 1. in initio.* (d) *Euterpe pag. 47.* (e) *Ibid.*  
 (f) *Gen. 25. 7. and 35. 28.* (g) *Gen. 25. 7, 8, 9.*



tween them, and that they both liv'd with their Father. The Particulars, which were nearly Contemporary with his Death are these: *Armamitres* was made Emperor of the *Affyrian* Monarchy, and reign'd

Anno Mundi 2186. 38 Years; *Hermion* was the third King of *Germany*, who reign'd 63 Years; *Eber* the third from *Shem* dies, being 467 Years of Age. He was the longest Liver born since the Flood.

The eastern Writers mention him as a Prophet. Religion staid in his Family, when all the World lost it besides, and he lives to see it gloriously settl'd in the Families of *Abraham* and *Isaac*. And

Anno Mundi 2196. *Eratus* succeeds *Messapus* in the *Sicyonian* Kingdom, where he reigns 46 Years.

86. The first thing remarkable, which happen'd in the Family of *Abraham* after his Death, was *Jacob's* Getting the Birth-right from *Esau*. We have only a bare Conjecture concerning the Time, when it happen'd, which is this: *Moses*, in Giving an Account of this History, calls them (*b*) *Boys* or *Lads*, a Word which generally signifies a Person very young, and sometimes (*i*) a Child. The oldest, that we are certain of, is (*k*) thirty Years of Age, as appears in the Case of *Joseph*, or thirty three, as in (\*) the Case of *Benjamin*; and therefore we may venture to place it about that Time. *Esau* endeavours to gain the Affection of his Father *Isaac*, and *Jacob* endeavours to gain the Affection of his Mother *Rebeccah*. *Jacob* dwelt in the Tent at home with his Mother to please her; and *Esau* hunted for Venison to entertain his Father with it at his Table to please him. It happen'd, that *Esau* had over-tir'd himself with too violent and long Pursuit of his Sports; so that he was faint at his Returning home, and seeing some Pottage made of (*l*) *Egyptian* Lentiles, which were in great Esteem and much (*m*) commended by the Antients, and gave it a red Colour. *Esau* begs some of *Jacob*, in such a Manner as shews him so faint, that he could not tell how to bring out his Words. *Edom* in *Hebrew* signifies *Red*, and (*n*) in the Speech of *Esau* the Word *Pottage* is left out; so that in *Hebrew* it runs thus, *Feed me, I pray thee, with that Edom, with that Edom, that, that*; therefore his Name, most probably in Derision, was call'd *Edom*, and from him the City which he built, and the Country which his Posterity inhabited, was call'd *Edom*, and by the *Greeks* *Idumæa*. There were several Privileges which were annex'd to the Birth-right in those Days, among which some reckon the Promise of the MESSIAH as coming from the elder, and the Priesthood, and to have a double Portion of the Father's Estate. *Jacob* would not part with his Pottage, unless *Esau* did part with all these to him, and also bind it with an Oath for the greater Security, to which *Esau* thinking himself ready to die consented; and therefore he is said to despise his Birth-right, and that afterward, when he knew what he had done, (*o*) was sorry for his Folly, (*p*) and lamented his Misfortunes with many Tears to no Purpose; for what was done was irrevocable.

Anno Mundi 2198. 87. There are some, who vindicate this Fact of *Jacob's*, and also his Gaining the Blessing afterward by Imposing on his Father *Isaac*, because it was design'd to bring about what GOD had promis'd, and because the *Scriptures* always represent him as a good Man. But we need not carry Matters so high. *Moses*, who records the Stories, doth not commend him for them, and therefore we are left at Liberty to judge of them, as we shall think most reasonable. The Promises will not warrant us to take any ill Method to obtain them; for then *David* might have kill'd *Saul* in the Cave. And tho' GOD can and often doth bring Good out of Evil; yet we are not to do Evil that Good may come out of it. Neither can we excuse *Jacob*, because he is represented as a good Man; for the *Scriptures* have carefully recorded the Failings of the best Men, with this View, that we may learn from hence, that all are Sinners.

88. Soon after this (*q*) there was a famine in *Canaan*, and at the same Time a great Plenty of every thing in *Egypt*. *Isaac*, upon the Death of his Father *Abraham*, having probably remov'd to *Mamre* near *Hebron*, where his Father had often dwelt, was afflicted with it, insomuch that hearing that there was great Plenty of every thing in *Egypt*, he resolves to go thither, as (*r*) *Abraham* his Father had done in the like Case; but the Glory of the LORD appear'd to him, and diverted him from it, and directed him to stay in the Country at *Gerar* near *Beersheba*, which lay in his Way to *Egypt*, with a Promise to provide for him, to give him all the Blessings which he promis'd to *Abraham*, and particularly that the MESSIAH should be of his Seed. This being an hundred Years after *Abraham* was there, it cannot be suppos'd, that the same King govern'd at that Time, tho' he was call'd by the same Name, or *Abimelech*; but that it was rather a Son or a Grandson, and that *Abimelech* was only a common Title, as in *David's* Time (*s*) *Achish*

(b) Gen. 25. 27. (i) 1 Sam. 1. 24. (k) Gen. 41. 12, 46. (\*) Gen. 44. 22, 30, 31, 34.  
(l) Augustin. in Psal. 46. (m) Athenæus in Deipnosophistâ, & Auli Gellii noctes Attica.  
(n) Gen. 25. 30. (o) Gen. 27. 34. (p) Heb. 12. 16, 17. (q) Gen. 26. 1, &c. (r) Gen. 12. 10, &c.  
(s) Compare Psal. 34. Title, with 1 Sam. 21. 12, 13, 14.



the King of the *Philistines* was call'd *Abimelech*, and consequently that (t) his General *Phicol* was not the same with the other, but only one who succeeded in the same Office: and it is the more probable, because the Word in the *Arabick* Language signifies, *In every thing*, or *In every Place*, and shews that a General ought to be concern'd in all publick Transactions, and to have a watchful Eye in every Place. *Isaac* trusting in GOD's Providence, and being obedient to his Command, goes not down into *Egypt*, as he first intended, but stays among the *Philistines*, where like (u) *Abraham* he saith of his Wife, that she was his Sister, or his Cousin German, as the Word is frequently us'd in those Languages. We need not excuse the Fact in either. The best Men have their Failings, and it was an Equivocation occasion'd by Fear, which led the *Philistines* into an Error in *Abraham's* Time, and might have done the same now, had not the other Example and the Effect thereof continu'd in their Memories, and therefore when *Abimelech* discover'd it, he gave strict Charge to his Subjects, that none should do them any Injury. *Isaac* varying here by GOD's Appointment grew very rich, and had great Possessions of Flocks and Herds, and a great Number of Servants, some of whom he employ'd to open the Wells which his Father had digg'd to water the Cattle, and call'd them by their former Names, the better to secure his Title. These being not sufficient, they digg'd more, and the Herdsmen of *Gerar* having fill'd the Country by the Retreat of the *Canaanitish* Pastors out of *Egypt*, disputed his Title, and contended with him, saying, *The Water is ours*; and therefore he call'd it *Esek*, or Contention. In the same Manner they contended for another, and he call'd it *Sitnah* or Enmity; and from this Word the Devil is call'd *Satan*, or an Adversary. It is probable, that *Isaac* for Quietness sake yielded up what Right he had to those Wells, and digg'd another, which they on the other hand yielded to him; and therefore he call'd the Name of the Place *Reboboth*, which signifies *Room* or *Enlargement*, or *Streets*; For now, saith he, the LORD hath made room for us, and we shall be fruitful in the land. Near to this Place there was afterward a City built, which was call'd (x) *Reboboth by the river*; by which we may observe, that it lay by the River *Sorek*, which runs to *Askelon* or *Gerar*, and there empties it self into the Mediterranean Sea, and was famous for the Birth of one of the Kings of *Edom*.

89. After the Famine was over, *Isaac* remov'd from thence to *Beersheba*, where he

and his Father had antiently liv'd. Here GOD appear'd to him, encourag'd him, and promis'd to bless him, and multiply his Posterity for the Sake of his Father *Abraham*. Here he re-built (y) the Altar which *Abraham* had before built, and was now destroy'd, and set apart for a Place of divine Worship, and *Isaac* accordingly dedicates it to the same Purpose. Here he also digs again (z) the Well of *Beer-sheba*, which seems like the rest to have been fill'd with Dirt by the *Philistines*, to prevent his Claim to it. And (a) at this Well *Abimelech* and *Phicol* make a new League with him, and confirm it by an Oath, in (b) the same Manner as their Ancestors had done with his Father *Abraham*.

90. Soon after this *Amosis* or *Tethmosis* King of *Lower-Egypt* dies, and is succeeded by *Chebron*, who (c) reign'd thirteen Years. And within a few Years (d) *Esau* being forty Years old marries *Judith* the daughter of *Beer* the *Hittite*, and *Basemath* the daughter of *Elon* the *Hittite*. His very Marrying with them greatly afflicted his Father and Mother, which Grief might be increas'd by their Idolatry and undutiful Behaviour. *Josephus* saith, that (e) they were Persons of great Fame and Blood among the *Canaanites*. He adds also, that *Esau* did this upon his own Head and Fancy, without ever Consulting his Father, or if he consulted him, yet he had no Consent; for his Father had taken up a firm Resolution never to enter into any Sort of Alliance with that People. But however the thing being done, could not be undone; and *Isaac* thought it his best Course rather to pass it over in Silence, than to put it to the Extremity of Turning his Wives away. The Names of these Wives are not the same with those whom he is afterward (\*) said to have married, viz. *Adah* the Daughter of *Elon* the *Hittite*, and *Abolibamah* the Daughter of *Anah* the Daughter of *Zibeon* the *Hivite*; and therefore it is probable, that these died without Issue. And so he took another Daughter of *Elon*, when *Judith* was dead, call'd *Adah*; and the Daughter of a Man call'd *Anah*, by whom he had (†) several Children.

91. It may here be ask'd, Why *Esau* should be call'd (f) a profane Man, and especially (g) a fornicator, when no Act of this Nature appears, except his Marrying of these two Wives, and yet *Jacob*, who marry'd two Sisters and their Handmaids, was never branded with any Mark of Infamy for the same Reason? To this it may be answer'd, That the *Canaanites* were abominable Idolaters, un-

Anno  
Mundi  
2202.

Anno  
Mundi  
2205.  
2208.

(t) Gen. 26. 26. and 21. 22. (u) Gen. 12. 11, 12, 13, 18, 19. and 20. 2, 4, 9.  
(y) Gen. 21. 33. (z) Gen. 25. 25, 30, 31. (a) Gen. 26. 26, &c.  
(c) Manetho. (d) Gen. 26. 34, 35. (e) Jewish Ant. Book 1. chap. 18. (\*) Gen. 36. 1, 2, 3.  
(†) Gen. 36. 4 to 15. (f) Heb. 12. 16. (g) Ibid.



der the Curse of GOD, and devoted to utter Destruction. For this Reason (*b*) *Abraham* made his Steward swear, that he would not take a Wife for his Son *Isaac* from the Daughters of the *Canaanites*, among whom he dwelt. *Isaac* gave the (*i*) same Charge to *Jacob*, and no doubt to *Esau* also, and it was (*k*) afterward forbidden the *Israelites* to take any of their Daughters, or indeed to make any Marriages with them. And then it was a very undutiful, and even a wicked thing to marry with those People, who were under the Curse of God. So that the *Scripture* might well call him profane, who as before he had despis'd the Blessing, so now he seems not to value the Displeasure of his Father. And as the Reason of this was to prevent Idolatry; so for the Preserving of the true Religion in their Families there seems to be another Command, that they should particularly marry their near Relations. *Abraham* is generally suppos'd to have marry'd his Brother *Nabor's* Daughter; however she is (*l*) own'd to be a near Relation; and (*m*) he commanded his Steward to go to his own Country and to his Kindred, and take a Wife for his Son *Isaac*, and *Isaac* (*n*) gave *Jacob* the same Charge: And therefore *Esau's* Marrying of such as were at that Time prohibited, seems to be the Reason of his being call'd a *Fornicator*.

92. Among the Rest of the Colonies planted in *Europe* at the Expulsion of the Pastors, there was one in *Greece*, which was brought thither by *Ogyges*, who is reckon'd to have been the Builder and King of *Thebes*, which was sometimes call'd from him by the Poets *Ogygiæ*. His Name seems to be of an Oriental Derivation, and the same with *Og*, afterward King of *Bashan*, by a Doubling of the last radical Letter, as it is very common in those Languages. In his Time there hap-

pen'd a very great Flood in *Greece*, which some have confounded with *Noah's* Flood. *Cedrenus*, a *Grecian* Monk, (*o*) places it 32 Years after the aforesaid Expulsion, and our learned *Primate* exactly agrees with him, in (*p*) Placing it 1020 Years before the first *Olympiad*.

Six Years after *Amenophis* the first succeeds *Chebron* as King of *Lower-Egypt*, who reigns (*q*) twenty Years and seven Months: And *Cnubus* succeeds *Syrius* as King of *Upper-Egypt*. After *Abraham* had been dead 40 Years, *Husham* (*r*) the third King of the *Horites* died, and *Hadad* the Son of *Bedad* reigned in his stead, and the name of the City, where he dwelt, was call'd

*Arith*. Of him there is this remarkable Passage, that he smote *Midian* in the field of *Moab*. *Moses* probably recorded this, because it was a Calamity to the Ancestors of (*s*) *Jethro* his Father-in-law the Priest of *Midian*. Our learned (*t*) Bishop *Cumberland* adds, that from this Circumstance, we may make an Approach either to the End, or to the Beginning of the Reign of this *Hadad*, and see about what Time of *Midian's* Age this fell out, which he endeavours to prove after this Manner.

93. According to what he had before laid down, which is mention'd at the first Rise of the *Horite* Kings 126 Years before this Time, he supposes, that the End of *Hadad's* Reign was about the Year of the World 2261. Now *Midian* being the Son of *Keturah*, whom *Abraham* is suppos'd to have marry'd about the Year 2148, and being the fourth Son might probably be born about the Year 2152; and by Deducting this out of 2261, there remains 109. This assures us, that *Midian* must be smitten by *Hadad*, before he was 109 Years old; tho' this Blow should be given in the last Year of his Reign, but probably it was done much sooner. And this Prelate farther adds, that this Example gives us an Argument to prove that the Kings of *Seir* are justly plac'd before any of *Esau's* Family were Dukes there, which he supposes to have began about the Year 2429; so that there was Room enough left for four Kings to reign after *Midian* was smitten, and before the Aristocracy under the Dukes began.

94. It is recorded (*u*) of *Ishmael*, that he was to be a fierce Man, engag'd in Wars against others, and others against him; and therefore he probably commanded in this Expedition to invade the Inhabitants of Mount *Seir*, and took his Brother *Midian* with him, and when they came into the Fields of *Moab*, with a Design to possess themselves of the neighbouring Country, *Hadad* march'd out and met them upon his own Frontiers, and so gain'd a great Victory over them. And if we suppose, that *Ishmael* was slain in the same Battle, when (*x*) he was 137 Years, it will fix the Time with a greater Certainty to be when *Midian* was 79 Years of Age, and in the twelfth Year of *Hadad's* Reign. It is observable, that from *Adam* even to *Levi* the Age of them, who descended to him in a direct Line, are only mention'd, except *Ishmael*. This being therefore a very particular Case, must be mention'd for a particular Reason, and perhaps no particular Reason can be given but this: If we allow, that (*y*) the Words,

(*b*) Gen. 24. 2, 3, 4.

(*l*) Gen. 20. 11, 12.

(*q*) Manetho.

(*r*) Exod. 3. 1.

(*y*) Gen. 25. 18.

(*i*) Gen. 28. 1, 2.

(*m*) Gen. 24. 4.

(*n*) Gen. 28. 2.

(*k*) Deut. 7. 2, 3, 4. Josh. 23. 11, 12, 13.

(*o*) In *Annalibus*.

(*p*) Page 12.

(*r*) *Cumberland's Origines gentium antiquissima*, Chronological Table, and Page 13, 14, 15.

(*t*) *Origines gentium*, Page 13, 14, 15.

(*u*) Gen. 16. 12.

(*x*) Gen. 25. 17.



*He fell in the presence of all his brethren,* may intimate his being slain in the sight of his Relations, as (z) the Word frequently signifies, it may strengthen this Conjecture. And if some of his Sons were slain with him at the same Time, this may be a good Reason, why we hear nothing of any from his two first Wives, or of the Settlements of (\*) some others in the eastern Countries.

95. After this *Amenophis* dies, and (a) *Ameffis* his Sister succeeds him in the Government of *Lower-Egypt*, where she reigns twenty Years and seven Months; and *Euechous* (b) sets up a new King in *Chaldaea* among the *Arabians*, which (c) plucks the Feathers of the *Affyrian* Monarchy, or weakens its Power on that Side, and was providentially ordain'd by GOD, that the *Israelites* might afterward travel in the adjacent Countries without any Disturbance.

96. *Isaac* being now 137 Years old, (d) intended to give the Blessing to his eldest Son *Esau*, whom he lov'd best. This Blessing is suppos'd to be the Land of *Canaan*, with which GOD promis'd *Abraham*, that he would bless his Posterity. For the last Benediction of these great Men was the Settling of their Inheritance, and Making those their Heirs, upon whom they bestow'd it. So that tho' the Birthright, which *Esau* had sold *Jacob*, gave him a Right to (e) a double portion of *Isaac's* Estate; yet the Land of *Canaan* was to be dispos'd of by him according to the divine Direction. *Rebecca*, who lov'd *Jacob* best, puts him upon a subtle Design to supplant his Brother, which he effected by a Disguise, by several Lies, and obstinately Persisting in some of them. *Isaac*, by a prophetick Instinct, foretells what should happen to *Jacob's* Posterity, long before *Moses* had recorded it; that (f) they should dwell in the Land of *Canaan*, where there would be Plenty of all things, and GOD's Providence should watch over them for this Purpose; that they should make (g) the *Canaanites* hewers of wood and drawers of water; that in the Time of *David* they (h) should conquer the *Moaabites*, *Ammonites*, *Syrians* and *Philistines*, and that (i) the *Edomites* also should be subdued by him. He also tells *Esau*, that he should inhabit a poor Country, destitute of Corn and Wine, (as some think that (k) the *Hebrew* expresses it) that he should live upon the Spoil, and maintain himself by the

Sword, and be in perpetual Wars to defend his Country. He makes no Mention of the Plenty of Corn and Wine; only that in Length of Time they should grow stronger, and shake off their Subjection to the *Israelites*, as (l) they did in the Time of *Joram*. *Esau* being thus disappointed, resolves to kill his Brother *Jacob*, when a convenient Opportunity should present. This being told to *Rebecca*, she takes Care to prevent it, by (m) Persuading her Husband *Isaac* to send him into *Syria* to take a Wife from among his own Relations. *Isaac* accordingly blesteth him with a solemn Blessing, in which he ratifies what he had done before, settles the Land of *Canaan* more fully and distinctly upon him, and prophesies, that he should be the Father of the promis'd MESSIAS.

97. When *Jacob* was gone upon this Errand, *Esau* finding (n) that his Marrying the *Canaanitish* Wives was a great Trouble to his aged Parents, who (o) often reflected upon it, and that *Isaac* had sent *Jacob* to marry a first Cousin, he goes also into the Country of *Nebajoth*, and there he marries a first Cousin, who was call'd *Mahalah* the Daughter of *Ishmael*. Some think, that there was a prudent Design in this to please his Father, in hope of Obtaining the Blessing. However he shew'd himself to have no great Regard to the Divine Revelation; for he could not but know, that this Family, being descended from a Bondwoman, was not to inherit the Promises made to *Abraham* and *Isaac*, and it looks as if he went about to set up the Pretensions of that Family, who was the elder by Birth, in Opposition to the other. She is also call'd (†) *Bashemath*. And the Reasons of it are suppos'd to be, that she might have two Names given her at the first; or that *Esau* chang'd her Name from *Mahalah*, which signifies *sickly* and *infirm*, into *Bashemath*, which signifies *aromatick* and *fragrant*, either because the Name better pleas'd him, or because he thought, that it would better please his Father, or else she might grow more healthy after Marriage.

94. After (p) *Jacob* had parted from *Beer-sheba*, where his Father *Isaac* liv'd, he happen'd on a certain Place, which was call'd *Luz* from the many *Almond* Trees, which grew there; for the Word *Luz* (q) in *Hebrew* signifies an *Almond-Tree*. These Trees affording a cool and large Shade, and being a Covering in case of Rain, *Jacob* took up his Lodging there, and chose one fit Stone from among the rest for a Pillow. Here

(z) Gen. 14. 10. Josh. 8. 25. Jud. 4. 16, and 5. 27, and 8. 10, and 12. 6, and 20. 44, 46, &c.  
 (\*) Adbeel, Mibsam, Mishmah und Massah. (a) Manetho. (b) Julius Africanus.  
 (c) Dan. 7. 4. (d) Usserii Annales, pag. 12. (e) Deut. 21. 15, 16, 17. (f) Deut. 6. 10, 11, 12.  
 (g) Josh. 9. 22, 23. (h) 2 Sam. 8. 1 to 13, and 5. 17 to the End, and Chap. 10. and Chap. 12. 26 to the End. (i) 1 Sam. 8. 14. (k) By translating the Word לוז to signify from. (l) 2 Kings 8. 20,  
 22. 2 Chron. 21. 8, &c. (m) Gen. 27. 41, &c. (n) Gen. 28. 6, 7, 8, 9. (o) Gen. 26. 34,  
 35, and 27. 46. (†) Gen. 36. 3. (p) Gen. 28. 10, 11, 19. (q) Bocharti Canaan lib. 1. cap. 25.  
 pag. 629.



he had a Dream to comfort him in his solitary and poor Condition, which was this: A Ladder was set upon the Earth, the Top of it reach'd to Heaven, the Angels of GOD ascended and descended upon it, and (r) *the divine Glory* or *Majesty* appear'd on the Top of it, which assur'd *Jacob* of his Protection, and confirm'd to him all the Promises, that had before been made to *Abraham* and *Isaac*. *Maimonides* (s) tells us, that in this Vision every Word hath its Weight, and accordingly expounds it thus: The Ladder represents the divine Providence, which governs all things, and particularly now directed *Jacob* in his Journey, every Step whereof was under the divine Guidance. Its being set upon the Earth signify'd the Stedfastness of Providence, which nothing is able to shake. The Top of it reaching to Heaven shews, that it extends it self all the World over, to every thing great or small, high or low. The several Steps in the Ladder signify the various Motions of the Divine Power and Wisdom. The *Angels* which went up and down are the great Ministers of GOD's Providence, by whom he manages all things here below, who are never idle, but always in Motion to succour and assist the Servants of GOD. Their Ascending shews their Going to receive the divine Orders and Commands, and their Descending the Execution of them. Or to speak more particularly of *Jacob's* present Condition, one signify'd their safe Conduct of him in his Journey to *Padan-aram*, and the other their Bringing of him home again. And GOD appear'd above it as the unmovable Mover of all things; from whom all things come as the first Cause, and return as the last End. Here was the Place, which *Abraham* dedicated to the Worship of GOD by (t) Building an Altar there, and Calling on his Name; tho' it is (u) more than probable, that *Jacob* knew nothing of it at that Time. When he awoke, he was possess'd with an awful Apprehension of the divine Presence, and said, *This is no other but Bethel, or the house of GOD, and this is the gate of heaven*. The (x) Presence of GOD in one Place more than another, consists in his Train or Retinue. A King is there, where his Court is; and GOD is there especially present, where the Angels keep their Station. And the (y) Opinion, that the Angels were present in the publick Assemblies, occasion'd a greater Reverence for those Places by the primitive *Christians*. The Gate was also usually the Seat of Justice, where the Kings

and Senators usually sat, attended by their Guards and Senators. And the *Gate of Heaven* signify'd only *the Court of GOD*.

95. To consecrate this Place more effectually (z) *Jacob* takes a stone, and sets it up for a pillar upon the Top of some other Stones, which he had heap'd up together, that it might remain as a Monument of GOD's Mercy to him, and preserve the Memory of this heavenly Vision, and that by this Token he might know the Place, and commemorate GOD's Goodness to him, whenever he return'd hither again. And perhaps before the Building of Churches our Ancestors might have some Respect to this, when in Places appointed for religious Worship they erected some *Crosses*, as we now call them, with Steps to go up, and a Pillar on the Top; of which there are several, which remain to be seen in many Parts of *Great Britain* at this Time.

96. From the Word *Bethel* came the (a) Word *Bætulia* among the Heathen, by which they meant some unpolis'd Stones, which they worshipp'd as Symbols of the Deity, or as true Gods animated by some heavenly Power. The *Jews* (b) were of the Opinion, that the *Phœnicians* first worshipp'd this very Stone which *Jacob* set up, and afterward consecrated others in Commemoration of it. *Sanchoniatho*, whose Business it was to frame an antient History for the Encouragement of Idolatry, saith, that (c) *Noah* devis'd *Bætulia*, or *Stones that mov'd, as if they had Life*. And he saith, that (d) in the fifth Generation before the Flood two unpolis'd Stones or Pillars were consecrated by *Ufous* to Fire and Wind, who worshipp'd them, and pour'd out to them the Blood of such wild Beasts, as had been caught in Hunting. And when this Generation was dead, they who remain'd alive, consecrated other Pillars and Stumps of Wood, and kept anniversary Feasts to them. So that the Conversion of these Pillars to an idolatrous Use before the Time of *Moses*, was the Reason, that (e) GOD forbid the *Israelites* to erect any.

97. To consecrate it more effectually, *Jacob* (f) pour'd oil upon the top of it. From whence it appears, that the Setting apart of Things, and perhaps of Persons, by Anointing them with the holy Oil, was a Custom more antient than *Moses's* Time, who most probably retain'd it as he found it. It was an Act of *Jacob*, with which GOD was well pleas'd, and therefore he said to him at

(r) Targ. in Gen. 28. 13. (s) *More Nebochim, Præf.* (t) Gen. 12. 7, 8. (u) Gen. 28. 16.  
(x) Mede on Eccles. 5. 1. Book 2. Page 343, and 344. (y) 1 Cor. 11. 10. The Sense whereof seems to be this, A Woman ought to have a decent Covering over her Head in the publick Assemblies, because the Angels are then present to observe our Behaviour. (z) Gen. 28. 18. (a) Bocharti Canaan, lib. 2. cap. 2. pag. 707. (b) Scaliger in Eusebium, pag. 198. (c) Cumberland's Sanchoniatho, Page 32. (d) Cumberland's Sanchoniatho, Page 25. (e) Levit. 26. 1. Deut. 12. 3. and 16. 22. (f) Gen. 28. 18.



another Time, (g) *I am the GOD of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me.* Prophets, Priests and Kings were anointed among the Jews, as Types of CHRIST. Kings were anointed usually at their Coronation. The Tabernacle and its Utenfils were anointed at their Dedication. The Name, by which our SAVIOUR is called, is in *Hebrew* (h) MESSIAS, and in *Greek* CHRIST, and in both Languages signifies *The Anointed*; and it is said of him, as of the Antitype, (i) *The LORD thy GOD hath anointed thee with the oil of gladness above thy fellows.*

98. The first religious Act, which we read of, that *Jacob* did afterward perform in this Place, was a solemn Vow, that if GOD (k) did protect and preserve him, supply him with Necessaries, and bring him back to his Father's House in Peace, he would suffer no Idolatry in his Family; the Place, where this Pillar stood, should be always dedicated to his Worship, and he would constantly give the Tenth of all, which he should have, the more effectually to support it. He knew, that *Abraham* when (l) he came from the Slaughter of the Kings, did voluntarily make this Offer to *Melchizedeck* the Priest of the most high GOD, and now he obligeth himself by a Vow to perform the same. *Jacob* promis'd to pay them to GOD, that is, to the Person who was GOD's Representative in his Family, either in a spiritual or temporal Respect, that is, to *Isaac*, who being the common Father was both King and Priest in his own House. This he did no Doubt to *Isaac*, as long as he liv'd, the better to support him in his old Age; but when *Isaac* died, the Obligation ceas'd; because as he succeeded his Father in both these Respects, so he could neither receive them from, nor pay them to himself. Hence arose the ancient Custom among the (m) Kings of the Eastern Countries, and particularly (n) at *Babylon*, to receive the Tenths from their Subjects, which afterward was (o) also at *Athens* tho' a Commonwealth, and also (p) among the *Romans*; and GOD himself had particularly appointed, that in the Land of *Canaan* (q) the Tythes should be paid to the Tribe of *Levi*.

99. From *Bethel* *Jacob* sets forward to go to *Mesopotamia*, which the *Scripture* now calls (r) the *Land of the children of the east*. This made some think, that he travell'd eastward; but that was a Mistake; because *Mesopotamia* and particularly *Haran* lay

northward from *Bethel*. The Truth is this, *Babylon* lay eastward from both Countries. The *Babylonians* might therefore well be call'd the People of the East, so that *Jacob* only went into a Country, of which they were Lords and Masters; and plainly shews, that whatever Loss they had sustain'd in *Arabia*, yet their Empire still remain'd absolute in those Parts.

100. *Jacob* (s) coming to the Well of *Haran*, soon grew acquainted with *Rachel*, by Assisting of her to water the Sheep. Upon this he tells her who he was, and she brings him to her Father's House. Here he stays a Month, and being very serviceable among them as a Shepherd, *Jacob* being 77 Years old, makes a Bargain with *Laban* to serve seven Years Apprenticeship for *Rachel*, and having serv'd seven Days, as an Earnest for the seven Years, he claims his Bargain, but was put off with *Leah*. He had deceiv'd his Father with a suborn'd Person, taking upon himself to be *Esau*, when he was *Jacob*; and he is deceiv'd by his Father-in-Law with a suborn'd Person, and so embraces *Leah*, whilst he thought that he had embrac'd *Rachel*. In his Thoughts and Intentions the Birthright was to belong to the first-born of *Rachel*, and so it really was in due Time, for (t) it was given to *Joseph*.

101. When *Jacob* saw that he was thus impos'd upon, and that there was no Remedy, he covenants with *Laban* to serve another seven Years Apprenticeship for *Rachel*, and serves seven Days for an Earnest as before, after which he takes her also. Thus *Rachel* and *Leah* are Figures of the two Churches, the Church of the *Jews* under the Law, and the Church of the *Gentiles* under the Gospel: The youngest is the more beautiful, and was more in the Thoughts of CHRIST, when he came in the Form of a Servant; but the other like *Leah* was first embrac'd and taken to Wife.

102. They who reckon, that *Jacob* serv'd seven Years before he had either of his Wives, involve themselves in endless Difficulties to settle the Births of the Patriarchs. It could not be fourteen Years before he married *Rachel*, because at fourteen Years End (u) *Joseph* was born, and then *Jacob* had eleven Sons and a Daughter. It could not be seven Years between the Marriage of *Leah* and *Rachel*; for (x) *Leah's* first Son was given her because she was hated, whilst *Rachel* was barren, and consequently married also. And therefore if (y) the *Fulfilling* of a Week was thought sufficient to make a Bargain for

(g) Gen. 31. 13. (h) From משיח in Hebrew, and Χριστος in Greek, both which Words signify, The Anointed, John 1. 41. (i) Psal. 45. 7. (k) Gen. 28. 20, 21, 22. (l) Gen. 14. 20. (m) 1 Sam. 8. 14, 15, 17. (n) Aristotelis Problemata, lib. 3. sect. 15. & Oeconom. lib. 2. cap. 2. (o) Spencer de ritualibus Hebræorum, lib. 3. cap. 10. sect. 1. (p) Cicero in Verrem Orat. 5. (q) Num. 18. 20, 21. Levit. 27. 30, 32. (r) Gen. 29. 1. (s) Gen. 29. 1 to 15. (t) Gen. 49. 26. (u) Gen. 30. 25, 26. Compar'd with Chap. 31. 41. (x) Gen. 29. 31. (y) Gen. 29. 27, 28.



seven Years in the Case of *Rachel*, the (z) *Fulfilling* of as many Days might be reckon'd as sufficient in the Case of *Leah*. And therefore taking it for granted, that *Jacob* married both in six Weeks after he came to *Haran*, the Births of the Patriarchs may be computed in the following Manner.

In something more than the Space of a Year *Leah* had a Son, (a) whom she call'd *Reuben*, that is, *Behold a Son*; For she said, *Surely the LORD hath looked on my affliction; now therefore my husband will love me.*

At a convenient Distance after this, *Leah* had a second Son, (b) whom she call'd *Simeon*, that is, *Hearing*; For she said, *Because the LORD hath heard that I was hated, he hath therefore given me this son also.*

At a convenient Distance after this, *Leah* had a third Son, (c) whom she call'd *Levi*, that is, *Joined*; For she said, *Now this time will my husband be joined unto me, because I have born him three sons.*

At a convenient Distance after this, *Leah* had a fourth Son, (d) whom she call'd *Judah*, that is, *He shall be praised*; For she said, *Now will I praise the LORD.*

Upon this (e) *Rachel* gives her Handmaid *Bilhah* to *Jacob*, who bears a Son, whom *Rachel* calls *Dan*, that is, *Judging*; For she said, *GOD hath judged me, and hath also heard my voice, and hath given me a son.*

At a convenient Distance after this, *Bilhah* bears *Jacob* a second Son, whom (f) *Rachel* calls *Naphtali*, that is, *My Wrestling*; For she said, *With great wrestlings have I wrestled with my sister, and I have prevail'd.*

*Leah* all this while having (g) no more Children, gives *Zilpah* her Maid to *Jacob*, as *Rachel* had done before, who in due Time bears a Son, whom *Leah* calls *Gad*, that is, *A Troop*; For she said, *A troop cometh.*

At a convenient Distance after this, *Zilpah* bears (h) *Jacob* a second Son, whom *Leah* calls *Asher*, that is, *Happy*; For she said, *Happy am I; for the daughters will call me happy.*

At this Time *Reuben* being nine Years old goes into the Field, and finds a Fruit which we call (i) *Mandrakes*, perhaps because we have no Name in *English*, whereby to express it. It is (k) a Fruit, which in *Syria*

they call *Manz*, growing upon a Plant, on the Top of which there are great Bunches of it like several Cucumbers. It had (l) a very pleasant Smell, and a most delicious Taste. From their Growing together in Branches, they were call'd in *Hebrew* *Dudaim*, which signifies properly *Kinsmen*, *Neighbours* and *Friends*, and is metaphorically apply'd to this Fruit, as growing together in Clusters, and sprung from the same common Branch or Stock. *Reuben* brings them to *Leah*, *Rachel* desires to eat some of them, which *Leah* refuses, but upon Condition, that *Jacob* should be with her that Night; which *Leah* told *Jacob* saying, (m) *I have hired thee.* *Leah* having on this Occasion another Son, calls him (n) *Issachar*, that is, *There is the Hire*; For she also said, *GOD hath given me my hire.*

At a convenient Distance after this *Leah* bears *Jacob* (o) a sixth Son, whom she calls *Zebulun*, that is, *Dwelling together*; For she said, *Now will my husband dwell with me, because I have born him six Sons.*

At a convenient Distance after this, (p) *Leah* bears a Daughter, whom she calls *Dinah*, that is, *Judgment*. What Words she us'd are not mention'd; but they must probably be like those of *Rachel* at the Birth of *Dan*.

Soon after this *Rachel* bears a Son, whom (q) she calls *Joseph*. There (r) are two *Hebrew* Verbs, from whence this Word may be deriv'd. If from one it signifies, *He shall take away*; If from the other, it signifies, *He shall add.* *Rachel* alludes to both, and saith, *GOD hath taken away my reproach, and, The LORD shall add to me another son.* There are several other Names, as we go along, which may seem to be of an oriental Derivation. *Laban* in *Hebrew* signifies *White*, and in *Arabick* *Milk*; and may seem to intimate, as if at the Time of his Birth the chief Part of his Parents Estate consisted in great and small Cattle, and their Product. *Rachel* signifies a Sheep, perhaps for the same Reason, or that she was intended to take Care of the Sheep, or to recommend to her the Virtues of *Meekness* and *Patience*, which is in Sheep. And for such Reasons others (s) had Names from other Animals. *Leah* signifies *For a Brother*, as if her Father intended her from the Beginning to marry a Relation. But where the *Scriptures* do not give us an Account of the Reason of the

(z) Gen. 29. 21. (a) Gen. 29. 32. (b) Gen. 29. 33. (c) Gen. 29. 34. (d) Gen. 29. 35.  
(e) Gen. 30. 1 to 7. (f) Gen. 30. 7, 8. (g) Gen. 30. 9, 10, 11. (h) Gen. 30. 12, 13.  
(i) Gen. 30. 14. (k) Ludolph. Comment. in lib. 1. hist. Æthiop. cap. 9. num. 72. (l) Cant. 7. 13.  
(m) Gen. 30. 16. (n) Gen. 30. 17, 18. (o) Gen. 30. 19, 20. (p) Gen. 30. 21. (q) Gen. 30.  
22, 23, 24. (r) וְהָיָה אֲשֶׁר יִקְרָא וְהָיָה אֲשֶׁר יִקְרָא וְהָיָה אֲשֶׁר יִקְרָא וְהָיָה אֲשֶׁר יִקְרָא  
re rusticā, lib. 2. cap. 1. Multa nomina habemus ab utroque pecore. A minore Porcius, Ovilus, Ca-  
prilius; a majore Equitius, Taurus, Asinus.



Names, it will be to little Purpose to be over curious about them.

103. *Jacob* having now serv'd (t) two Apprenticeships, and being above ninety Years of Age, is willing to return home to his Father. *Laban* desires him to stay longer. *Jacob* consents by Making a cunning Bargain, by which he gets all *Laban's* Cattle for his own. *Laban* agrees to the Bargain, thinking to trick *Jacob*, whereby he is trick'd himself. It is a Question, whether *Jacob* got all his Riches honestly; because *Laban* did not think of Using any Art, but only of a bare casual Production. Some say, that whatever was not directly against the Contract, may be thought to be allow'd by it. But this Answer will leave too great a Latitude for every Buyer, or Seller, or Maker of Bargains to impose upon the Ignorance of the other. Others say, that he did that which was really evil, but GOD turn'd it to his Advantage. The best Excuse is, that (u) GOD appear'd to him, and directed him by his Angel to use this Method, or at least testified his Approbation of it, when it was done, and thus gave him a Reward for what he did at *Bethel*, when he anointed the Pillar, and where he vow'd his Vow. So that GOD intended by that Method to transfer to *Jacob* the Wealth of *Laban*, as (x) he gave the Riches of the *Egyptians* to the *Israelites*. And therefore as (y) the whole *World* is his, and the fulness thereof; he may justly dispose of every thing in it, as he pleases, and his Commands will justify us in Acting accordingly. So that *Jacob's* Example will not excuse the like Practice at this Time, because GOD doth not appear to give Directions now in such Cases, as he did in former Ages; but instead thereof hath left us his *holy Word* to direct us, which positively forbids all such Methods as these.

104. At the End of (z) twenty Years, he had so many Affronts, that he could not bear them. *Laban's* Sons utter'd many discontented and threatening Speeches, and so spoke of him, that they made him suspect he would be us'd accordingly. He also saw by *Laban's* Looks, that things were not likely to go well with him, if he stay'd there any longer. But above all, the divine Majesty appear'd to him, and order'd him to return, with a Promise to protect him. Upon this he resolves to be gone, and consults his two Wives *Leah* and *Rachel* about it; and finding them as willing as he, he immediately marches off with all his Family and Goods, and passes over the River *Euphrates*. *Laban* had a Knowledge of the true GOD, whom he calls (a) JEHO-

Anno  
Mundi  
2265.

VAH, (b) the GOD of *Abraham*, and the GOD of *Nabor*, and the GOD of their Father: However he superstitiously fell into the Idolatry of the Country, and had a *Tera- phim* or Set of Idols for this Purpose. They had in their Temples large Images, which they publickly worshipp'd, and they had the Pictures of these cast or engrav'd in Brass or Silver, as People were willing to pay for them. These *Josephus* calls, (c) the Images of the Gods of the Country, and the *Romans* call'd them their household Gods. A Set of these exactly like the Pictures in the Book call'd *Pantheon*, being about four Inches high, was lately digg'd up in *Wiltshire*, and shewn about the Country. The beloved *Rachel* steals away these Images, and carries them with her. *Josephus* saith, that (d) she did not this out of any Respect, which she had for the Idols, for her Husband had taught her better things, and to contemn them; but she fancy'd to her self, that in Case they should be pursu'd and overtaken, by their Help Matters might be brought to a Composition. It is more likely, that she retain'd a Mixture of the same Superstition, which her Father had. For if she had thought them to be of no Efficacy, she needed not to have taken them away. If she knew that they could do no Good; she could not but know, that the Taking of them might have been discover'd, and that must have done Harm. She might have sent them back again, if she had no Value for them; and besides, she kept them till GOD's Judgments had overtaken the Family, and upon that *Jacob* forc'd her to part with them.

105. At the End of seven Days after *Jacob's* Flight, *Laban* overtakes him, and after some Debates, and several hard Words on both Sides, they mutually agree to forgive all past Injuries, and to commit none for the Time to come, and confirm this Agreement with an Oath. For a farther Testimony hereof they set up a Pillar, and (e) lay together an Heap of Stones, which *Laban* calls *Jegar Sabadutha*. This Expression in *Chaldee* signifies, The Heap of Witness, and is an Argument of the Antiquity of that Language; and *Jacob* calls it *Gilead*, which signifies the same in *Hebrew*. After this they call it (f) *Mizpeh*, which probably signify'd A watch Tower in both Languages at that Time, saying, The LORD watch between us both, when we are absent one from another. After this they feasted together, and *Laban* return'd to *Haran*, and *Jacob* went on his Journey.

106. During these twenty Years, there are but few things remarkable in other Places.

(t) Gen. 30. 25, &c. (u) Gen. 31. 8 to 14. (x) Exod. 3. 22, and 11. 2, 3, 4, and 12. 35, 36.  
(y) Psal. 24. 1. (z) Gen. 31. 38 to 42. (a) Gen. 31. 49. (b) Gen. 31. 53. (c) Jewish  
Antiq. Book 1. Chap. 19. (d) Ibid. (e) Gen. 31. 47, 48. (f) Gen. 31. 49.



*Babylus* succeeds as Emperor in the *Babylonish* Monarchy, and reigns two and fifty Years. *Mephres* is made King of *Lower-Egypt*, where he reigns twelve Years and nine Months. *Ravosis* succeeds *Cnubus Gneurus* as King of *Upper-Egypt*, where he reigns nine Years, and is succeeded by *Ravosis*, who reigns thirteen Years. *Xaohao* succeeds *Hoamti* as King of *China*, and reigns 84 Years; and *Marsus* succeeds *Hermion* as King of *Germany*, where he reigns 46 Years. And *Mesapus* succeeds *Leucippus* as King of *Sicyonia*, where he reigns 47 Years.

107. When *Jacob* was gone to *Haran*, *Esau* finds that *Isaac* had blest'd him again, and sent him thither for a Wife, that he grew more and more in his Father's Affections, and especially that the Land of *Canaan*, where *Isaac* now dwelt, was given by GOD to *Jacob* and his Posterity for an Inheritance; so that if *Esau* had staid in that Country, a Time would come when his Family must be all destroy'd, and therefore he leaves his aged Parents, and goes into the Country of the *Ishmaelites* to his last Wife's Relations. He knew, that (g) his Posterity should be a great Nation, and finding that Country too strait for him, being in Effect encompass'd by several other neighbouring Nations, so that the *Ishmaelites* had not Room for themselves, but some of their Families were forc'd to remove and settle at the east Side of *Jordan* in *Arabia Deserta*; and finding also that the *Horites* had a more open Country toward *Arabia*, he resolves to settle among them, particularly at *Mount Seir*; so that the Country was afterward from him call'd *Idumæa*. It is also probable, that *Isaac* had sent him thither, as *Abraham* had done before by his other Sons; especially finding that since the Return of the *Egyptian* Pastors into *Canaan*, they had not Room for all their Cattle, but were forc'd to seek out for something at a farther Distance; and that *Jacob* and *Esau* might part from their Father about the same Time. The Scripture (h) mentions this Separation much like to that of *Abraham* and *Lot*. *Esau* took his wives and his sons and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had gotten in the land of *Canaan*, and went into the country from the face of his father *Isaac*. For their riches were more than that they could dwell together: and the land wherein they were strangers, could not bear them because of their cattle. And so *Esau* dwelt in *Mount Seir*. *Hadad* the King of the *Horites* seeing a single Family come to live with him with

so much Wealth, was glad to receive them; especially since the *Egyptian* Pastors came not into those Parts, there was Room enough in the Land, they were contented to live in a mountainous and barren Part, and *Hadad* might think this to be a Strengthening against a future Invasion, of which he had Cause to be apprehensive. *Esau* therefore comes in quietly and peaceably at first, and gets the Love of his Neighbours, by which Method his Family had afterward a Share in the Government, which prov'd (i) in the End to be the Overturning of it.

108. The Mountains of *Libanus*, *Antilibanus* and *Amanus*, in the Way from *Haran* to *Canaan*, being hardly passable with Flocks of large Cattle, *Jacob* chules to travel on the east Side of *Jordan*. As he came along, GOD, who had promis'd to be with him, gave him a visible Token of his Presence and Assistance; for (k) the holy Angels met him in a visible Shape like two Armies. *Jacob* knew them, and said, *This is GOD's host*. And he accordingly call'd the Name of the Place *Mahanaim*, which signifies *two Armies* or *Camps*. It was (l) also the Place, where *David* encamp'd when he fled from *Abshalom*. *Jacob* being encourag'd by this, sends Messengers to the Land of *Seir* to *Esau*, to court his Friendship, and to spy out the neighbouring Countries, whether or no he was like to meet with any Opposition. In the mean Time he encamps at *Mahanaim*, having the River *Jabbok* on his Front, that he could not easily be attack'd, which ran into the River *Jordan* a little below the Lake of *Gennesaret*. In the mean Time, *Esau* had rais'd an Army of 400 Men, with whom he marches to destroy *Jacob*. The Messengers return in all Haste with this News, which puts *Jacob* into a terrible Fright, and makes him take all Precautions for his Security. *Jacob* particularly prays to GOD, and it is probable, that GOD gave him a farther Promise of Success; for immediately upon this he quits his strong Camp, and marches forward to meet his Brother. Having (m) tried the Ford, and found it passable, he return'd, and caus'd all his Company to pass over, and staid behind them to (n) recommend himself and his Family to GOD by Prayer, as he had done before. When he had ended his Prayers, an Angel encountred him in the Shape of a Man, with whom he wrestled, taking him for one of *Esau's* Attendants come to surprize him. For it was so dark, that he could not see what Kind of Countenance he had. Many look upon this not to have been a created Angel, but the *Angel of the covenant*, or the eternal *Δεσμός* or *WORD*, and it is plain, that *Jacob* afterward took him so to be, for he prays to him to blest him, and

(g) Gen. 17. 20. (h) Gen. 36. 6, 7, 8. (i) Deut. 2. 22. (k) Gen. 32. 1, 2. (l) 2 Sam. 17. 27. and 19. 32. (m) Gen. 32. 21, 22, 23. (n) Gen. 32. 24. and Verse 9, 10, 11, 12.



said, that *he had seen GOD face to face, and his life was preserved.* The End and Design of this Combat was to shew, that *Jacob* (o) having such Power with God as to prevail at this Time, needed not to fear his Brother *Esau*. However by a light Touch upon the Thigh he made him know, that he could as easily have overthrown him as he made him halt. This discover'd to *Jacob*, that it was more than a Man, and therefore he did not prevail by his own Strength, but by the Power of GOD. Upon this it was also reveal'd to *Jacob*, that he must not depart from him without his Consent, and *Jacob* answer'd, that he would not let him go without a Blessing. To this it was reply'd, That his Name should be call'd *Israel*, and (p) his Posterity *Israelites*, or the Children of *Israel*, which Word signifies, (q) *A mighty Prince*, or *A Prince with GOD*, and the Reason is added, (r) *For as a prince thou hast power with GOD, and with men, and (s) thou shalt prevail.* And as a farther Proof, he (t) renews the Blessing, which GOD had so often promis'd to *Abraham* and his Seed, and (u) particularly to *Jacob* himself, which was still a farther Demonstration, that he and his Family should be preserv'd. For this Reason (x) *Jacob* call'd the name of the place (y) *Peniel*, which signifies, *I have seen GOD*. When he overtook his Family, he was probably told, that they had also seen a Vision of the same Nature, which made *Jacob* call that Place (z) *Penuel*, or, *They have seen GOD*. The Name *Peniel* was lost, and we find it in no other Text, to shew, that (a) *no Scripture is of any private interpretation.* But the (b) Name *Penuel* remains; because the Promises belong to all.

109. When (c) *Jacob* met *Esau*, he found accordingly that GOD had turn'd his Heart, for he (d) receiv'd him with all the Demonstrations of Love and Affection. When (e) *a man's ways please the LORD, he maketh even his enemies to be at peace with him.* *Jacob* urg'd *Esau* (f) to accept of a Present. *Esau* refus'd it, saying, *I have enough.* *Jacob* urg'd him with this Answer, (g) *I have*

*every thing*, as the *Hebrew* expresseth it. *Esau's* Portion was in this World, and having Plenty of worldly Goods, he thought he had enough; for he look'd no farther. GOD was *Jacob's* Portion, and in GOD he had every thing, which could be desir'd. *Esau* was willing to accompany *Jacob* in his Journey, or at least to leave some of his Forces with him for his Security. *Jacob* was afraid to trust them, and desir'd their Room rather than their Company. Upon this *Esau* returns to Mount *Seir*; and *Jacob* came to a Place, where he built him an House, and made Booths for his Cattle, and for this Reason he call'd it *Succoth*, which in *Hebrew* signifies *Booths*. After this, he came (h) to *Shalem*, a City of *Shechem*, or as some render it, *He came peaceably to the City of Shechem*, or the City where *Shechem* liv'd, and which was (i) afterward call'd by his Name. Others say, He came perfectly safe and sound thither, that is, his Leg was so perfectly well, that he halted no longer. Here he buys a Field for a Sum of Money, (as (k) St. *Stephen* calls it) more particularly (l) *an hundred pieces of money.* In our Margin, it is *an hundred Lambs*, and signifies (m) a Piece of Money with the Picture of a Lamb stamp'd upon it. So that by this Time they were grown more exact in their Coining. The Value of it is uncertain, but as before they traded by Exchanging of Goods, particularly living Cattle; so it seems by the Stamp to be about the Value of a Lamb, and therefore was a fit Standard for all the Rest. Here *Jacob* resolves to settle; and accordingly he lays aside a Part thereof as a Place for divine Worship, where he builds an Altar, and calls it *El Elobe Israel*, or, *The mighty GOD, the GOD of Israel.*

110. Whilst *Jacob* was here, his Son *Judab* being about fourteen Years of Age, (n) marries a *Canaanite* from the Town of *Adullam*, which (o) afterward fell to his own Tribe, and was famous for the (p) Cave, where *David* hid himself. This is the first Instance of the Patriarchs Marrying out of their own Kindred,

(o) Thus the Vulgar Latin translates, Gen. 32. 28. For if thou hast been strong against GOD, how much more shalt thou prevail against Men? (p) For they were never call'd Jacobites, or The Children of Jacob. (q) The Hebrew Word *Israel* comes from *ישראל* a Prince, and is plainly contain'd in the Verb *ישראל*, Thou hast had power like a Prince, to which it alludes, Gen. 32. 28. Some reckon, that the Jod in the Beginning is but the common Note of a proper Name, and then it signifies, A Prince with GOD; Others make it a compound Word, thus *ישראל*, and then it signifies, There or He is a Prince with GOD, or A mighty Prince. (r) Gen. 38. 28. (s) The Hebrew Verb is in the future Tense. (t) Gen. 32. 29. (u) Gen. 28. 13, 14, 15. (x) Gen. 32. 30. (y) Perhaps for *פניאל*. (z) In the plural Number, *פנואל*. (a) 2 Pet. 1. 20. (b) Judg. 8. 9, 17. 1 Kings 12. 25. (c) Gen. chap. 33. (d) Gen. 33. 4. The Word in the Hebrew, He kissed him, is mark'd in the Bible with four unusual Points over it, to shew four things; He ran to him, he embrac'd him, he fell on his neck, and he kissed him. But this is so plainly mention'd, that there needed no such Mark. The Jewish Commentators allow it to signify something remarkable, and some of them take it to mean the Sincerity of *Esau's* being reconcil'd to his Brother. If this is so, then there is no Ground to believe the Wars, which others say, did afterward break out between them. (e) Prov. 16. 7. (f) Gen. 33. 9. *יש לי דבר*. (g) Gen. 33. 10. *יש לי כל*. (h) Gen. 33. 18. (i) Josh. 17. 7. and 20. 7. and 21. 1. (k) Acts 7. 16. (l) Gen. 33. 19. (m) Bocharti Hierozoicon, part. 1. lib. 1. cap. 2. and lib. 2. cap. 43. (n) Gen. 38. 1, &c. (o) Josh. 15. 21, 35. (p) 1 Sam. 22. 1.



especially those to whom the Promises of the MESSIAH were given. Whether he did well or ill in it is not said, and therefore every one is at Liberty to conjecture as he pleases. *Rachel* had before stol'n the Images, and the Family was not yet purg'd from them; so that they seem not to have that Aversion to Idolatry as they ought, and therefore were the more easily reconcil'd to marry one of an idolatrous Nation. *Judah* had three Sons, *Er*, *Onan*, and *Shelah*, *Er* was a wicked Man, and perhaps by his Mother's Example; and *Onan* was but little, if any better. *Judah* marries his Sons at fourteen Years of Age, which was very young, especially in that Age of the World. The Reason hereof might probably be this, that *Judah* might have had some particular Promise, that the MESSIAH should be born of his Posterity, and therefore he was resolv'd to have a numerous Posterity as soon as possible. But it could not be otherwise, as appears from the following Account.

Anno

2251. *Judah* born, *Gen.* 29. 35.  
 2259. *Joseph* born, *Gen.* 29. 18, 27, and 30. 25, 26.  
 2265. *Joseph* six Years old, and *Jacob* returns to *Canaan*, *Gen.* 31. 38.  
 2265. *Judah* married, *Gen.* 38. 1, 2.  
 2266. *Er* born, *Gen.* 38. 3.  
 2267. *Onan* born, *Gen.* 38. 4.  
 2268. *Shelah* born, *Gen.* 38. 5.  
 2280. *Er* married, *Gen.* 38. 6, 7.  
 2281. *Onan* married, *Gen.* 38. 8, 9, 10.  
 2282. *Pharez* born, *Gen.* 38. 6, and 38. 12 to the End.  
 2289. *Joseph* interprets *Pharaoh's* Dreams, *Gen.* 41. 46.  
 2290. The first Year of Plenty, *Gen.* 41. 32, and 41. 46, 47.  
 2296. The last Year of Plenty, *Gen.* 41. 46, 47, 53, 54.  
 2296. *Pharez* married, *Gen.* 46. 12.  
 2297. *Hezron* born, and the first Year of Famine, *Gen.* 41. 53, 54, and 46. 12.  
 2298. *Hamul* born, The second Year of Famine, and *Jacob* goes into *Egypt*, *Gen.* 46. 12. and 45. 6.  
 1111. Some Time after this, *Dinah* the Daughter of *Jacob* being about fifteen Years of Age, went into the City of *Shechem* (as (q) *Josephus* tells us) to see the fine Sights and the Fashions of the Place upon a great Festival, which happen'd to be there. *Shechem* (r) the Son of *Hamor* fell in Love with her, took her away with him, and ravish'd her. This gives Cause of Tears to (s) the tender Eyes of her Mother *Leah*, and was the first Miscarriage in *Jacob's* House. It is no Wonder if GOD

overtakes him with some Scourge, when he is so slack to purge his Family, and to perform that Part (t) of his Vow, that the LORD alone should be the GOD of his Household. It is now seven or eight Years since GOD brought him from *Haran*, and yet he thought not of the Vow which he made twenty Years before, when he went thither. However *Shechem* begs his Father's Leave to marry *Dinah*, who not only consents to it, but goes himself to *Jacob* to treat for his Son. *Jacob* consulting with his Sons about it, they propose the Condition of Circumcision to the *Shechemites*, who accepted of it by the Persuasions of *Hamor* and *Shechem*. *Simeon* and *Levi* the Brethren of *Dinah* by the same Mother, resolv'd to be reveng'd for this Fact, without speaking a Word to their Father about it; and therefore upon the third Day after, when they were feverish and disorder'd with their Wounds, and (u) it being another Festival, they fell upon the Guards late in the Night, and easily master'd them, finding them drunken and secure in their Revels. They took Possession of the City, and kill'd all the Males which they could meet with, the King and his Son being of the Number, sparing only the Women: and upon this the (x) rest of *Jacob's* Sons, who were able to bear Arms, came to the Assistance of their two Brethren, help'd to plunder the City, and upon the Finishing of this Exploit, they brought home their Sister again to their Father. *Jacob* was highly incens'd against his Sons for what they had done, and struck with Horror at the Barbarity of so bloody an Action, insomuch that he resented it (y) even upon his Death-Bed; and he was more particularly afraid of the *Canaanites* and the *Perizzites*, those veteran Soldiers in the *Egyptian* Wars, lest they should revenge the Quarrel, and destroy both him and his Family. His Sons excus'd themselves, because the Injury done was against the Law of Nations, and the seven Precepts given to the Sons of *Noah*, and that they had no other Way to right themselves but by the Sword. Upon this, (z) GOD appear'd unto *Jacob*, and commanded him to go *Bethel*, and dwell there, and erect an Altar unto him alone, who would have no other God to be worshipp'd but himself. *Jacob* immediately purg'd his Household of all their Idols, broke them in Pieces, and hid them under an Oak, that they might never be found again. The *Jews* thought he had not Time to destroy them, and so he hid them; and particularly that (a) there was one Idol, which had the Shape of a Dove, which the *Samaritans* found afterward, and plac'd upon the

Anno  
Mundi  
2274.

(q) *Jewish Antiquities*, Book 1. chap. 21. (r) *Gen.* 34. 2. (s) *Gen.* 29. 17. (t) *Gen.* 28. 20, 21, 22. (u) *Josephus* as before. (x) *Gen.* 34. 27. (y) *Gen.* 49. 5, 6, 7. (z) *Gen.* 35. 1. (a) *Shallsheleth*, pag. 9. Ex *Tosephoth Cod. Cholin*.



Top of Mount *Gerizim*. Upon this, *Jacob* immediately marches off, and whatever Wars there might be before, GOD struck his Enemies with a panick Fear, that they did not think it adviseable to follow them any farther. Here were many Accidents, which happen'd in this Journey, and they were all probably in the same Year. *Jacob* comes to *Bethel*, and (b) builds an Altar there, which he calls *El Bethel*, or the GOD of *Bethel*. *Rebekah's* Nurse died, and was bury'd under an Oak, which (c) was call'd *Allon bachuth*, or *The Oak of Mourning*. GOD (d) appears to *Jacob*, blesteth him, and tells him, that his Name should be *Israel*, and he should inherit the Land of *Canaan*. *Jacob* dedicates a Pillar in Commemoration hereof, as (e) he had done before in the same Place. From *Bethel*, there was but (f) a little more than half a Mile to *Ephrath*, where *Rachel* died in Child-Birth. She had before said (g) to *Jacob*, Give me children, or else I die, and when she had more than one, they cost her her Life. *Rachel* call'd this (h) Son *Benoni* or *The Son of my Grief*, and *Jacob* call'd him *Benjamin*, or *The Son of the Right-hand*.

112. It may here be observ'd, that *Judah* and *Pharez* had each of them a Son at fifteen Years of Age, but *Jacob* had not this Son till he was 106 Years old, at a Time when the oldest Liver or *Isaac* was (i) 180 Years at his Death, which shews, that they had Children very young, and continu'd to have them until they were of a great Age; and therefore it seems to be the visible Method of Providence, by which the Earth was replenish'd so soon after the Flood.

113. *Jacob* travels with the Corps of *Rachel* until he comes to another Place, call'd also *Ephrath* near *Bethlehem*, and from whence *Bethlehem* is (k) call'd *Bethlehem Ephratah* in the Land of *Judah*. There he buries her, and sets up a Pillar over her Grave, which is since call'd *The Pillar of Rachel's Grave*. And then he pitch'd his Tent at a little Distance, in a Place call'd *The Tower of Edar*, where he stays for some Time, perhaps (l) about forty Days, until his Mourning for *Rachel* was ended. Whilst he was here, *Reuben*, *Jacob's* eldest Son, lay with *Bilhah* the Handmaid of *Rachel*, whom she gave to *Jacob* for a Wife, which entail'd the Curse of his Father upon him instead of a Blessing; so that he lost all the Rights of Primogeniture, or (m) the double Portion of the Estate, which was given to *Joseph*; the Priesthood, which was given to *Levi*; and the Kingdom, which was given

to *Judah*: It was also foretold of him, that he should not excel, there should nothing great be said to be done by this Tribe in all the Scripture; because he had debas'd himself and his Family in so scandalous a Manner.

114. The Tower of *Edar*, where *Jacob* pitch'd his Tent, was about a Mile Distance from *Bethlehem*. It was call'd so, or *The Tower of the Flock*, perhaps from *Rachel's* being buried there, whose Name signify'd *A Sheep*, and the great Number of Cattle which *Jacob* brought with him thither. The Prophet *Micah* (n) speaks of the Tower of the Flock, the strong hold of the Daughter of *Zion*; but this is not suppos'd to be the same, but only to have taken its Name from hence. The (o) Chaldee Paraphrast observes, that the Tower of *Edar* is the Place, from whence the King MESSIAS shall be reveal'd in the last Days. And (p) one of the Antients tells us more than once, that the Tower of *Edar* was the Place, where *Jacob* fed his Flocks, that it had its Name from thence, and that the Shepherds watch'd there by Night, at the Time of our SAVIOUR's Birth, when (q) they heard the heavenly Host praising GOD, and saying, Glory be to GOD on high, and on earth peace, and good will toward men. However after *Jacob* had stay'd here a convenient Time, and after near thirty Years Absence from his Father, he returns to him with his Family and Substance to *Hebron*, the Place which he then inhabited, and where his Father *Abraham* had liv'd long before him.

115. *Jacob* had not been long with his aged Father, before the (r) Amonites, who dwelt near *Shechem*, resolve to revenge themselves upon him for the Murder of the *Shechemites*. Accordingly they seize upon that Piece of Land, which (s) he had bought of *Hamor*, and resolve not to part with it. Upon this *Jacob* arms all the Men, whom he could get together, marches on a sudden, gives them Battle, forces them to quit it, and so recovers by Force of Arms, that which he had before purchas'd with his own Money. The better to secure his Title, he (t) digs a Well, which was afterward call'd *Jacob's Well*. And when he was near his Death, he gives it (u) by a verbal Will to his Son *Joseph*. And calls it (x) a portion of ground, which he took out of the hand of the Amomite, with his sword, and with his bow. And the (y) Jews tell us, that there happen'd to be grievous and cruel Wars between

(b) Gen. 35. 7. (c) Gen. 35. 8. (d) Gen. 35. 9, 10, 11, 12. (e) Gen. 28. 16, 17, 18.  
 (f) Beniamini Tudelensis Itinerarium, pag. 47. & Annotationes Constantini L' Empereur, pag. 176.  
 (g) Gen. 30. 1. (h) Gen. 35. 18. (i) Gen. 35. 28. (k) Micah 5. 2. (l) Gen. 35. 21, and 50. 3.  
 (m) Deut. 21. 15, 16, 17. (n) Mic. 4. 8. (o) Jonathan on Gen. 35. 21. (p) Hieron. Quæst. in  
 Gen. & Epitaphium ad Eustochium. (q) Luke 2. 13, 14. (r) Gen. 49. 21, 22. (s) Gen. 33.  
 18, 19. Acts 7. 16. (t) John 4. 5, 6. (u) Gen. 48. 22. (x) Ibid. (y) Shalheleth hakka-  
 balah, pag. 11.



the *Amorites* and the House of *Jacob* on this Occasion. This is the Reason, why (z) *Joseph* was bury'd here in his own Ground, and not in the Cave of *Machpelah* with his Ancestors and Relations.

116. About this Time the *Ammonites*, the Children of *Lot*, begin to stir. Whilst they were but few in Number, they were quiet; but now they grew populous, they destroy the Inhabitants, and seize upon the Land for their own. The *Scripture* saith, (a) that it was formerly accounted a land of giants, giants dwelt therein in old time, and the *Ammonites* call them *Zamzumims*, or thundering Fellows, a people great and many, and tall as the *Anakims*; but the LORD destroy'd them before the children of *Ammon*, and they succeeded them, and dwelt in their stead.

117. Neither were the *Moabites*, the other Branch of *Lot's* Family, idle about the same Time. They also growing numerous, (b) seize upon the Country of *Ar*, and destroy the antient Inhabitants, who were famous in *Abraham's* Days; and so take Possession of that Country also. The *Scripture* describes them thus, The *Emims* dwelt there in times past, a people great, and many, and tall as the *Anakims*; which also were accounted giants as the *Anakims*, but the *Moabites* call them *Emims*. Most of these *Emims* being thus cut off, they who remain'd, retir'd into the Wilderness of *Idumæa*, which border'd upon *Moab*. And there *Anah* (c) the *Horite* met with them, as he was feeding the *Asses* of *Zibeon* his father, and gave them such an Overthrow, that we hear no more of their Names in any future Action. Our *English* Translation, following the *Paraphrase* of *Jonathan* and the *Arabick* Version, renders it thus, This is that *Anah*, who found the *Mules* in the wilderness. And it is commonly interpreted, that he invented an unnatural Mixture, and so produc'd this very Kind of Creature. But there was no Occasion to record this Act in *Scripture*. *Onkelos* saith, that he found the Giants in the Wilderness. The *Samaritan* Version calls them Giants, or *Emathites*, a Word of near Affinity with the *Emims*. In the *Hebrew* it is the *Yemims*, from whence the other Word may be form'd by (d) the Change of a Quiescent Letter, as it is usual in the *Oriental* Languages. And therefore (e) the learned *Bochart* hath confirm'd this Opinion with many substantial Reasons; That by *Yemim* we are to understand *Emim*, a gigantick Sort of People, mention'd in *Scripture*, and next Neighbours to the *Horites*. These *Anah* is said to find, or to meet withal and encounter,

or rather to have fall'n upon them on a sudden and unexpectedly, as this Word frequently signifies in *Scripture*.

118. The Reason, why these Actions are plac'd about this Time, is this, *Jacob* was now 106 Years of Age, and *Esau* being a Twin with him must be of the same. *Esau* (f) at forty Years of Age marry'd *Adah*, by (g) whom he had *Eliphaz* his eldest Son. *Eliphaz* marry'd *Timnah* the Daughter of *Seir* the *Horite*, who first inhabited Mount *Seir*, and call'd it by his Name. *Timnah* had (h) two Brothers, *Lotan* and *Zibeon*, and *Zibeon* was the Father (i) of this *Anah*: So that he was Contemporary with the Grandchildren of *Jacob* and *Esau*. If his Grandfather *Seir* came up with the rest of the *Canaanites* from the *Egyptian* Wars, when they first took Possession of the Country, he must be older than them; and consequently his Grandson *Anah* might be of a fit Age for such Exploits at this Time.

119. *Jacob* being now at *Hebron*, carried on a great Trade of Pasturage, and employs all his Sons about this Affair except *Benjamin*, who was too young, being but eleven Years of Age. The ten eldest feed their Flocks at *Shechem*, and so being at a considerable Distance, *Jacob* sends *Joseph* backwards and forwards to them for Intelligence. As their Flocks increas'd; so they enlarg'd their Pasture, but they continu'd mostly here, that they might secure this Ground, which was their own by Purchase, and afterward by Conquest, from any fresh Pretence or future Invasion. However the *Amorites* streighten them very much, so that they are forc'd to go to *Dothan*, a Place situated twelve Miles southward from the City of *Samaria*. The *Ishmaelites*, whom *Abraham* had sent to live on the other Side of *Jordan* eastward, having extended themselves to the north, carry on a great Trade from Mount *Gilead* (where *Laban* overtook *Jacob*) into *Egypt*, and cross *Jordan* into *Canaan*, chusing much rather to travel in a plentiful Country than in the Desarts of *Arabia*. Accordingly they came near to the Place where the Sons of *Jacob* were, who resolving to do *Joseph* a Mischief, they, by the Advice of *Judah*, sell him to be a Slave, as CHRIST was sold by the Villany of *Judas*, another of the same Name. And so the *Ishmaelites* carry him to *Egypt*, and sell him to *Potiphar*, an Officer of *Pharaoh*, Captain of the Guard, who bought him for a Slave, little thinking that he should afterward be his Lord and Master. To deceive their aged Father they kill a Kid, and dip his Coat in the Blood, and send it to him, who knowing it, concluded that

(z) Josh. 24. 32. (a) Deut. 2. 16 to 22. (b) Deut. 2. 9, 10, 11. (c) Gen. 36. 24. (d) Literæ Quiescentes facillimè inter se mutantur. (e) Hierozoicon, Part 1. lib. 2. cap. 44. (f) Gen. 26. 34. (g) Gen. 36. 4. (h) Gen. 86. 20, 22. (i) Gen. 36. 24.



*Joseph* was torn in Pieces by some wild Beast. So that *Jacob* is deceiv'd by the Blood of a Kid, instead of *Joseph's*, by his own Sons, as he had deceiv'd his own Father with the Flesh and Skin of a Kid, instead of *Venison*, and his own Skin. *Judah* who depriv'd his Father of his beloved Son, was

not long after depriv'd of his two eldest Sons, *Er* and *Onan*, before they came to the Age of *Joseph*. And he who had lost the two, who were born in the Beginning of his

Strength, had two others incestuously by his own Daughter-in-Law to keep his Shame in continual Remembrance; the eldest of which might well be call'd (*k*) *Pharez*, or a *Breach* in his Family, tho' his Name was given for another Reason. And at this

Time, according to the Computation of the *Arabick* Historian (*l*), *Kobath* the second Son of *Levi*, and Grandfather of *Moses* was born.

120. *Joseph* benign (*m*) in his Master's House, his Mistress would fain have lain with him, which he peremptorily refuses. Upon this she accuses him to his Master of In-

continency, with such Circumstances as could not fail of being credited. His Master throws him into Prison.

The Keeper puts him into (*n*) the Dungeon, which was the lowest and most dismal Part of all, so that (*o*) they hurt his feet in the stocks, and the iron enter'd into his soul. However, that GOD who succours the Injur'd, and relieves the Oppressed, gave him Favour in the Sight of the Keeper; so that instead of a Prisoner, he makes him an Officer, and commits the rest to his Care, among whom there was the chief Butler and the chief Baker of the King of *Egypt*. They dream two Dreams, which *Joseph* interprets, viz. That at the End of three Days the Baker should lose his Life, and the Butler should be restor'd to his former Dignity, which happen'd accordingly. Of these, like the two Thieves with CHRIST, the one is sav'd, and the other is condemn'd. *Joseph* saith to one of these, *Remember me, when it shall be well with thee*, and he was forgotten; but when the other said to CHRIST, LORD remember me, when thou comest into thy Kingdom, he was regarded. Thus as the Telling the Meaning of two other Dreams had brought *Joseph* into Misery; so the Interpreting of these proves in Time to be the Means of his Delivery. However as yet the chief Butler fills and drinks Wine in Bowls; but (*p*) he is not

griev'd for the Affliction of *Joseph*.

121. The Year after this (*q*) *Isaac* dies, being an hundred and eighty Years of Age. The (*r*) *Arabian* Histo- Anno rians say, that in the Time of *Isaac* Mundi *Jericho* was built by seven Kings, 2288. and surrounded by seven Walls, each of them building a Wall. The *Scripture* (*s*) saith, that when *Isaac* was dead, his Sons *Jacob* and *Esau* bury'd him, as *Isaac* and *Ishmael* bury'd *Abraham*, in the (*t*) Cave of *Mackpelah*, which had been bought for that Purpose. So that at *Isaac's* Death, *Jacob* and *Esau* seem to be good Friends. The *Jews* and *Arabians* tell us, (*u*) that *Jacob* and *Esau* soon parted upon the Dividing of the Inheritance, upon which *Esau* went off and rais'd War against *Jacob*, until in a Battle *Jacob* kill'd *Esau* with a Dart, and so brought it to a final End; for they who were with *Esau*, immediately fled away. If this is true, and (\*) that the *Arabick* Historian can be depended on, who saith, that *Esau* liv'd 129 Years, then his Death happen'd nine Years after *Isaac's* Death, or the Year before *Jacob* went into *Egypt*.

122. From this Time, to the Departure out of *Egypt*, the *Scripture* is principally confin'd to the History of *Jacob*, *Joseph* and *Moses*. *Joseph* was now in *Egypt*. *Pharaoh* dreams two Dreams, (*x*) which all the Magicians and wise Men of *Egypt* could not interpret. The chief Butler remembers how exactly *Joseph* had interpreted his and the Baker's Dream in the Prison. *Joseph* being thirty Years old is now sent for, and interprets the Dreams to signify seven Years of great Plenty of Corn, and seven other Years of Famine, which should immediately come upon the whole Land. Upon this *Pharaoh* makes him Governor over all the Land of *Egypt*, and calls him (*y*) *Zaphnath Paaneah*, which most Interpreters mention to signify *The Revealer of future things*, or *The Interpreter of Secrets*. There are some, (†) who have endeavour'd to make out this Sense from the *Hebrew* Language, and think that they have done it with Success; but their Derivations seem to be strain'd too far. *Josephus* saith, (*z*) that it is taken out of the *Egyptian* Language. And (*a*) as the *Egyptian* Kings gave Names of Honour and Glory to their Favourites in Token of their Greatness and Authority; so it was most for the Reputation of their own Nation to give them Names out of their own Language. From hence a learned (*b*) Prelate judges, that the antient

(*k*) Gen. 38. 28, 29. (*l*) Eutychiei Annales, pag. 94. (*m*) Gen. 39. 7, &c. (*n*) Gen. 41. 14. (*o*) Psal. 105. 18. (*p*) Amos 6. 6. (*q*) Gen. 35. 28, 29. (*r*) Eutychiei Annales, pag. 70. Abul Pharaagii Hist. Dynast. pag. 22. (*s*) Gen. 35. 29. (*t*) Gen. 49. 29, 30, 31. (*u*) Abul Pharaagii Hist. Dynast. pag. 24. (\*) Eutychiei Annales pag. 81. (*x*) Gen. chap. 41. (*y*) Gen. 41. 45. (†) As if it was deriv'd from צָפַן *Tsaphan* to hide or cover, whence may come a Participle צָפַן *Tsaphnath*, that which is hidden or cover'd, tho' it is not of a *Hebrew* Formation, and פָּנָה *Panah* to look into or contemplate, from whence the Word in the Text cannot be form'd, but by Leaving out two such Letters, as can by no Means be omitted. (*z*) Jewish Anti. Book 2. Chap. 6. (*a*) Particularly the Name of *Pharaoh* to their Kings. Of others see Iacchides on Dan. 1. 7. (*b*) Patrick on Gen. 41. 45. Hebrew



*Hebrew and Egyptian Languages* might have a great Affinity with each other. This Conjecture is the more probable, because *Egypt* and *Canaan* sprang at first from one common Father *Ham*, who sometimes liv'd in one Country, and sometimes in the other. And if (c) the Word *Abreck*, which we render *Bow the knee*, was also taken out of the *Egyptian Language* (as some will have it) it might farther strengthen this Opinion. On the other hand it seems very probable, that the Language of *Canaan* and *Egypt* might be distinct ever since the Dispersion from *Babylon*, which occasion'd *Mizraim* and his Family to separate so early from his Brother; and that the Words, which are common to both Languages, were brought into *Egypt* by the Coming of *Abraham* first, and his Posterity afterward into that Country from the Land of *Canaan*.

123. Immediately upon this the seven Years of Plenty begin, and *Joseph* like a prudent Governor takes Care to provide for the worst. Accordingly he (d) gathers a fifth Part of the Corn for the Use of *Pharaoh*, to be sold whenever Occasion should require it. It is not probable, that he did it by an arbitrary Power according to the Custom of Kings in those Times; for then it would have made him hated by all, especially being a Foreigner; and yet we find that he was in great Esteem (e) after that, and his (f) good Deeds were gratefully acknowledg'd, as long as he liv'd; and it would also be an Injustice in him to have sold to them, that which he never bought of them, which they would not have endur'd for so many Years together. The *Scripture* therefore not mentioning by what Method he procur'd this fifth Part, we may suppose it to be thus: The Kings of the eastern Countries had (g) a Right to one Tenth Part by ancient Custom, as their own. During those seven Years, when Corn was so plenty, every one had an Occasion to sell, and none to buy, which made it very cheap. *Joseph* therefore takes the Advantage to buy the other Tenth for *Pharaoh*, and so both Parts belong'd to him, one by Right, and the other by Purchase. This stops all Ground for Complaint, and made them easy. During this Time *Joseph* marries the Daughter of *Potipherah* the High Priest of *On*, or *Helopolis*, which, as (h) *Josephus* observes, was a Match of the King's making and a very great Honour, and she was probably a near Relation to the King, or otherwise there had

been no need of his Consent, because Parents might marry their own Daughters as they pleas'd, and it was usual in those Times even for Kings (i) to be Priests themselves, much more to be related to those who were Priests.

124. *Joseph* now prospering in *Egypt* hath (k) two Sons. The first of them he calls *Manasseh*, which signifies *Forgetting*, For GOD (saith he) *hath made me forget all my labour, and all my father's house*. The other he calls *Ephraim*, which being in the dual Number signifies *two fruitful Persons*, and intimates also, that each of these should have a numerous Posterity, For GOD (saith he) *hath caused me to be fruitful in the land of my affliction*.

125. When the seven Years of Plenty were ended, the seven Years of Famine began. They had liv'd as if they should never have wanted, and therefore they want the sooner. And expecting every Year as good an Harvest as before, they were streighten'd soon after the first Disappointment. Upon this they come to *Joseph*, who sells to them, what he had before bought of them. The Famine being also in the Land of *Canaan*, *Jacob* sends the rest of his Sons, *Benjamin* excepted, to buy Corn of *Joseph*. *Joseph* charges them (l) with being Spies, and coming from *Canaan* to see the Nakedness of the Land. This Charge was most heavy, and it was necessary to clear themselves from it. The *Canaanitish* Pastors had came into this Country before, had carry'd on a long War, committing all Sorts of Outrages, and were expell'd in the Memory of many then alive: And therefore there might be just Cause of Jealousy, that they came to view the Passes, the Weakness and Discontents of the Nation; and if so, then they could not be watch'd too narrowly, lest they should involve them in the same Troubles, from whence they were so lately deliver'd. When they endeavour'd to clear themselves, *Joseph* tho' a good Man, being corrupted by bad Examples, swears twice to them, (m) *By the life of Pharaoh*, that they were Spies. The *Egyptians* had before deify'd their Kings after their Deaths, who had fought against their Enemies in the Defence of their Country, and so they fall from one Error to another, and Flattery or Fear makes them treat others (n) in the same Manner, whilst they were alive.

(c) Gen. 41. 43. (d) Gen. 41. 34. (e) Gen. 50. 4, 5, 6. (f) Gen. 47. 25. (g) 1 Sam. 8. 14, 15, 17. (h) *Jewish Ant. Book 2. chap. 6.* (i) Rex Anius, rex idem hominum Phœbique sacerdos, Virgil *Æneid. lib. 3. ver. 80.* (k) Gen. 41. 50, 51, 52. (l) Gen. 42. 9, 10, 11, 12, 14, 30, 31, 32, 33. (m) Gen. 42. 15, 16. (n) Thus Ovid spoke of Julius Cæsar when alive, Cæsar in urbe sua deus est. Metam. lib. 15. in fine. Thus Virgil speaks of Augustus then alive, Deus nobis hæc otia fecit. Namque erit ille mihi semper Deus: illius aram sæpe tener nostris ab ovilibus imbuet agnus. *Eclog. 1. Vers. 6.* And Horace in the same Manner, Arces attigit igneas; Quas inter Augustus recumbens Purpureo bibit ore nectar. *Carminum lib. 3. Ode 3. ver. 10.* And Præfens divus habebitur Augustus. *Ibid. Ode 5. ver. 2.* And



alive. Upon this he puts them into Prison, and then at about two and twenty Years Distance, they reflect upon their Cruelty to *Joseph*, which we read not that they did before. Thus Afflictions bring our Sins to Remembrance, and they in particular observe their Guilt in their Punishment. As they had thrown *Joseph* into a Pit; so now they were thrown into a Prison themselves. And as nothing which he could say, would incline them to spare him; so now they found *Joseph* inexorable to them. *Joseph* hearing them mention their younger Brother born of the same Mother with himself, makes the Bringing of him into *Egypt* the Proof of their Sincerity, and for Security seizes on *Simeon*, and binds him, and sends the rest home with Corn to their Father. The *Jews* say, that *Simeon* was the Person who put *Joseph* into the Pit, and now *Joseph* serves him in his own Kind. It is certain, that *Reuben* was resolv'd to save him, and *Judah* spoke favourably of him, so that if *Simeon* had join'd with them, their Authority as being the eldest Brethren might have prevail'd upon the rest. *Joseph's* Brethren returning to their Father, persuade him to send *Benjamin* with them, when they went next. For this Reason *Joseph* receives them kindly, brings out *Simeon* to them, and makes a Feast to entertain them, in which there was this remarkable (o) Ceremony: *They set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews, for that was an abomination to the Egyptians. They reckon'd all to be Hebrews, Passengers or Runagates, who came out of Canaan into Egypt, and so pass'd over the River Sihor; and (p) Joseph himself was known to be of the Number. As those People by their Coming thither before had rais'd such a bloody War; so they justly hated them, and kept them at the utmost Distance. They shunn'd their Company, and would not eat with them, lest they should be suspected of Carrying on a Conspiracy against the Government. And the Egyptians were so tenacious of their Customs, that they seem to observe this in the Case of Joseph, even whilst he was the Governor of the Land.*

126. Immediately upon this, *Joseph* orders his Steward to send them away with every thing to their Minds, but to put the Cup, which they had drank out of, into *Benjamin's* Sack. This he did (saith (q) *Josephus*) to try whether the rest would stand

by *Benjamin* in Case he should be charg'd with the Theft, or forsake him in Danger, and so return to their Father without him. When they were gone a little Way, the Steward overtakes them, charges them with the Theft, and asks them, (r) *Is not this the cup, in which my lord drinketh, and whereby indeed he intended to make an Experiment, by Laying it in your Way, when you feasted with him, whether you were honest Men, as you pretended to be, or Thieves, as ye are found to be?* And thus *Joseph* speaks in the same Language, (s) *Could not you imagine that such a man as I would certainly make some farther Trial, and not depend upon your bare Words?* The Cup being found in *Benjamin's* Sack, they return all to the City, and *Joseph* seeming to demand him for a Prisoner, *Judah* makes a most passionate Speech in his Behalf, which oblig'd *Joseph* to make himself known to them, confessing (t) that he was exceedingly delighted to find them so friendly and compassionate to his Brother, which he was doubtful of, considering the former Circumstances of his own Case. *Benjamin* at this Time was three and thirty Years of Age, and (u) the Father of ten Children, so that like *Judah* himself he was married when he was but young. And if we allow a Year and an half between every Child, we may suppose him at that Time to have been about eighteen. However *Judah* in his Speech calls him (x) a *Lad*, (y) a *Child*, and (z) a *little one*. But neither of these Expressions are sufficient to interrupt the Chronological Order. A *Lad* or a *Youth* may mean any Person not yet arriv'd at the fourth Part of the Age of Man, which then was about 160 Years. And his Brother *Joseph* was call'd (a) a *Lad*, when he was thirty Years old. *Joseph* was not call'd barely a *Child*, but a *Child* of Jacob's old age, or born when he was old, and so he was; and the Word a *little one*, in the *Hebrew* signifies only the youngest of all, and so was *Benjamin*, not only then, but for ever after as long as he liv'd.

127. Upon this *Joseph* invites his Father to come into *Egypt*, and dwell with him, sending him, by the Consent of *Pharaoh*, all Necessaries for the Journey. *Jacob* finding *Joseph* to be alive, sets out accordingly from *Hebron*, where he then liv'd, and came to *Beersheba*, in the southern Parts of *Canaan*, near the Wilderness which leads to *Egypt*. Here was a particular Place, which (b) his Grandfather *Abraham* had dedicated to the

*And Egregii Cæsaris audiar Æternum meditans decus Stellis inferere, & concilio Jovis. Ibid. Ode 25. ver. 4. And Hinc ad vina redit lætus, & alteris Te mensis adhibet Deum. Te multâ prece, te prosequitur mero Defuso pateris; & laribus tuum Miscet numen, uti Græcia Castoris, Et magni memor Herculis. Lib. 4. Ode 5. ver. 31. (o) Gen. 46. 34. (p) Gen. 39. 14. (q) Jewish Ant. Book 2. Chap. 6. (r) Gen. 44. 5. (s) Gen. 44. 16. (t) Josephus as before. (u) Gen. 46. 21. (x) Gen. 44. 22, 30, 33, 34. (y) Gen. 44. 20. (z) Ibid. (a) Gen. 41. 12, 30. (b) Gen. 21. 33, 34.*



Worship of GOD, and where (c) GOD had appear'd to *Isaac*, and given him the Promise of a Blessing. Here therefore *Jacob* chuses to offer Sacrifices, recommending himself and his Family to GOD's Protection in their Journey to *Egypt*, and to his Preservation when they came thither. And here also GOD appears to *Jacob*, promising to protect and preserve him, to make him a great Nation, and bring them from thence in due Time; that he should die in Peace having his Children about him, and particularly *Joseph* should outlive him, so that all things should be safe under his Authority. When *Jacob* came to *Egypt*, he (d) did not think it proper to live in the Heart of the Country, or even at Court with *Joseph*, because he would give no Occasion of Umbrage to the *Egyptians*. He knew, that they (e) mortally hated Shepherds, and they knew them to be such. They contemn'd them as People of very mean Employments, and took Care that they should never rise any higher, nor be about the Court. They well knew, that the *Phœnician* Shepherds, who came out of that Country, had rais'd a Rebellion in *Egypt*, set up a King of their own, and erected that which was call'd the *pastoral Kingdom*; and therefore it was no Wonder, if they hated all Shepherds, particularly Strangers, and more especially such as came from *Canaan*. For this Reason *Jacob*, by the Consent of *Joseph*, chose to be in *Goshen*, as a Place which was liable to the fewest Exceptions.

128. There is a considerable Variety in the several Accounts of the Number of those, who went down into *Egypt* at this Time, which makes some Difficulty; and this Difficulty is increas'd by Reckoning up the Names, which *Moses* mentions as a Proof of his Account. In (f) one Verse in *Genesis* he reckons them to be threescore and ten. In the (g) Verse immediately before it, he reckons threescore and six; and St. *Stephen* (h) mentions threescore and fifteen. If we compute the Numbers, which *Moses* gives us, we shall find, that *Jacob* and his Wives are excluded, when he reckons up the seventy.

The Sons of <i>Leah</i>	33.	<i>Gen.</i> 46. 15.
The Sons of <i>Zilpah</i>	16.	<i>Gen.</i> 46. 18.
The Sons of <i>Rachel</i>	14.	<i>Gen.</i> 46. 22.
The Sons of <i>Bilhah</i>	7.	<i>Gen.</i> 46. 25.

Total is 70

If we also look into the Account of the Children of *Leah*, we shall find them to be thirty three, beside *Dinah*, who is particularly mention'd; tho' afterward *Serah* the Daughter of *Asher* must be reckon'd among the Number. And on the other hand, *Er* and *Onan* are

are reckon'd among those, who went down into *Egypt*; tho' they both died in the Land of *Canaan*.

129. To obviate all these Objections, which are very considerable, we must observe, that *Moses*, in Reckoning up the Seventy, mentions all the Sons of *Jacob* both dead and alive, and only those Daughters of his, who went into *Egypt*. For this Reason *Dinah*, tho' mention'd in the Text, must be excluded; because it is probable that she was married and settl'd in the Land of *Canaan*: And *Serah* the Daughter of *Asher* is mention'd, because she was single, and so went with them. And it is but reasonable to think, that after *Dinah* had been defil'd by *Shechem*, her Father might be willing to marry and part with her at any Rate. As to the Reckoning of Seventy, tho' *Er* and *Onan* were dead, it is plain, that *Moses* mentions (\*) their Death in express Terms, and therefore can be the less suspected of any Mistake. He added them in the Text only to make up the full Number, as is usual on other Occasions. Thus in a *College*, *Hospital* or other Societies, we usually say, that there is such a Number there as was intended to be when full, tho' there may be a Vacancy of one or several at the same Time; and (i) our SAVI-OUR is said in the Evening to come with the twelve, tho' (k) *Judas* was gone from them to the chief Priests and Captains. As for the Number of threescore and six, we must take them (l) as *Moses* states them. *All the souls, which came with Jacob into Egypt, and which came out of his loyns; besides Jacob's sons wives, all the souls were threescore and six.* So that we must exclude those, who were in *Egypt* before he came. Now (m) *Joseph* and his two Sons were in *Egypt* at that Time, and (n) *Jacob* had sent *Judah* before him to give him Notice of his Coming, that so he might meet them upon the Frontiers of *Egypt*, and particularly in *Goshen*; and therefore if we subtract these four, who were then in *Egypt*, out of seventy, the Remainder, according to this Way of Reckoning, will be threescore and six. As for the threescore and fifteen mention'd by St. *Stephen*, he computes in another Manner, and particularly mentions all the Kindred of *Jacob*, *ἄπαν τὴν συγγένειαν αὐτοῦ*, all the People of his own Genealogy and their Offspring, including their Wives, and excluding *Jacob* and his Wives, if he had any, for (o) *Rachel* and *Leah* had been dead long before, and we read nothing of the other two. It is (p) particularly mention'd, that *the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggon's which Pharaoh had sent to carry him*; so

(c) *Gen.* 26. 23, 24, 25.

(f) *Gen.* 46. 27.

(k) *Luke* 22. 3, 4, &c. and *Gen.* 35. 19, 20.

(d) *Gen.* 46. 34, and 47. 1 to 7, and verse 27.

(g) *Gen.* 46. 26.

(l) *Gen.* 46. 26.

(p) *Gen.* 45. 16 to 22, and 46. 5, 6, 7.

(h) *Acts* 7. 14.

(m) *Gen.* 46. 27.

(\*) *Gen.* 46. 12.

(n) *Gen.* 46. 28.

(e) *Gen.* 46. 34.

(i) *Luke* 22. 14.

(o) *Gen.* 49. 31,



that he brought with him into Egypt his sons, and his sons sons, his daughters, or Daughters-in-Law, and his sons daughters, including their Wives, and all his seed. From these *sixty six* let us then subtract *Er* and *Onan*, who were dead before, and the Number will be *sixty four*. To these let us add the twelve Wives of *Jacob's* Sons, and the Number will be seventy six. Out of these we must again subtract three, *viz.* *Joseph's* Wife, who was in Egypt; secondly, the Wife of *Judah*, who (*q*) was dead; and (*r*) *Tamar* his Daughter-in-Law was discarded after her Incest; so that (*s*) *Shelah* had no Children. And (*t*) *Simeon's* Wife was dead, so that he had afterward a Son by a *Canaanitish* Woman, who went not with them into Egypt. So that subtracting the three Wives of *Joseph*, *Judah* and *Simeon*, from the former Number of 76, the Remainder is 73: And as (*u*) *Pharez* and (*x*) *Beriah*, the Grandchildren of *Jacob*, had Children; so if their two Wives are added, the Number who went with *Jacob* into Egypt, will appear to be exactly *threescore and fifteen*, as *St. Stephen* mentions.

130. The Famine having continu'd two Years, and the *Egyptians* having Anno in this Time eaten up all the Stores, Mundi which they had of their own, they 2299. now buy Corn of *Joseph*, as long as they had any Money left, which (*y*) 2300. supported them the *third*, and prob- 2301. ably the *fourth* and *fifth* Years. 2302. The *sixth* Year (*z*) they sold their 2303. Cattle, and the next Year, or the last, (*a*) they sold themselves and their Lands. This being therefore the last Year of the Famine, he not only gives them Food, but (*b*) also Seed to sow their Land; and makes a Law, that as a Token of their Subjection, they should every Year bring the fifth Part of the Product to *Pharaoh*, whereas before he had but the Tenth. In this Law he excepted all the Lands of the Priests. Some think, that he did this because of their great Authority at Court, that so he might keep their Favour, by Countenancing those who were devoted to the Service of Religion. But as their Religion was Superstition and Idolatry, we cannot suppose this to be the Reason, because he might be in Danger thereby of Losing the Favour of GOD. Others think he had a particular Respect to them, because he was married into the chief Family among them. But there is another Reason for this: The Priests were generally of the royal Family at that Time, and therefore they had a royal Allowance out of the publick Revenue; they

were *Princes* as well as *Priests*. They had (*c*) a portion assigned them of *Pharaoh*, and did eat their portion, which *Pharaoh* gave them, and therefore they were under no Necessity to sell their lands. The Country of *Egypt* was (*d*) divided into three Parts, of which their King had one, their Priests a second, and their Soldiers a third, and under them they had Herdsmen, Artificers, and *Husbandmen*, who spent all their Time in Manuring their Ground for small Wages. This is probably (*e*) the publick Maintenance, which *Herodotus* and *Diodorus* tell us did belong to them. The Priesthood being confin'd to certain Families, they were held in such Veneration, that they were all not only free from paying Tribute, and next to the King in Honour and Power; but receiv'd this ample Income, out of which they maintain'd the publick Sacrifices and their Servants, and provided for their own Necessities. But beside these three Parts, there were Estates which belong'd to private Persons, as in other Countries. And there is Reason to believe, that the Portion which was given to the Soldiers, was not settl'd in *Joseph's* Time; but by *Sesostris*, after the Departure of the *Israelites* out of Egypt.

131. Thus have we brought another Century to an End, in the Conclusion of which we have been principally confin'd to the *sacred Story*. The other Occurrences, which happen'd in the mean Time, are chiefly these: *Saophis* succeeds *Biyris* in the Kingdom of *Upper-Egypt*, where he Anno reigns 29 Years, and is succeeded by Mundi 2272. *Sensaophis*, who reigns 27 Years. 2301. *Misphragmuthosis* succeeds *Mephres* 2273. in the Kingdom of *Lower-Egypt*, 2299. where he reigns 25 Years and 10 2296. Months, and is succeeded by *Thmosis*, who reigns 9 Years and 8 Months, beginning his Reign the Year after *Jacob* came into Egypt. *Eratus* succeeds *Mesapus* in the Kingdom of *Sicyonia*, where he reigns 46 Years. *Cambrivius* succeeds *Marfius* in *Germa-* Anno ny, where he reigns 44 Years. *Saul* Mundi (f) succeeds *Samlab* in the Kingdom 2297. of the *Horites*, and is suppos'd to 2303. reign 42 Years. And *Altadus* suc- 2311. ceeds *Balaus* as Emperor of the *As-* 2309. *syrian* Monarchy, where he reigns 32 Years. And *Amenophis* succeeds *Thmosis* in the Kingdom of *Lower-Egypt*, where he reigns 30 Years and 10 Months.

132. In the sixth Year of the Reign of this King, when *Jacob* was 147 Years of Age, he (*g*) knew that his Death Anno was not far off, and therefore he made Mundi 2315. *Joseph* swear, that he would bury

(q) Gen. 38. 12. (r) Gen. 38. 26. (s) Gen. 46. 12. (t) Gen. 46. 10. (u) Gen. 46. 12.  
(x) Gen. 46. 17. (y) Gen. 45. 4, and Gen. 47. 14, 15. (z) Gen. 47. 15, 16, 17. (a) Gen. 47.  
18, 19, 20. (b) Gen. 47. 23. (c) Gen. 47. 22. (d) *Diodorus Siculus lib. 1. sect. 2. pag. 47.*  
*Edit. Steph.* (e) *Vossius de Idololatria, lib. 1. cap. 29.* (f) Gen. 36. 37. (g) Gen. 47. 27 to the  
End.



him in the Land of *Canaan*; and (b) in his Sickneſs *Joſeph* brought his two Sons to him, that he might bleſs them. *Jacob* was then ſo weak, that he could not ſit upright upon his Bed, and therefore (i) he ſupported himſelf, by Leaning upon his Staff. *St. Paul* (k) expounds it thus, *By faith Jacob, when he was dying, bleſſed both the ſons of Joſeph, and worſhipped upon the top of his ſtaff.* Our Tranſlation hath very judiciously added the Word *leaning*, that is, *He worſhipped GOD, leaning upon the top of his ſtaff.* The *Vulgar Latin* moſt ridiculously hath it, *he worſhipped the top of his ſtaff*; but all the other Tranſlations keep exactly to the Original. It is plain, that he repeated the Promiſes which GOD had formerly given him, and gave him the Glory of all his Succeſſes. In Bleſſing *Joſeph's* two Sons, *Jacob* ſaith, that (l) *Ephraim* and *Manaſſeh* ſhould be his. That is, they ſhould be reckon'd as if he had begotten them; and accordingly they ſhould each of them have a diſtinct Inheritance with the reſt of his Sons, and be diſtinct Tribes. Thus they (m) were number'd diſtinctly by *Moses*, and (n) *St. John* reckoning the twelve Tribes mentions both of them, tho' he omits another, leſt they ſhould be thirteen. He foretold, (o) that *Ephraim*, tho' he was the younger Brother, ſhould be more fruitful than *Manaſſeh*, and ſo (p) he appear'd to be at the Numbering of the People. And ſaith to *Joſeph*, (q) *The iſſue, which thou begetteſt after theſe, ſhall be thine.* He would make no diſtinct Provision for them, as he had done for theſe two; but *they ſhall be called after the name of their brethren in their inheritance.* They ſhould not make diſtinct Tribes like *Ephraim* and *Manaſſeh*, but be comprehended in them. This ſeems to be a Prophecy, that *Joſeph* ſhould have more Children, tho' we have not the leaſt mention of their Names; and if ſo, then we may the better account for (r) the vaſt Number of the Sons of *Joſeph*, and particularly of *Ephraim*, who came out of *Egypt* about two hundred Years after. At laſt *Jacob* concluded with (s) a ſolemn Benediction of them both: And when he pronounc'd it, he worſhipp'd GOD, leaning ſtill on the Top of his Staff. Thus he was ſupported from Falling, of which he would have been in Danger when he bow'd, if he had not reſted upon it.

133. Upon this (t) *Jacob* calls all his twelve Sons together to bleſs them, and tell them what ſhould happen in future Times, and very probably he uſeth the ſame Poſture and

Gestures as before with *Joſeph*. He (u) puts *Reuben* in Mind of his Inceſt with *Bilhah*, and ſaith, that for this Reaſon he ſhould not excel. He ſhould loſe all the Benefits of his Birthright. The double Portion ſhould be given to *Joſeph*, the kingly Power to *Judah*, and the Priesthood to *Levi*. There ſhould be nothing great ſaid to be done by this Tribe in *Scripture*, but that (x) they ſhould be weaken'd by their own Diviſions. And (y) they were not ſo numerous by more than a third Part, as *Judah*, *Joſeph* or *Dan*, when *Moses* took the Sum of all the Congregation, and allotted their Inheritance accordingly.

134. He reminds *Simeon* and *Levi* of (z) their Cruelty when they kill'd the *Shechemites*, and therefore he foretels, that they ſhould be diſperſed among the reſt of the Tribes. This was evidently accompliſh'd in *Levi*, who had no Inheritance allotted them among their Brethren, except eight and forty Cities with their Suburbs, ſcatter'd about in every Part of the Land of *Canaan*. As for *Simeon*, it is a conſtant Tradition among the *Jews*, that a great many of the Tribe wanting a Livelihood, applied themſelves to the Teaching of Children, and were diſpers'd as Schoolmaſters among the reſt of their Brethren. When they enter'd *Canaan*, they had not a ſeparate Inheritance for themſelves, but only (a) a Portion in the Miſt of the Tribe of *Judah*, or rather in the ſouthern Part adjoining to *Egypt*, and accordingly (b) they aſſiſted each other to enlarge their Border; and this being ſtill too ſtrait for them, they in after Times acquir'd Poſſeſſions for themſelves wherever they could, tho' at a great Diſtance from the reſt, and particularly (c) 500 of them under ſeveral Captains went to Mount *Seir*, and there ſettled themſelves among the *Idumeans*.

135. He alludes to the Name of (d) *Judah*, which ſignifies Praise; and tells him, that his Brethren ſhall praise him accordingly. His Name was (e) given him by his Mother in Thankfulneſs to GOD for him. And his Father gives another Reaſon for his Name; becauſe all his Brethren ſhould praise GOD for all the noble Acts perform'd by this Tribe. That he ſhould overthrow his Enemies, and bring them under, (f) which was eminently fulfilled in *David*; that the other Tribes ſhould acknowledge him their ſuperior, and their Kings ſhould be regularly of this Tribe. That he ſhould give an early Proof of his Valour when he was very young, or like a lions whelp: And thus he was the (g) firſt,

(b) Gen. chap. 48. 32 to 36. (i) Gen. 48. 2. (k) Heb. 11. 21. (l) Gen. 48. 5. (m) Num. 1. 32 to 36. (n) Rev. 7. 6, 8. (o) Gen. 48. 19, 20. (p) Num. 1. 32 to 36. (q) Gen. 48. 6. (r) Num. 1. 32, 33. (s) Gen. 48. 15, &c. (t) Gen. 49. throughout. (u) Gen. 49. 3, 4. (x) Judg. 5. 15, 16. (y) Num. 1. 21, 27, 33, 35, 39. (z) Gen. 49. 5, 6. (a) Joſh. 19. 1, 9. (b) Judg. 1. 3, 17. (c) 1 Chron. 4. 39, 42. (d) Gen. 49. 8, &c. (e) Gen. 29. 35. (f) Pſal. 18. 40. 1 Sam. 18. 6, 7. (g) Judg. 1. 1, 2.



who went against the *Canaanites* after the Death of *Joshua*. That he should be like a Lion of a warlike Temper and undaunted Courage, and that having subdued his Enemies, he should live in Peace, free from their Incurfions, when none should dare to invade him, That his Country should abound with Vineyards and Pastures, That the Vine of *Sorek*, which was the most choice and noble Vine of all, should be in their Country, it being but a Mile and an half from the Valley of *Eshcol*, from whence the Spies brought the large Cluster, which was carried on a Stick between two. And their Vines and Cattle should be so fruitful, that they should have great Plenty of Wine and Milk. And more particularly, that tho' the ten Tribes should be carried away Captives, and their Names should be extinct, yet *Judah* should remain (*b*) as a Tribe, and the royal Power, which should be establish'd in their Posterity, should not be utterly taken from them, or at least, that they should not be destitute of Rulers and Governors, when they should be in their declining Condition, until the Coming of the *Messiah*. And after that he was come, there should be no Difference between the *Jews* and other Nations, who should be obedient to him, but they should be gather'd into one Church. But after that, the Posterity of *Judah* should have neither King nor Ruler of their own. But the whole Commonwealth of *Judah* should lose all Form, and never recover it again, until by their Conversion they should be re-admitted into the Church of CHRIST.

136. He saith of (*i*) *Zebulun*, that he should dwell near the Lake of *Tiberias*, which is call'd in *Scripture*, *The Sea of Galilee*, and should extend to Mount *Carmel*, which border'd upon the *Zidonians*, and particularly should trade with them by Sea, as (*k*) it was easy for them so to do.

137. He foretold of *Issachar*, that (*l*) he should be like a strong Ass, very patient and unwearied in all rustical Employments. They submitted to the most toilsome Labour, finding the Land which was allotted to them to be exceeding pleasant and fruitful. In particular, (*m*) the famous Valley of *Jezreel* was in this Tribe, whose Border extended as far as *Jordan*. They took a great Deal of Pains to till the Land, and to carry in the Corn, and other Fruits of the Earth. They submitted to the heaviest Taxes rather than lose their Repose, and were content to give any Money to redeem their Services in the Wars, or otherwise by large Contributions. And thus as (*n*) *Zebulun* did rejoice in their Ships,

when they put out to Sea; so did *Issachar* in their Tents, when they stay'd at home.

138. He alludes to the Name of *Dan*, which signifies a Judge, and saith, (*o*) that tho' *Dan* was the Son of an Handmaid, whereas the rest before-nam'd were the Sons of *Leah*; yet that should not hinder him from the Privileges belonging to all the rest, but he should judge his People, like any other of the Tribes of *Israel*; and that (*p*) *Sampson* of this Tribe should be an eminent Judge and Deliverer of his People, and tho' he should not overcome the *Philistines* with a numerous Army, and in pitch'd Battles, yet he should destroy them subtilly, when they were least aware of him, like a Serpent by the Way, or an Adder in the Path; and thus the whole Tribe did manage the Wars rather by Cunning and Craft than by open Hostility.

139. He (*q*) alludes to the Name *Gad*, which signifies a Troop, and saith, that a Troop should invade him, but he should overcome them. As they lay on the other Side of *Jordan*; so they were expos'd to the Incurfions of the *Ammonites* and *Moabites*, and the rest of those Neighbours, who dwelt in and near *Arabia*. But as the *Gadites* were a fierce and valiant People; so *Jephthah* the *Gileadite*, who was of this Tribe, (*r*) fought with the Children of *Ammon*, and subdued them before the Children of *Israel*. And at another Time this Tribe, (*s*) together with their Brethren of *Reuben* and *Manasseh*, made War with the *Hagarites*, subdued them with a great Slaughter, possess'd themselves of the Country, and dwelt in it until the Captivity, because *the War was of GOD*.

140. He (*t*) prophesies of *Asher*, that in his Country there should be excellent Provision of all Sorts for the Sustenance of human Life. And (*u*) as Part of it lay about Mount *Carmel*, where there was a most delicious Valley; so it should yield the choicest Fruits, fit to be serv'd up at a King's Table.

141. He saith of (*x*) *Naphtali*, that he should be a People ready to encounter with others, like a *Hind let loose*. They (*y*) jeopard'd their lives unto the death in the high places of the field, when (*z*) *Barak* their Kinsman commanded them against *Jabin* King of *Canaan*. And as they were not rash in making War, so they were tractable and willing to live at Peace, being (*a*) contented with their Lot, and so far from provoking others to quarrel, that they were courteous and civil in their Conversation. The *Septuagint* altering the Punctuation of the *Hebrew* Words, render it thus, *Naphtali is a well-*

(*b*) The Word מַשְׁכָּל in Hebrew signifies not only a Scepter or a Rod, but frequently a Tribe.  
 (*i*) Gen. 49. 13. (*k*) Josh. 19. 10, &c. and Deut. 33. 18. (*l*) Gen. 49. 14. (*m*) Josh. 19. 18, 21.  
 (*n*) Deut. 33. 18. (*o*) Gen. 49. 16. (*p*) Judg. 14. 15, 16. (*q*) Gen. 49. 19. (*r*) Judg. 10. 7, 8.  
 (*s*) 1 Chron. 5. 18, 19, 20, 21, 22. (*t*) Gen. 49. 20. (*u*) Josh. 19. 26. (*x*) Gen. 49. 21.  
 (*y*) Judg. 5. 18. (*z*) Judg. chap. 4. (*a*) Deut. 33. 23.



*spread tree, which puts out beautiful Branches.* And the Situation of this Tribe suits very well with this Comparifon. It was (b) fituated upon the Waters of *Jordan*, and the Lake of *Gennesareth*, which Name hath been obferv'd to be fo call'd from Words in the *Hebrew*, which fignify the *Gardens of Noblemen* or *Princes*.

142. He prophesies of *Joseph*, that (c) he fhould have a very fruitful Offspring, and they fhould be feated in a very fruitful Country, and this we find to have been literally fulfill'd, even in (d) *Joshua's* Time. That from him fhould come (e) many famous Men to rule, govern and protect the People of *Israel*, fuch as (f) *Joshua*, who fucceeded *Moses*, and *Abdon* one of the Judges of the Tribe of *Ephraim*, and *Gideon*, *Jair* and *Jephthah*, who were of the Tribe of *Manasseh*. And as his Sons fhould be fruitful to increafe their own Tribe; fo their (g) Daughters fhould go even to the Enemy, or to repair the hostile Tribe of *Benjamin*, who otherwife had decay'd for Want of Wives.

143. He alfo compares (h) *Benjamin* to a Wolf, for his warlike Courage and Succefs againft his Enemies, who in the Morning of their Commonwealth, or Beginning thereof, fhould alone (i) maintain a War againft all the other Tribes, in which they overcame them in two Battles, tho' they had fixteen to one againft them, and kill'd more Men of the *Israelites* than they had in their whole Army. Thus (k) *Ehud* destroy'd *Eglon* King of *Moab*. Thus *Saul* (l) destroy'd the *Ammonites*, the *Amalekites*, the *Philiftines*, and (m) others, and (n) rag'd about like a Wolf in Pursuit of *David*, the great Shepherd of his Flock, and his little Company; and in the Evening, or (o) latter Part of their Polity, (p) *Mordecai* of this Tribe, and his Adherents, destroy'd *Haman* and all the Enemies of the *Jews*, like fo many unfatiable Wolves, when befet and ftanding for their Lives.

144. Soon after this (q) *Jacob* dies, and *Joseph* (r) clofeth his Eyes as one of the neareft, and deservedly the beft belov'd of the Family. And they who were ufually employ'd to embalm Bodies, (in which Art, (s) the *Egyptians* were moft eminently famous) employ'd the beft of their Skill about *Jacob's* Body. *Herodotus* (t) gives us the Receipt, which they follow'd, thus, *They took out the Bowels*

of the dead, then they cleansed them, and washed them with the Wine of Dates, and after that again with Odours. Then they fill'd the Bowels, and perhaps all the hollow Parts of the Corps, with pure Myrrh beaten and Caffia, and other Odours, except Frankincense. This Method, it is probable, might laft (u) forty Days, and during this Time they took out the Spices, and added fresh, as they knew that there was Occafion. Then they sewed up the Body, and after this they cover'd it with Nitre feventy Days, and not longer. During thofe feventy Days, the Children of *Israel* made a great Mourning for their Father, according to the Custom in thofe Times. After feventy Days they wash'd the Corps, and wrapp'd it in fine Linen Cloth gumm'd, which Gum the *Egyptians* often us'd inftead of Glew. And then they (x) deliver'd the Body to the Kindred of the Deceas'd, intire in all its Features, the very Hairs of the Eye-lids being preserv'd. The Charge was ufually computed at a Talent of Silver, or in Value according to our Coin 187 Pounds and 10 Shillings. Several of fuch Bodies remain to this Day, and are brought into this Kingdom under the Name of *Egyptian Mummies*. During thofe laft feventy Days, they made a great Mourning for their Father, according to the Custom of the Country, which for a King was (y) feventy two Days. Thus as they gave to the King the fifth Part of the Increafe of the Land, when he was alive; fo they thought it requifite to beftow the fifth Part of the Year in Mourning for him, when he was dead. And as a Father was a King in his own Family; fo the Sons of *Jacob* might the better join to fhew this Refpect to him; efpecially as his Son *Joseph* was next to the King, and the Governor over the whole Land. When this was ended, *Joseph* by the Leave of *Pharaoh* went with a numerous Retinue to bury his Father in *Canaan* among his Anceftors. It is generally allow'd, that he went thro' the Defarts, which was very much round about, and fo pafs'd over *Jordan* as the *Israelites* did afterwards; for which two Reafons may be given, The firft is the Danger of Wars, if they had gone the neareft Way: For the *Canaanites* having been lately expell'd out of *Lower-Egypt*, had a violent Antipathy againft all its Inhabitants, and the ftoutest Men among them liv'd in the fouthern Parts. Thus it is exprefs'd in (z)

- (b) *Josh.* 19. 32, 33. (c) *Gen.* 49. 22. (d) *Josh.* 17. 14 to the End. (e) *Gen.* 49. 24.  
(f) Book of *Joshua* throughout. (g) *Judg.* 12. 13, 14, 15. *Judg.* chap. 6, 7, 8. *Judg.* 10. 2, 3, 4, 5. *Judg.* 10. 6,  
throughout, and Chap. 11. (h) *Gen.* 49. 22. The Word *בנות* which we render Branches, properly fignifies  
Daughters, and the Word *שׂוֹרֵק* fignifies not only a Wall, but alfo an Enemy, and fo we translate it *Pfal.* 92  
11. which made Dr. Lightfoot give this Interpretation to the Text. (i) *Judg.*  
chap. 20 and 21. (j) *Gen.* 49. 27. (k) *Judg.* 3. 12 to 29. (l) 1 *Sam.* chap. 11. chap. 15. 1 *Sam.* 14. 1 to 23.  
(m) 1 *Sam.* 14. 46, 47, 48. (n) 1 *Sam.* chap. 18, to the End of the Book. (o) *Gen.* 49. 27.  
(p) *Efther* 2. 5, and chap. 9. (q) *Gen.* 49. 33. (r) *Gen.* 46. 4, and 50. 1. (s) *Gen.* 50. 2.  
(t) *Euterpe*, cap. 53. (u) *Gen.* 50. 3. (x) *Diodorus Siculus*, pag. 58. (y) *Ibid.* (z) *Exod.*  
13. 17, 18.



another Case. When Pharaoh let the people go, GOD led them not thro' the land of the Philistines, altho that was near, For GOD said, Lest peradventure the people repent, when they see war, and so return into Egypt. Another Reason might also be, that they might have several others of Jacob's Relations, as the Idumæans, the Moabites, the Ammonites, and the Ishmaelites to accompany the Corps, and make the Solemnity so much the greater. When they came into Canaan on the west Side of Jordan, to a Place call'd, *The threshing-floor of Atad*, so nam'd in Hebrew, either from the Number of Brambles, which grew in it, or from the Name of the Man, who was the Owner of it, they spent seven Days in a publick Mourning. Why they made it at this Place rather than at the Grave, is not easy to determine. Perhaps they might not think proper to march directly into the Country, lest the Inhabitants might conclude, that they came to invade them; and therefore they were willing to stay, till by this Ceremony they might fully shew to the World their real Design. It was so exceeding great and publick, that the Inhabitants of the Land alter'd the Name of the Place, and call'd it *Abel Mizraim*, or *The Mourning of the Egyptians*, for this very Reason.

145. When the Funeral was over, Joseph's Brethren, being sensible of their former Guilt, send a submissive Message to him, and he returns an Answer full of Affection, and so they live peaceably together in the same Country. The Scripture tells us, (a) that he was

an hundred and ten Years old when he died, and therefore he liv'd four and fifty Years after his Father. The Anno Mundi 2369.

Scripture gives no Account of any Transactions during this Time. The (b) Arabick Historians tell us, that Joseph set up Stones for Way-marks, and made Contrivances to measure the River Nile at Memphis, and digg'd a River for that Purpose, which was call'd *Monba*. That (c) there is a Fabrick supported round with Pillars, and in the Middle of the Court there is a large deep Cistern, to which there is a Descent with marble Steps. In the Middle of this Cistern there is a marble Pillar, where there are plac'd the distinct Number of Cubits: That the Water comes into this Cistern by a large Channel, cut from the River Nile, and begins to enter, when the River is up to the Bank. Such a Contrivance as this must be of excellent Use, if, as Pliny saith, it could serve to foretel Dearth and Plenty. For (d) he observes, That when Nile rose only twelve Cubits, a Famine

follow'd; when thirteen, great Scarcity; when fourteen, they had a good Year; when fifteen, very good; and if it rose to sixteen, it made a luxuriant Plenty; and the greatest Increase which they ever knew, was to eighteen Cubits. The Arabick Geographer adds, that (e) when it riseth to eighteen Cubits, it overflows all the neighbouring Country, and if it increases more than eighteen Cubits, it brings Damage, because it plucks up even the Trees by the Roots.

146. A little before the Death of Joseph, he spoke of their Deliverance out of Egypt, and was so confident of it, that he desir'd his Bones might remain in Egypt till that Time, upon Condition they should be remov'd then, which (f) was perform'd accordingly; tho' Josephus tells us, (g) that the Bodies of the other Patriarchs were buried soon after their Deaths in the Land of Canaan. It is said, (h) that he liv'd to see the Great Grandchildren of his Son Ephraim, which was not improbable. Anno Mundi 2296. For as Ephraim was born when Joseph was at most but 37 Years old; so 2316. if we allow 20 Years to each Generation, in the Line of Ephraim, 2336. the first-born of the fourth Generation from Joseph would have been thirteen Years of Age at his Death. Thus Jacob's Prophecy of Ephraim's Fruitfulness, (i) began to be fulfill'd in Joseph's Time. The Arabian Historian (k) tells us of a Report, that he was put into a marble Coffin, and laid in the River Nile. But that was very unlikely. We are (l) sure, that he was embalm'd like his Father, and such Bodies ought to be kept in the dry to secure them from Putrefaction. And it would have been impossible, in such a Case, for the Israelites to have fetch'd his Body from the nearest Branch thereof, when they march'd in haste from Rameesses, the contrary Way toward the Land of Canaan.

147. Among all the Sons of Jacob, Moses only tells us the Age of Joseph and Levi. Joseph was 110 Years old when he died; so that Levi being about ten Years older than he, must be 120 Years old at that Time; and as he was (m) 137 Years of Age Anno Mundi 2386. when he died, so he liv'd seventeen Years after Joseph. Some of the Jews have thought, that Joseph died the soonest, and (n) Levi liv'd the longest of all the Patriarchs; and if so, the other ten died in a very little Compass of Time. That Joseph died first, they conjecture from the Words of Moses, (o) who puts Joseph first when he saith, *And Joseph died, and all his brethren, and all that generation*. But it is more proba-

(a) Gen. 50. 26. (b) Elmachini Historia, pag. 43. Eutychiei Annales, pag. 89. (c) Abulpheda Geographia, pag. 111. (d) Plinii Nat. Hist. lib. 5. cap. 9. (e) Abulpheda ut prius. (f) Gen. 50. 25. Exod. 13. 19. Josh. 24. 32. (g) Jewish Ant. Book. 2. chap. 8. (h) Gen. 50. 23. (i) Gen. 48. 16 to 21. (k) Eutychiei Annales, pag. 94. (l) Gen. 50. 26. (m) Exod. 6. 16. (n) Shaltheleth hakkabbala, pag. 11. A. (o) Exod. 2. 6.



ble, that his Name and Age is mention'd there, because of his Authority and Pre-eminence in the Land, than for any other Reason. And the (p) Eastern Writers tell us, with greater Probability, that the Reason why the Age of *Levi* was mention'd, and not his Brethren, is because *Moses* and *Aaron* were descended from him, and the Priesthood was continu'd in his Line. The *Jews* observe, that from the Death of (q) *Levi* the Servitude of the *Israelites* began; and they ground it from this (r) Text of *Moses*, *Joseph* died, and all his brethren, and all that generation. And the children of *Israel* were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them. Now there arose a new King over *Egypt*, who knew not *Joseph*. And he said unto his people, Behold, the people of the children of *Israel* are more, and more mightier than we, Come on, and let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also to our enemies, and fight against us; and for this Reason they did set over them task-masters to afflict them with their burdens. However the *Jews* allow, (s) that this Bondage might not begin immediately from the Death of *Levi*, They say, (t) that it could not last above 116 Years, which they reckon from the Death of *Levi*, nor be less than 87 Years, which they reckon from the Birth of *Miriam*, who, they say, was seven Years older than *Moses*, and (u) big enough to watch what might happen to him, when he was laid in the Flags by the River Side. The Occasion of this Cruelty seems to be this: The King of *Egypt* was very sensible, from the Records of this Country, what Mischief the Wars occasion'd by the *Canaanitish* Pastors had done in a former Century. He knew, that *Jacob* and all his Family came from *Canaan*, and might suppose them related to others, who were left behind. He knew, that what had happen'd once, might happen again; and therefore he resolv'd to keep the *Israelites* low, that if another War should break out, they might not be capable of doing much Mischief.

148. But the Time when the Bondage of the *Israelites* began, may be the better guess'd at by two other Texts of *Scripture*. The first is (x) the Account of *St. Paul*, where he saith, that when *GOD* had destroy'd seven nations in the land of *Canaan*, he divided their land unto the *Israelites* by lot; And after that (as we translate it) he gave unto them judges for about the space of four hundred and fifty Years, until *Samuel* the

prophet. If we begin to compute these four hundred and fifty Years, from the Time when *Joshua* divided the Land by Lot, in the Year of the World 2560, it will bring us up to the Middle of *Solomon's* Reign, and therefore we must begin this Date from some Time in *Samuel's* Life. The last Action, which we hear of him, was, that (y) he and *David* dwelt together at *Najoth* in *Ramah*, Anno 2943, and he was dead before *Saul* (z) consulted the Witch of *Endor*, Anno 2949. If then we count these Years backward, from the Time when the *Israelites* gather'd together at *Mizpeh*, and *Samuel* by his Prayer obtain'd a signal Victory (a) over the *Philistines* Anno 2908, it will bring us to the Year of the World 2458, which is 25 Years after the Birth of *Moses*; so that we must begin it sooner. The *Jews* reckon that *Samuel* liv'd 98 Years, and therefore might be born about the Year 2850, in the Beginning of the High Priesthood of *Eli*. And therefore these 450 Years could not begin before the Year 2400, but might begin soon after. So that the Words of *St. Paul* may be thus render'd, (b) *The Children of Israel dwelt as strangers in the land of Egypt, and GOD with an high arm brought them out of it; he suffered their manners in the wilderness, he divided the land of Canaan to them by lot. Kai meta taûta, and about the time of these things, or whilst these things were transacted, he set over them Officers, Taskmasters and Judges, who continu'd four hundred and fifty Years until Samuel the Prophet. St. Stephen farther explains this in the other Text; (c) When the time of the promise drew nigh, which GOD had sworn unto Abraham, the people grew and multiplied in Egypt, till another king arose, who knew not Joseph. The same dealt subtilly with our Kindred, and evil intreated our Fathers, so that they cast out their young children, to the end they might not live; in which time Moses was born. From whence I think we may infer, that the King of Egypt, who knew not Joseph, and began the Oppression of the *Israelites*, was the King in whose Time *Moses* was born. Now it appears from (d) *Manetho's* Catalogue of the Kings of *Lower-Egypt*, that *Pharaoh Aménophis*, who was drown'd in the *Red-Sea* reign'd 19 Years and 6 Months, and his Predecessor *Ramesses Miamun* reign'd 66 Years and 2 Months, so that both together might make near 86 Years; and therefore *Moses* being 80 Years old when they pass'd the *Red-Sea*, was born in the sixth Year of this King's Reign, who immediately began to oppress the *Israelites*, and set the Officers over them for this Purpose. The *Scripture* seems*

(p) *Abul Pharagii Hist. Dynast. pag. 25.*  
8, 9, 10, 11.

(s) *Seder Olam, cap. 3.*

(q) *Zemach David, P. 1. pag. 8. B.*

(t) *Ibid.*

(u) *Exod. 2. 4.*

(r) *Exod. 1. 6, 7.*

(x) *Act. 13. 20.*

(y) *1 Sam. 19. 18.*

(z) *1 Sam. 28. 3, 11.*

(a) *1 Sam. chap. 7.*

(b) *Act. 13. 17, 18, 19, 20.*

(c) *Act. 7. 17, 18, 19, 20.*

(d) *In the first Book of Josephus against Apion.*



plainly to intimate the great Length of this King's Reign, and that his Successor was as bad as he, in these Words, (e) *And it came to pass in process of time, (or after a long Time, as the other Translations do more fitly express the Sense of the Hebrew Language) that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to GOD by reason of their bondage.* And therefore (f) the Jew was very near the Truth, who said, that the Oppression began at the Birth of *Miriam* 87 Years before the Deliverance out of *Egypt*, whereas it really began the Year following, *Anno Mundi* 2427. To this let us add the 450 Years mention'd by *St. Paul*, and the Total is 2877, or the 29th Year of *Eli's* Priesthood, when *Samuel*, as the Jews reckon, was about 27 Years old; and consequently this might be the Time, when (g) *Samuel* prophely'd against *Eli*, and GOD directed him in other Predictions, insomuch that *all Israel from Dan even to Beersheba* knew, that *Samuel* was established to be a prophet of the LORD. The Time of the Decree to destroy the *Israelitish* Children may be more nearly guess'd at. It is certain, that it was after the (h) first Setting the Task-masters over them to afflict them with their Burdens, and we read nothing of it when *Aaron* was born, who (i) was but three Years older than *Moses*, and therefore it seems to be order'd the Year after the Birth of *Aaron*, so that it was of full Force when *Moses* was born, which occasion'd his being plac'd in the River, if possible to preserve him.

149. The *Arabick* Historians (k) tell us, that *Amram* was born to *Kobath* when he was sixty Years of Age, and *Miriam* was born to *Amram* at 73, *Aaron* at 77, and *Moses* at 80; and consequently as *Moses* was 80 Years old at the Deliverance of the *Israelites*, so *Kobath* must be born 220 Years before that, which was five Years before (l) *Jacob* went with him into *Egypt*, according to the *Scripture* History. We are told also, that *Kobath* liv'd 133 Years, and *Amram* 130, which agrees well with the Ages of the Patriarchs, who were contemporary with them.

150. Another (m) *Arabick* Historian gives us a long Account of the Kings of the *Persians* about that Time. This is an Argument, that the Feathers of the *Affyrian* Monarchy were also pluck'd from it on that Side, which still made it so much the weaker. He tells

us, that *Aphridoun* was made King of the *Persians* about the Time of the Death of *Terah*, the Father of *Abraham*, and in the four hundredth Year of the Monarchy of *Nimrod*. Now as *Terah* really (n) died, when *Abraham* receiv'd the Promise in the Year of the World 2083, the subtracting of 400 Years from thence will bring it to the Year 1683, which is but 15 Years after the Flood. To reconcile this Account, we must consider, that this Author makes *Terah* to live (o) 265 Years, whereas the *Scripture* plainly saith, that he liv'd only 205 Years: So that he puts his Death 60 Years later. Secondly, the *Arabians* in their *Chronology* follow the *Septuagint*, and not the *Hebrew* Bible. Now the *Hebrew* Bible saith, (p) that *Nabor* was twenty nine Years of Age at the Birth of *Terah*, but the *Septuagint* saith, that he was 179 Years old at that Time. And consequently, according to this Reckoning, the Monarchy of *Nimrod* began when *Nabor* was 44 Years of Age. The Account is thus:

From the Birth of <i>Nabor</i> to the Birth of <i>Terah</i>	179
<i>Terah's</i> Age at his Death	265

Total is	444
Duration of the <i>Affyrian</i> Monarchy subtract.	400

The Age of *Nabor* 44  
Which according to the *Hebrew* Account was the Year of the World 1894, and differs but seven Years from the Time where it is really plac'd.

*Aphridoun* reigns 95 Years, and dies at 140 Years old (q).  
*Shaharnaz*, his Son, succeeds him, and reigns 93 Years (r).  
*Asphidbaz*, his Son, succeeds him, and reigns 71 Years (s).  
*Rustan*, his Brother, succeeds him, and reigns 65 Years (t).  
*Washliman* succeeds him, and reigns 77 Years (u).

In which Catalogue it is observable, that the Years of their Lives and of their Reigns do well agree with the Lives of the Patriarchs their Contemporaries, especially if we only suppose, that they began to reign, when they were of a mature and an active Age.

151. Tho' *Joktan*, (x) of the fourth Generation from *Shem*, had formerly brought his numerous Family into *Arabia*, and the *Arabians* generally say, that *Joktan* founded that King-

Anno  
Mundi  
2470.

(e) *Exod.* 2. 23. (f) *Sh. lsheth hakkabbala*, p. 11. A. (g) *1 Sam. chap. 3*, particularly ver. 20.  
(h) *Exod.* 1. 10, 11, 15, 16. (i) *Exod.* 7. 7. (k) *Eutychii Annales*, pag. 94. *Elmachinus*, pag. 45.  
(l) *Gen.* 46. 11. (m) *Elmachini Historia*, pag. 31, ad pag. 47. (n) *Gen.* 11. 32, and 12. 1.  
(o) *Elmachinus*, pag. 31. (p) *Gen.* 11. 24. (q) *Anno Mundi* 1989. (r) *Anno Mundi* 2082.  
the Year before the Promise. (s) *Anno Mundi* 2152. (t) *Anno Mundi* 2217. (u) *Anno Mundi*  
2292. (x) *Gen.* 10. 22, 24, 25.



dom; yet we do not find, that they had a King over them till now. However they now (*y*) take their Advantage, and (*z*) pluck off more of the Feathers from the *Chaldean* Monarchy; so that having conquer'd them, they now set up a King of their own call'd *Mar-docentes*, who reign'd 45 Years. Our (*a*) learned *Primate* supposes him to have been call'd *Merodach*, who was afterward accounted (*b*) as a GOD among the *Babylonians*, from whom also their Kings *Merodach-baldan* and *Evil-merodach* took their Names. This happen'd within fifty Years of the Departure of the *Israelites* out of *Egypt*, and was a particular Providence of GOD to weaken the Power of the *Babylonish* Monarchy, so that neither Kingdom was in a Condition to attack them in the Wilderness. Our learned (*c*) Countryman Dr. *Pocock* reckons 22 of these Kings until the Time of the Queen of *Sheba*, who came to hear the Wisdom of *Solomon*: and as that was 550 Years after; so one with another each of them might reign about five and twenty Years. And therefore it is probable, that the *Arabians* might mistake, who report, that *Taarab*, who was their first King, was the immediate Son of *Joktan*; and that they take no notice of all the intermediate Space, only to raise the Antiquities of their Nation as high as possible.

152. Soon after the Death of *Joseph*, a Misfortune beset the Posterity of *Ephraim*. He must at that Time be above seventy Years of Age, and had a numerous Family, of whom there are nineteen Sons and a Daughter reckon'd up in (*d*) the sacred *Scriptures*. The Text saith, (*e*) that *the men of Gath slew them, because they came down to take away their battle*. The learned Dr. *Lightfoot* (*f*) supposes the Men of *Gath* to have been the Plunderers. But others (among whom is the (*g*) Author of the *Jewish Targum*) more justly lay the Blame on the Posterity of *Ephraim*. The *Scripture* seems to me to determine the Case, which saith, that *the men of Gath, who were born in the land, where the Battle happen'd, slew them*. Had the Battle been in *Egypt*, the Men of *Gath* must have been the Invaders; but as *Gath* was in the Land of *Canaan*, and the Battle there, the *Ephraimites* were the first Aggressors. The *Jews* think, that (*h*) they mistook their Computation of the End of the Years, in which they were to be Slaves in *Egypt*, and imagining them to be near expir'd, made an Inroad into the Land of *Canaan* to take Possession of it

before the Time. But as they liv'd in that Part of *Goshen*, which border'd upon the Land of *Canaan*, and applied themselves to Pasturage; so it might rather proceed from a Desire of Prey and Spoil, which they thought they might lawfully get from those, whose Country they were to possess: And they presum'd the more to make this Attempt, because they were valiant Men, and proud of the great Power and Authority, which their Grandfather *Joseph* had in *Egypt*. And it is probable, that these *Philistines* had formerly infested them in the Land of *Goshen*, which provok'd these Sons of *Ephraim* to break into their Country, and make Reprials upon their Cattle. *Ephraim* their Father on this sad Occasion mourneth for them many Days; and the more, because he might think, that it would frustrate the Prophecy of *Jacob* concerning his being more fruitful than his Brother. However he soon after had another Son, whom he call'd *Beriah*, that is, *In an ill State*, because it went ill with his House at that Time.

153. But the most remarkable Occurrence in this *Epocha* is that of *Job*, which takes up a whole Book in the sacred Story. In the Account hereof, there are two things to be consider'd, *viz.* the Place where, and the Time when he liv'd. The Place where he liv'd is generally suppos'd to be *Idumæa*; because we meet with a Person (*i*) call'd *Uz* among the Sons of *Esau*, from whom (*k*) a Part of *Idumæa* was antiently call'd, *The land of Uz*. We meet also with (*l*) *Eliphaz* the Son of *Esau*, and (*m*) *Teman* his Son, and therefore it is probable that *Eliphaz* the *Temanite* the Friend of *Job*, might be the Son of this *Teman*, and Grandson of the other *Eliphaz*; and therefore many think, that *Job* might be (*n*) *Jobab*, one of the Kings that reign'd in the Land of *Edom*. But in answer to all this, it may be consider'd, that there is another (*o*) *Uz* the Son of *Nabor*, (*p*) *Abraham's* Brother, who married (*q*) *Milcah* of the same Family, from (*r*) which Family *Isaac* and *Jacob* took Wives by the Direction of their Parents, and consequently most likely to be a Family, in which Religion might be kept up in that Purity, as we find it to be in *Job*. As to the Land of *Uz*, (*s*) the *Septuagint* calls it *Ausitis*, but never calls (*t*) that *Uz* in the Land of *Edom* by this Name. *Nabor* liv'd at *Haran* on the South of *Euphrates*, and no doubt his Son might live with him, and his Family give a Name to this Country. And we find in *Ptolomy* a People call'd *Aisi-*

(*y*) *Julius Africanus.* (*z*) *Dan. 7. 4.* (*a*) *Usserii Annales Vol. 1. pag. 19.* (*b*) *Jer. 50. 2.*  
(*c*) *Specimen historiae Arabicae, a pag. 55. ad pag. 60.* (*d*) *1 Chron. 7. 20 to 28.* (*e*) *1 Chron. 7. 21.*  
(*f*) *In the Conclusion of his Annotations on Genesis.* (*g*) *On Cant. 2. 7.* (*h*) *Ibid.* (*i*) *Gen. 36. 28.*  
(*k*) *Lam. 4. 21.* (*l*) *Gen. 36. 16.* (*m*) *Ibid.* (*n*) *Gen. 36. 33.* (*o*) *Gen. 22. 21.*  
(*p*) *Gen. 22. 20.* (*q*) *Ibid.* (*r*) *Gen. 24, especially Verse 15, and Gen. 28. 1, 2.* (*s*) *Job 1. 1.*  
(*t*) *Lam. 4. 21, and Jer. 25. 20.*



plainly to intimate the great Length of this King's Reign, and that his Successor was as bad as he, in these Words, (e) *And it came to pass in process of time, (or after a long Time, as the other Translations do more fitly express the Sense of the Hebrew Language) that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to GOD by reason of their bondage.* And therefore (f) the Jew was very near the Truth, who said, that the Oppression began at the Birth of *Miriam* 87 Years before the Deliverance out of *Egypt*, whereas it really began the Year following, *Anno Mundi* 2427. To this let us add the 450 Years mention'd by *St. Paul*, and the Total is 2877, or the 29th Year of *Eli's* Priesthood, when *Samuel*, as the *Jews* reckon, was about 27 Years old; and consequently this might be the Time, when (g) *Samuel* prophely'd against *Eli*, and GOD directed him in other Predictions, insomuch that *all Israel from Dan even to Beersheba* knew, that *Samuel* was established to be a prophet of the LORD. The Time of the Decree to destroy the *Israelitish* Children may be more nearly guess'd at. It is certain, that it was after the (h) first Setting the Task-masters over them to afflict them with their Burdens, and we read nothing of it when *Aaron* was born, who (i) was but three Years older than *Moses*, and therefore it seems to be order'd the Year after the Birth of *Aaron*, so that it was of full Force when *Moses* was born, which occasion'd his being plac'd in the River, if possible to preserve him.

149. The *Arabick* Historians (k) tell us, that *Amram* was born to *Kobath* when he was sixty Years of Age, and *Miriam* was born to *Amram* at 73, *Aaron* at 77, and *Moses* at 80; and consequently as *Moses* was 80 Years old at the Deliverance of the *Israelites*, so *Kobath* must be born 220 Years before that, which was five Years before (l) *Jacob* went with him into *Egypt*, according to the *Scripture* History. We are told also, that *Kobath* liv'd 133 Years, and *Amram* 130, which agrees well with the Ages of the Patriarchs, who were contemporary with them.

150. Another (m) *Arabick* Historian gives us a long Account of the Kings of the *Persians* about that Time. This is an Argument, that the Feathers of the *Affyrian* Monarchy were also pluck'd from it on that Side, which still made it so much the weaker. He tells

us, that *Aphridoun* was made King of the *Persians* about the Time of the Death of *Terah*, the Father of *Abraham*, and in the four hundredth Year of the Monarchy of *Nimrod*. Now as *Terah* really (n) died, when *Abraham* receiv'd the Promise in the Year of the World 2083, the subtracting of 400 Years from thence will bring it to the Year 1683, which is but 15 Years after the Flood. To reconcile this Account, we must consider, that this Author makes *Terah* to live (o) 265 Years, whereas the *Scripture* plainly saith, that he liv'd only 205 Years: So that he puts his Death 60 Years later. Secondly, the *Arabians* in their *Chronology* follow the *Septuagint*, and not the *Hebrew* Bible. Now the *Hebrew* Bible saith, (p) that *Nabor* was twenty nine Years of Age at the Birth of *Terah*, but the *Septuagint* saith, that he was 179 Years old at that Time. And consequently, according to this Reckoning, the Monarchy of *Nimrod* began when *Nabor* was 44 Years of Age. The Account is thus:

From the Birth of <i>Nabor</i> to the Birth of <i>Terah</i>	179
<i>Terah's</i> Age at his Death	265

Total is	444
Duration of the <i>Affyrian</i> Monarchy subtract.	400

The Age of *Nabor* 44  
Which according to the *Hebrew* Account was the Year of the World 1894, and differs but seven Years from the Time where it is really plac'd.

*Aphridoun* reigns 95 Years, and dies at 140 Years old (q).  
*Shaharnaz*, his Son, succeeds him, and reigns 93 Years (r).  
*Asphidbaz*, his Son, succeeds him, and reigns 71 Years (s).  
*Rustan*, his Brother, succeeds him, and reigns 65 Years (t).  
*Washtiman* succeeds him, and reigns 77 Years (u).

In which Catalogue it is observable, that the Years of their Lives and of their Reigns do well agree with the Lives of the Patriarchs their Contemporaries, especially if we only suppose, that they began to reign, when they were of a mature and an active Age.

151. Tho' *Joktan*, (x) of the fourth Generation from *Shem*, had formerly brought his numerous Family into *Arabia*, and the *Arabians* generally say, that *Joktan* founded that King-

Anno  
Mundi  
2470.

(e) *Exod.* 2. 23. (f) *Shalsheleth hakkabbala*, p. 11. A. (g) *1 Sam. chap.* 3, particularly ver. 20.  
(h) *Exod.* 1. 10, 11, 15, 16. (i) *Exod.* 7. 7. (k) *Eutychii Annales*, pag. 94. *Elmachinus*, pag. 45.  
(l) *Gen.* 46. 11. (m) *Elmachini Historia*, pag. 31, ad pag. 47. (n) *Gen.* 11. 32, and 12. 1.  
(o) *Elmachinus*, pag. 31. (p) *Gen.* 11. 24. (q) *Anno Mundi* 1989. (r) *Anno Mundi* 2082.  
the Year before the Promise. (s) *Anno Mundi* 2152. (t) *Anno Mundi* 2217. (u) *Anno Mundi* 2292.  
(x) *Gen.* 10. 22, 24, 25.



dom; yet we do not find, that they had a King over them till now. However they now (*y*) take their Advantage, and (*z*) pluck off more of the Feathers from the *Chaldean* Monarchy; so that having conquer'd them, they now set up a King of their own call'd *Mar-docentes*, who reign'd 45 Years. Our (*a*) learned *Primate* supposes him to have been call'd *Merodach*, who was afterward accounted (*b*) as a GOD among the *Babylonians*, from whom also their Kings *Merodach-baldan* and *Evil-merodach* took their Names. This happen'd within fifty Years of the Departure of the *Israelites* out of *Egypt*, and was a particular Providence of GOD to weaken the Power of the *Babylonish* Monarchy, so that neither Kingdom was in a Condition to attack them in the Wilderness. Our learned (*c*) Countryman Dr. *Pocock* reckons 22 of these Kings until the Time of the Queen of *Sheba*, who came to hear the Wisdom of *Solomon*: and as that was 550 Years after; so one with another each of them might reign about five and twenty Years. And therefore it is probable, that the *Arabians* might mistake, who report, that *Taarab*, who was their first King, was the immediate Son of *Joktan*; and that they take no notice of all the intermediate Space, only to raise the Antiquities of their Nation as high as possible.

152. Soon after the Death of *Joseph*, a Misfortune beset the Posterity of *Ephraim*. He must at that Time be above seventy Years of Age, and had a numerous Family, of whom there are nineteen Sons and a Daughter reckon'd up in (*d*) the sacred *Scriptures*. The Text saith, (*e*) that *the men of Gath slew them, because they came down to take away their battle*. The learned Dr. *Lightfoot* (*f*) supposes the Men of *Gath* to have been the Plunderers. But others (among whom is the (*g*) Author of the *Jewish Targum*) more justly lay the Blame on the Posterity of *Ephraim*. The *Scripture* seems to me to determine the Case, which saith, that *the men of Gath, who were born in the land, where the Battle happen'd, slew them*. Had the Battle been in *Egypt*, the Men of *Gath* must have been the Invaders; but as *Gath* was in the Land of *Canaan*, and the Battle there, the *Ephraimites* were the first Aggressors. The *Jews* think, that (*h*) they mistook their Computation of the End of the Years, in which they were to be Slaves in *Egypt*, and imagining them to be near expir'd, made an Inroad into the Land of *Canaan* to take Possession of it

before the Time. But as they liv'd in that Part of *Goshen*, which border'd upon the Land of *Canaan*, and applied themselves to Pasturage; so it might rather proceed from a Desire of Prey and Spoil, which they thought they might lawfully get from those, whose Country they were to possess: And they presum'd the more to make this Attempt, because they were valiant Men, and proud of the great Power and Authority, which their Grandfather *Joseph* had in *Egypt*. And it is probable, that these *Philistines* had formerly infested them in the Land of *Goshen*, which provok'd these Sons of *Ephraim* to break into their Country, and make Reprials upon their Cattle. *Ephraim* their Father on this sad Occasion mourneth for them many Days; and the more, because he might think, that it would frustrate the Prophecy of *Jacob* concerning his being more fruitful than his Brother. However he soon after had another Son, whom he call'd *Beriah*, that is, *In an ill State*, because it went ill with his House at that Time.

153. But the most remarkable Occurrence in this *Epocha* is that of *Job*, which takes up a whole Book in the sacred Story. In the Account hereof, there are two things to be consider'd, *viz.* the Place where, and the Time when he liv'd. The Place where he liv'd is generally suppos'd to be *Idumæa*; because we meet with a Person (*i*) call'd *Uz* among the Sons of *Esau*, from whom (*k*) a Part of *Idumæa* was antiently call'd, *The land of Uz*. We meet also with (*l*) *Eliphaz* the Son of *Esau*, and (*m*) *Teman* his Son, and therefore it is probable that *Eliphaz* the *Temanite* the Friend of *Job*, might be the Son of this *Teman*, and Grandson of the other *Eliphaz*; and therefore many think, that *Job* might be (*n*) *Jobab*, one of the Kings that reign'd in the Land of *Edom*. But in answer to all this, it may be consider'd, that there is another (*o*) *Uz* the Son of *Nabor*, (*p*) *Abraham's* Brother, who married (*q*) *Milcah* of the same Family, from (*r*) which Family *Isaac* and *Jacob* took Wives by the Direction of their Parents, and consequently most likely to be a Family, in which Religion might be kept up in that Purity, as we find it to be in *Job*. As to the Land of *Uz*, (*s*) the *Septuagint* calls it *Ausitis*, but never calls (*t*) that *Uz* in the Land of *Edom* by this Name. *Nabor* liv'd at *Haran* on the South of *Euphrates*, and no doubt his Son might live with him, and his Family give a Name to this Country. And we find in *Ptolomy* a People call'd *Aisi-*

- (*y*) *Julius Africanus*. (*z*) *Dan. 7. 4.* (*a*) *Usserii Annales Vol. 1. pag. 19.* (*b*) *Jer. 50. 2.*  
(*c*) *Specimen historiae Arabicae, a pag. 55. ad pag. 60.* (*d*) *1 Chron. 7. 20 to 28.* (*e*) *1 Chron. 7. 21.*  
(*f*) *In the Conclusion of his Annotations on Genesis.* (*g*) *On Cant. 2. 7.* (*h*) *Ibid.* (*i*) *Gen. 36. 28.*  
(*k*) *Lam. 4. 21.* (*l*) *Gen. 36. 16.* (*m*) *Ibid.* (*n*) *Gen. 36. 33.* (*o*) *Gen. 22. 21.*  
(*p*) *Gen. 22. 20.* (*q*) *Ibid.* (*r*) *Gen. 24, especially Verse 15, and Gen. 28. 1, 2.* (*s*) *Job 1. 1.*  
(*t*) *Lam. 4. 21, and Jer. 25. 20.*



*ta*, which the learned *Bochart* (*u*) supposes should be written *Ausita*, who extended themselves from the River *Euphrates*, southward into *Arabia Deserta*, and here both he, and Bishop *Patrick* (\*) our excellent Commentator, supposes *Job* to have been born. Besides, *Job* is said (*x*) to be one of the greatest of all the men of the east. Now the Land of *Uz* in *Idumæa* can in no Respect be call'd the east. It lay almost north from *Egypt*, and south from *Canaan*, and southwest from the Country of *Midian*, where *Jethro* the Father-in-Law of *Moses* liv'd. But the south Part of the Country of *Ausitis* or *Uz* lay not only east from *Canaan*, but eastward from all the Countries in which the *Israelites* travell'd, whilst they were in the Wilderness. As for the Name of *Eliphaz*, it is not impossible, but two Men in different Countries might have the same Name, and then *Eliphaz* the Friend of *Job* might not be the Son of *Esau* from *Teman*, but the Son of *Ishmael* from (*y*) *Tema*, whom *Abraham* (*z*) in his Lifetime sent eastward to inhabit the east Country, and where we find them in the neighbourhood of *Uz*. In these Parts it is probable, that *Bildad* (*a*) the *Shubite*, or (*b*) Son of *Abraham* from *Shuah* by *Keturah*, might live, who was also (*c*) sent thither with the rest of his Brethren. And as (*d*) *Buz* was the Brother of *Uz*; so *Elibu* (*e*) the *Buzite* being of that Family might well live in those Parts, especially since he seems to be of a religious Family, the Son of *Barachel*, that is, *He bleisseth GOD*, or *GOD bleisseth*. Besides, this *Elibu* was of (*f*) the Kindred of *Ram* or *Aram*, that is, a *Syrian*, as *Laban* (*g*) was also call'd, who dwelt with his Ancestors in (*h*) *Padan Aram*, or the Country of *Aram*. To this may be added, that (*i*) the *Sabeans*, who took away *Job's* Oxen, and (*k*) the *Chaldeans*, who took away his Cattle, were near Neighbours to this Part of the Country of *Uz* the Son of *Nabor*, but lay so remote from *Uz* in *Idumæa*, that they could not make an Excursion thither. It is allow'd also that *Job* spoke the *Arabick* Language in Perfection, whence he is call'd, *The Divine of the Arabians*, and the Book which goes under his Name is full of *Arabick* Words and Phrases, and we may more rationally expect this Language to be spoken in *Arabia* it self than in *Idumæa*. And therefore there is little Reason to think, that *Moses* would call him *Job* in one Place, and *Jobab* in another, where the Difference of Words is

not only evident in every Translation, but in (*l*) the *Hebrew* Language they do not begin with the same Letter.

154. As for the Time when *Job* labour'd under his severe Afflictions, it is impossible absolutely to fix it. I have plac'd his Death in the Year before the Departure of the *Israelites* out of *Egypt*, and consequently (*m*) his Troubles to be in the hundred and forty first Year before it, or in the 289th Year after the Promise; so that his Death about this Time might make his Story to be more fresh in the Memory of the *Israelites* in the Wilderness. His *Tears* as well as his Substance are suppos'd to be doubled, and that (*n*) the *Hebrew Phrase* doth plainly intimate the same. And if so, then as (*o*) he liv'd an hundred and forty years after his Troubles; so he must be seventy years old, when his Troubles began, and consequently born in the 219th Year after the Promise, or four Years after *Jacob's* Going down into *Egypt*: He died (*p*) at 210 Years of Age, the longest Liver born since *Terah*, whereas (*q*) a less Age was very old in the Time of the Patriarchs. Since this, in the Time of *Moses*, (*r*) the Life of Man was shorten'd, to what it is in the present Age, and we read not of any one in Scripture born afterward, who liv'd an hundred and forty Years, and (*s*) but one who exceeded an hundred. It is evident, that *Job* was of a considerable Age when his Troubles happen'd, because (*t*) he had seven sons and three daughters, who (*u*) had Houses to dwell in at that Time. It is plain, that these things happen'd before the Setting up of the *Arabian* Monarchy, and when (*x*) the *Chaldean* Monarchy was establish'd in these Parts, and had extended its Conquest near to the Land of *Uz*, and when (*y*) they and the *Sabeans* and others plunder'd their Neighbours; and this in all Probability occasion'd the Revolt of the *Arabians*. Such Practices were common in (*z*) the Time of *Ephraim* the Son of *Joseph*, since some of his Sons (whom (*a*) *Joseph* liv'd to see) were slain by the Men of *Gath* upon the Account of their Cattle. That *Job's* Misfortunes happen'd before the Time of *Moses* is evident, First, because (*b*) he, and (*c*) his three Friends, being the Fathers of their Families, offer'd Sacrifices as Priests for themselves and their Families, which (*d*) was the *Antemosaic* Method. Secondly, *Job* liv'd in the Middle of *Arabia Deserta*, (*e*) among the Children of the East, and he also liv'd in a Time,

(*u*) Phaleg, lib. 2. cap. 8. pag. 81. (\*) On Gen. 22. 21. (*x*) Job 1. 3. (*y*) Gen. 25. 13, 15. (*z*) Gen. 25. 6.  
 (*a*) Job 2. 11. (*b*) Gen. 25. 1, 2. (*c*) Gen. 25. 6. (*d*) Gen. 22. 20, 21. (*e*) Job 32. 2.  
 (*f*) Per Apharesin literæ 8. (*g*) Gen. 28. 5. (*h*) Gen. 28. 7. (*i*) Job 1. 17. (*k*) Job 1. 15.  
 (*l*) The one is אֵיִב and the other is יֵיִב. (*m*) Job 42. 16. (*n*) Job 42. 10, 12. Added all that  
 he had unto *Job* unto the double; or, doubled all that belong'd to *Job*. (*o*) Job 42. 16.  
 (*p*) Job 42. 17. (*q*) Gen. 25. 7, 8. Gen. 35. 28, 29. Gen. 47. 27, 28, and Gen. 48. 10. (*r*) Psal. 90. 10.  
 (*s*) Jehoiadah, 2 Chron. 24. 15. (*t*) Job 1. 2. (*u*) Job 1. 18. (*x*) Job 1. 17. (*y*) Job 1. 15, 17.  
 (*z*) 1 Chron. 7. 20, 21, 22, 23. (*a*) Gen. 50. 25. (*b*) Job 1. 5. (*c*) Job 42. 8. (*d*) Gen. 8. 20.  
 Gen. 15. 9, 10. Gen. 22. 2. Gen. 26. 25. Gen. 30. 20, and Gen. 35. 7. (*e*) Job 1. 3. when



when Religion flourish'd there, as appears by the Discourse of himself and all his Acquaintance, which was soon lost in that Country, as lying so near to *Babylon*. Thirdly, The Land of (f) *Uz* is suppos'd to take its Name from (g) *Uz* the Son of *Nabor*, who was Brother to *Abraham*, and lying among the rest of their Brethren, and the Sons of *Abraham*, the Name might be soon lost; and yet *Job* liv'd, when it retain'd its first Name. Fourthly, *Eliphaz* the *Temanite* may be suppos'd to have come from (h) *Tema* the Son of *Ishmael*, from whose Name (i) the Land which he possess'd was afterward call'd. *Bildad* the *Shubite* is (k) suppos'd to be descended from *Shuah* the Son of *Abraham* by *Keturah*, whilst the Name of *Shuah* continu'd fresh in Memory. *Elihu* the (l) *Buzite* was probably descended from (m) *Buz*, the Son of *Abraham's* Brother, whose Name was soon extinct. Lastly, The Matter contain'd in the Discourse between *Job* and his Friends may help us to fix the Time. *Zophar* alludes to (n) *Ishmael's* savage Way of Living, as it was (o) prophesied of him. Others speak (p) more plainly of the Creation of the World, and (q) of Man, and of (r) *Adam's* Hiding himself after the Fall. They also speak of (s) the Flood, of (t) Drying up of the Waters, with the Promise (u) that they should return no more to destroy the World. Of (x) the Overthrow of *Sodom* and *Gomorrab*, and (y) the Death of the first Tyrants in the *Chaldean* or *Assyrian*, and perhaps in the *Persian* Monarchy. They speak of (z) the Dwelling in Tents and Tabernacles, as it was the (a) Custom of the Patriarchs *Abraham*, *Isaac*, and *Jacob*, and of (b) the Law being deliver'd by Revelation from GOD, as the only Way whereby they knew his Will. And in the whole Book there is not the least Hint of the *Jewish* Religion, of the Law, or of the Prophets, of the Troubles of the *Israelites* in *Egypt*, or of their Wandering in the Wilderness, when the Mention thereof would have been so much to their Purpose, and they could not but have heard of it, had they liv'd either then or since, because (c) their Neighbours traded into *Egypt*, and they were well acquainted with (d) *Jordan* and the Parts adjacent. Besides, when *Job* vin-

dicates his Innocency, he speaks only of the Worshipping of the (e) *Sun* and *Moon*, the first Method whereby they deny'd the true GOD *that is above*, and fell from his Service. But he saith not a Word of *Idolatry*, tho' (f) it was the constant Abomination of the *Canaanites*, and (g) of the *Egyptians*, and other Nations near them in the Time of *Moses*. As therefore the Troubles of *Job* could not be much more or less than an hundred and forty Years before the Delivery of the *Israelites* out of *Egypt*; so they must be over before their extreme Servitude began, since *Joseph* died but 144 Years before their Deliverance, and (h) their Bondage did not begin until a King reign'd, who knew not *Joseph*, and the (i) Decree to destroy the Infants took Place but immediately before the Birth of *Moses*, who (k) was but eighty Years old, when he was the Instrument to deliver them.

155. It is probable, that when *Moses* kept the Flock of *Jethro* the Priest of *Midian*, he might meet with this Book of *Job* written in *Arabick* Verse, the Language of that Country, which he translated into *Hebrew*, and added (l) the Historical Part, from what he had heard of the Story, to teach the *Israelites* Patience by so eminent an Example. The (m) poetical Part of the Book seems to have been penn'd by *Elihu* one of the Speakers in it, as may appear from these two Reasons: First, because (n) when *Job's* Friends, who came to lament with him, and to comfort him, are number'd by Name, *Elihu* is not nam'd among the Number, because he himself was the Historian and Penman, who gave this Account; and therefore he nam'd not himself, when he nam'd the rest. And as he probably liv'd near, so he could know more exactly the Certainty of what he wrote. And secondly, because he seems to (o) speak of himself as of the Historian, *They were amazed, they answered no more, they left off speaking; when I had waited, for they spake not but stood still, and answered no more; I said, I will answer also, I also will shew my opinion.* Its being written originally in *Arabick* is the Reason, that the Style is not like to the rest of the Books of *Moses*, nor indeed to any other Parts of the *Old Testa-*

- (f) Job 1. 1. (g) Gen. 22. 21. (h) Gen. 25. 15. (i) Job 6. 19. Isai. 21. 14. Jer. 25. 23.  
(k) Gen. 25. 2. (l) Job 32. 2. (m) Gen. 22. 21. (n) Job 11. 12. (o) Gen. 16. 12. פְּרָא אֲדָם  
Onager homo, A Man like a wild Ass. (p) Job 9. 8, 9, 10. Job 38. 4, 5, 6, 7, 8. (q) Job 10. 9,  
10, 11, 12. (r) Job 31. 33. (s) Job 15. 12. Job 37. 11, 12, 13. Job 22. 15, 16. Job 37. 6. Heb.  
The common shower of rain, and the large showers of rain of his strength. (t) Job 26. 7, 8, 9, 10.  
(u) Job 28. 11. and Job 38. 11. (x) Job 18. 15. (y) Job 21. 28. (z) Job 12. 12. Job 20. 26.  
Job 21. 28. Hebrew The Tents of the Tabernacles. Job 22. 23, and Job 31. 31. (a) Heb. 11. 9.  
Gen. 12. 8. Gen. 13. 3, 12, 18. Gen. 18. 1, 2, 6, 19, 20. Gen. 24. 67. Gen. 26. 17, 25, and Gen. 31. 25, 33.  
(b) Job 22. 22. (c) Gen. 37. 25. (d) Job 40. 23. (e) Job 31. 26, 27, 28. (f) Levit. 19. 4.  
and Levit. 26. 1, 30. (g) Deut. 29. 16, 17. (h) Exod. 1. 7, 8, 9, 10. Acts 7. 17, 18, 19.  
(i) Acts 7. 19. (k) Exod. 7. 7. (l) Job chap. 1. 2, and 42. 7 to the End. (m) Lightfoot, Vol. 1.  
Page 23. (n) Job 2. 11. (o) Job 32. 15, 16, 17.



ment, but more concise and obscure, and that there are (p) such a vast Number of *Arabick* Words and Phrases to be found in it. Neither is it strange, that the Language was not more alter'd from the Time of *Job* to the Time of *Mahomet*, it being an inland Country, subject to little Commerce, fully peopled, not capable to receive any new Inhabitants, and situated among other Languages of the greatest Affinity to it. And tho' our *European* Languages have been vastly alter'd in a few Centuries; yet it was not so in these Parts. The *Greek* remain'd the same from the Time of *Homer* to the Time of *St. Chrysostom*. The *Hebrew* remain'd the same from the Time of *Moses* to the Time of *Malachi*. And more particularly the *Chaldean* Language remain'd the same from the Time of (q) *Jacob* to the Date of the *Babylonish Talmud*.

156. There are some, who think, that the Troubles of *Job* lasted seven Years, and others, that they lasted but one; but it is not probable that they lasted so long. The News of the Misfortunes which attended his Goods and Family, came (r) immediately one after the other, and we cannot suppose a long Space before (s) he was afflicted in his Body. His three Friends seem to have been his near Neighbours, and (t) they came to visit him, as soon as they heard of the ill News, which usually flees apace. When they saw his Misery, they (u) sat with him seven Days in Silence. After this they enter'd into Discourse with him, and at the End of this Discourse, which could not well last above another Week, GOD heal'd his Sores, before (x) his three Friends were parted from him, who, we may suppose, were Men of great Authority in the Country, and had Business of their own to call them home, and therefore would not stay longer on so melancholy an Occasion, after they had been tired with Arguing, and (as they thought) to little Purpose. And therefore it is probable, that all his Afflictions did not last above a Month: So long might be necessary to try his exemplary Patience, and shew, that GOD, who (y) *doth not afflict willingly, nor grieve the children of men*, would not suffer so faithful a Servant to be tormented much longer.

157. *Job's* three Friends and *Elihu* seem to be Men of great Piety and Knowledge. They all speak with the utmost Veneration of GOD and his Attributes, and advance many noble and useful Truths, as Occasion offers; so that their only Mistake was in the Appli-

cation of them. They concluded that all Punishments in this World were for Sin; and therefore as *Job* was the greatest of Sufferers, so he must have been the greatest of Sinners. *Job's* own Conscience did not accuse him of any ill Practice, and therefore he vindicates his own Innocency, which occasion'd many sharp Speeches and Answers between him and them. When he had (z) lost his Goods and his Children, and four Messengers came immediately after one another to acquaint him with the ill News, he bore it patiently, and blessed GOD for the Prosperity which he had formerly enjoy'd. When he was smitten (a) with sore Boils, he was submissive for seven Days, from the Time that his three Friends came to visit him. His Wife in the mean Time (b) persuades him to lay aside all Manner of Religion, *Dost thou still* (saith she) *retain thine integrity?* And adds, as we translate it, *Curse GOD, and die.* That is, *Provoke him by the most flagrant Impieties to cut thee off.* The *Hebrew* Word having a contrary Signification hath been also render'd by some, *Bless GOD and die*; and then it is an Ironical Reflecting on his former Expression, (c) *The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.* And the Meaning is this, *Do as you did before, if you can, and see what will be the End of it.* This he severely (d) reprov'd, and piously represented to her, that the more Good we have receiv'd from GOD, the less Cause we have to complain, when we suffer any Evil. And for these Reasons *St. James* saith, (e) *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the LORD; that the LORD is very pitiful and of tender mercy.* At the End of these last seven Days, his Patience (\*) was tired out, and then he bitterly curses the Day that he was born, and in some Discourses with his Friends is so outrageous, as to (f) wish that he could come and plead before GOD himself, to ask him the Reason of such Afflictions, declaring that in such a Case he would vindicate his own Innocency, order his Cause before him, and fill his Mouth with Arguments for this Purpose. But when GOD in Reality appears to him, he is so far from justifying his Conduct, that he only saith, (g) *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer: yea, twice, but I will proceed no farther.* And,

(p) Job 5. 5, 7, 26. Job 6. 6, 15, 18. Job 7. 6, 17. Job 8. 16. Job 9. 4. Job 38. 32. Job 41. 9. *Cum multis aliis. Vide Hinkelmanni in Alcoranum prefationem.* Hic autem liber *Jobi* (quem Arabum Theologum nominat *Bibliander*) per plurimis hujusmodi scater Arabismis. *Beverigii Grammat. Syriac. de linguarum orientalium prestantia.* (q) Gen. 31. 47. *Jegar Sahadutha.* (r) Job 1. 16, 17, 18. (s) Job 2. 7. (t) Job 2. 11. (u) Job 2. 13. (x) Job 42. 7, 8, 9, 10. (y) Lam. 3. 33. (z) Job 1. 13 to the End. (a) Job 2. 7, 8, and 11 to the End. (b) Job 2. 9, 10. (c) Job 1. 21. (d) Job 2. 10. (e) James 5. 11. (\*) Job chap. 3. (f) Job 23. 3, 4, 5. (g) Job 40. 4, 5.



(b) *I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor my self, and repent in dust and ashes.* In the (i) Conclusion GOD vindicates Job in all that he said; he doth not blame Elihu, but severely reproves his three Friends, for not speaking of him the thing that was right. Job's Innocency can be vindicated by considering, that GOD winks at, and takes no Notice of the Failings, which we are guilty of in deep Afflictions: (k) *He knoweth whereof we are made, and remembers how weak and frail we are, and what strong Temptations there are to such Failings at such Times.* And secondly, let our Sins be ever so great; yet when we humble our selves for them, and repent of them, GOD pardons them all, and looks upon them, as if they had never been committed. Eliphaz, tho' he was justly provok'd at Job's Cursing the Day of his Birth, and his impatient Desire of Death, only to be eas'd of his Anguish; yet he was under a Mistake in his Discourse. He thought, that as Afflictions do not come by Chance, but by the Providence of GOD; so they are (l) only sent for the Sins of Men: And therefore without Doubt Job was a very great Offender, which was the Cause that he was handled in this Manner; tho' in Conclusion he (m) owns, that all the Ways, whereby we deserve Punishment, do not appear to Man. This is contrary to that great Law since reveal'd, (n) *Judge not, that ye be not judged;* and speaks of GOD, as if he had but one Design in all his Afflictions. Bildad goes into the same Opinion; but adds, that (o) the Evils which Job endured here, should, if he prov'd innocent, be chang'd into good things (as they really were) and in the End be highly serviceable to him in the other World, and be recompens'd there. This Doctrine, apply'd in this Manner, favour'd too much of Merit, which was afterward the Error of the Jews, and is the same at this Time in the Church of Rome. Zophar seems to advance another Notion, which was, (p) That GOD acts according to his own Pleasure, and that we are not to search for any Cause of his Actions except his own Will; nor to ask, Why he doth this, and not that? So that we are not to seek the Way of Equity, and the Decree of Wisdom in his Doings; for it necessarily belongs to his Essence, that he may do what he will; and our Understanding is too shallow to comprehend the Secrets of his Wisdom, whose Right and Property it is, that he may do according to his own Pleasure. This was wrong, because it

was not qualified with this Expression, That tho' GOD may do what he will; yet he only doth that which is just in it self, and good for his Servants. Elihu, tho' he (q) blames Job as a Sinner like Eliphaz, and (r) carps at his former Words taken in the worst Sense; yet he was not reprov'd, because his Advice to Job was good, which was, (\*) to humble himself before GOD: For tho' he might be just in the Sight of the World, and in his own Conscience; yet, (as (s) Bildad observ'd before, and (t) David since) *no flesh could be justified in the sight of GOD.* And when Job had taken (u) this Advice, GOD was appeas'd, and the Affliction remov'd. At the Healing of his Sores, GOD doubled to him all that he had before. Before he had (x) seven thousand Sheep, now (y) he hath fourteen. Before he had three thousand Camels, now he hath six. Before he had five hundred Yoke of Oxen, and five hundred She-Ases, and now he hath a thousand of each. And as (z) he liv'd an hundred and forty Years after this; so it is probable, that he was seventy Years old when it began, and two hundred and ten when he died. His Wife (a) also became very fruitful, and brought him as many Children as (b) he had lost; that is seven Sons and three Daughters. And to preserve the Memory of so marvellous a Deliverance, and of which there were many living Monuments, he call'd the Name of the first *Jemima*, that is, *the Day*, because of the Felicity in which he now shone, after the sad Night of Affliction in which he had lain. He call'd the second *Keczia*, that is, *A Spice* of an excellent Smell, because GOD had heal'd his stinking Ulcers, which made even (c) his Wife refuse to come near him. And the last he call'd *Kerenbappuch*, which the *Septuagint* calls *The Horn of Amalthæa*, and is in *Hebrew*, *The Horn of Plenty*, to shew the wonderful Increase of his Substance. So that the whole Scope of the Book is to teach us, that the Providence of GOD orders all things; that the Devil can do us no Harm, but when, and in such a Manner, and as long as GOD gives Leave; that GOD hath several Designs in sending Afflictions upon us, as particularly for Trial of our Faith, Patience and other Graces, and if we behave our selves well under them, he will in his due Time give us a happy Deliverance out of all. And that the Preserving a good Conscience in Time of Prosperity, is the best Method to enable us to bear Adversity as we ought, and to cause GOD to be our Friend in the midst of all. So that such an Example, and such Doctrines as these, were

(b) Job 42. 5, 6. (i) Job 42. 8. (k) Psal. 103. 14. (l) Job 4. 6 to 10. Job 5. 3, 4, 5, and Job 22. 6 to 21, &c. (m) Job 5. 27. (n) Matth. 7. 1. (o) Job 8. 5, 6, 7. (p) Job 11. 7 to 13. (q) Job 36. 17. (r) Job 33. 8, 9, 10, 11. Job 34. 5 to 10. Job 35. 2, 3. (\*) Gen. 33. 14, 15, 16, 17, 27, 28. Job 34. 31, 32. (s) Job 25. 4, 5, 6. (t) Psal. 143. 2. (u) Job 42. 5, 6. (x) Job 1. 3. (y) Job 42. 12. (z) Job 42. 16. (a) Job 42. 13. (b) Job 1. 2. (c) Job 19. 17.



of excellent Use to the *Israelites*, whilst they travell'd in the Wilderness.

158. We cannot well return from the Land of *Uz* into *Egypt*, but we must take the Country of *Edom* in our Way, which we left govern'd by *Saul of Reboboth* at that Time. He (d) was succeeded by

Anno Mundi 2303. *Baal-hanan* the Son of *Achbor*, and at his Death (e) *Hadar*, who was the last King of that Country, reign'd 2345. in his stead. During this Time the 2387. Country was call'd, *The Country of Seir*, from the People who possess'd it. In the *Samaritan Version* (f) it is call'd *Gabalab*, in *Jonathan's Targum Gebal*, and in *Josephus Gobelitis*, which Words, being deriv'd from גבול *Geboul*, signifying a *Border*, shew us, that it lay as the Boundary of the Land of *Canaan* on the eastern and southern Parts thereof. *Esau* and his Posterity had now no Share in the Government, which is the Reason, that neither he nor (g) his Sons *Eliphaz* and *Reuel* are ever call'd Dukes, tho' the succeeding Generations have that Title given them by *Moses*, they being dead before the Monarchy of these eight Kings were dissolv'd, out of whose Reigns the *Aristocracy* under the Dukes began. During this Time, *Esau* and his Posterity dwelt in a (h) Part of this Country, which was call'd from him, *The Field of Edom*, and there they employ'd their Time in Feeding Cattle, as *Jacob* did in *Canaan*, and his Posterity at first in *Egypt*; so that they dwelt as mere Sojourners in the Land. There is no Account, that *Esau* or his Successors as yet made the least Disturbance in *Seir*. And tho' he had 400 Men with him, when he met *Jacob*; yet it was not a Quarter Part more than his Grandfather *Abraham* had not long after his Entry into *Canaan*, who made no Conquest of the *Canaanites*, but liv'd among them by Permission. However the two potent Families of *Esau* and *Seir*, being link'd together by Intermarriages, agree to hinder the Election of another King. For upon the Review of the Succession it appears, that no Son or near Kinsman came next to the preceding Monarch, but succeeded either by Election or a forcible Entry upon the Government. Thus they dissolve the Government in the Vacancy, and alter it from a Monarchy to an Aristocracy, consisting of one and twenty Dukes, seven of (i) *Seir's* Race, and (k) fourteen of *Esau's*; and these made the first Succession of Dukes. But *Esau's* Dukes, like their (l) Father, living by the Sword, and being double in Number to those of

*Seir*, were easily tempted to grasp the whole Government of the Country into their own Hands, without any Associates. Hence follow'd a Civil War, by which they dispossess the seven Dukes of *Seir* of all their Authority, and chose (m) eleven more Dukes to govern the Country, who were all of the Family of *Esau*, and were therefore call'd by *Moses* (n) the Dukes of *Edom*. These getting the Power into their own Hands, (o) fall upon the *Horites* and utterly dispossess them, and so become sole Masters of the Country. However at the Departure of the *Israelites* out of *Egypt*, they again alter'd their Form of Government, and set up a King over them of their own, who should take Care of their Country, being apprehensive of Danger from the Approach of so great a Body of Men as the *Israelites* were. And this was probably the nameless King of *Edom*, to whom *Moses* sent an Embassy, when he was near his Death, to desire that (p) they might pass thro' his Borders, which was refus'd, knowing by the late History of the Country, how dangerous it was to admit of Strangers, especially at a Time when their Constitution was so lately settled, and its Settlement in this Manner was occasion'd by the Fear of the *Israelites*. And thus the Country of *Seir*, as it was formerly call'd, alter'd its Name with its Constitution, and was afterward only call'd the Land of *Edom*.

159. At this Time, and before it, the *Israelites* were under a most cruel Bondage and Oppression in *Egypt*. *Josephus* saith, (q) that the *Egyptians* forc'd them upon the learning of several painful Trades, and tied them up to a perpetual Restlessness of Labour. They put them upon Draining of Rivers into Channels, Walling of Towns, Casting up of Ditches and Banks to keep off Inundations, and even to the erecting of fantastical Pyramids. There are other Authors, who make the Pyramids of a later Date, and say, that *Cheops* built one for his Sepulchre, *Cephron* builds a second, and *Nitocris* finish'd a third. But all this may be easily reconcil'd with the other. There are several Pyramids great and small, which some count to be about an hundred, and therefore most of these might be built at this Time, and some since. It is generally allow'd, that *Amenophis* built several, and (r) this according to *Manetho* in his Catalogue, is the Name of him who was drown'd in the *Red-Sea*, who reign'd nineteen Years and six Months, and is describ'd by him as a Man easily and strongly deluded

(d) Gen. 36. 38. For this whole Paragraph see *Bishop Cumberland's Origines gentium antiquissima*, from Page 1 to Page 24. (e) Gen. 36. 39. (f) Gen. 32. 3, and 33. 14, 16, and 36. 8, 9, 20, 30. (g) Gen. 36. 9, 10. (h) Gen. 36. 3, and 36. 16, 17, 21, 31. 1 Chron. 1. 43. (i) Gen. 36. 15 to 20. (k) Gen. 36. 29, 30. (l) Gen. 27. 40. (m) Gen. 36. 40 to the End. (n) Exod. 15. 15. (o) Deut. 2. 12. (p) Num. 20. 14 to 22. (q) *Jewish Ant.* Book 2. Chap. 9. (r) Mention'd in *Josephus against Apion* Book 1.



by their superstitious Priests, even to his own Destruction. There are (s) three *Pyramids*, which are most remarkable, being much larger than the rest, of whom two are shut, and the other, which is the biggest of all, is open, and is that which Travellers mount, and enter into. And it is a Tradition among (t) all the Inhabitants of the Country, that the King, who order'd that *Pyramid* to be built, was that *Pharaoh*, who by the just Judgment of God was drown'd in the *Red-Sea*, and so was never bury'd in it. *Pliny* saith, that (u) this *Pyramid* was built in twenty Years Time, which is near the Time of *Pharaoh Amenophis's* Reign, and that 360000 Men were employ'd therein, which probably were as many *Israelites*, as could be spar'd from other Employments. *Diodorus Siculus* saith, that besides these there are other *Pyramids*, every Square of which are 200 Feet in the Basis, and in all things like unto the other, except the Bigness. And he adds, It is said, that these three last Kings built them for their Wives. Yet, saith he, concerning the first Builders of these *Pyramids*, there is no Consent either among the Inhabitants or Historians; as that the greatest was built by *Armeus*, the second by *Amassis*, and the third by *Inaronas*. And since in the Catalogue of (x) the Kings of *Lower-Egypt*, the Order of *Armais*, and his immediate Successors, stands thus,

	Years.	Months.
<i>Armais</i> reign'd	04	01
<i>Rameffes</i> reign'd	01	04
<i>Rameffes Miumun</i> reign'd	66	02
<i>Pharaoh Amenophis</i> reign'd	19	06
who was drown'd in the <i>Red-Sea</i> .		

I cannot but suppose, that *Diodorus Siculus* by *Armeus* means *Armais*, by *Amassis* he means *Rameffes Miumun*, and by *Inaronas* he means *Pharaoh Amenophis*, because it so well agrees with the *Scripture* History. The *Scripture* saith, (y) that the *Egyptians* made the children of *Israel* to serve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: and all their service, which they made them to serve, was with rigour. And as the *Pyramids* were built with brick; so (z) the Working therein was the greatest Part of the Slavery of the *Egyptians* at that Time, as (a) *Grotius* and other Commentators affirm. We are also told (b) that they built for *Pharaoh* two treasure cities among the rest, whose Names were *Pithom* and *Raamses*. The Word *Pithom* among the *Rabbins* signifies a familiar Spirit, and seems to intimate, that this City

was built for the Study of Magick and Sorcery, which made them so famous for these diabolical Arts in the next Century. And *Raamses* (c) is call'd *Rameffes*, which keeps up the Name of *Rameffes Miumun*, in whose Reign it was built, and is a farther Proof of their Slavery at that Time.

160. But there was another Accident, which made the Malice of the *Egyptians* against the *Israelites* more implacable; so that they resolv'd to root them out from the Face of the Earth. The *Jews* (d) say, that *Pharaoh* King of *Egypt* dream'd, that he saw an old Man standing before him with a Pair of Scales in his Hand, who bound all the Elders of *Egypt*, and plac'd them in one Scale, and a Lamb in the other, which outweigh'd them all. And calling the Magicians to him in the Morning, he was told, that it signify'd, that one should be born, who should deliver the *Israelites* from the *Egyptians*. *Josephus* takes no Notice of this Dream, but saith, (e) There was a certain Scribe, a Man in great Credit for his Predictions, who told the King that there was a *Hebrew* Child to be born about that Time, who would live to be a Scourge to the *Egyptians*, and advance the Glory of his own Nation; and he would also be an eminent Man for Virtue and Courage, and make his Name famous to Posterity. This did so startle the King, that by the Counsel of the Scribe he order'd the *Egyptian* Midwives carefully and strictly to attend the Labours of all the *Hebrew* Women, preserving the Females, and casting the Males into the River. He committed this Trust to the *Egyptians* as the least likely to be partial, and upon Pain of Death to them and their Family, who should presume to conceal any Child, or act contrary to this Command.

161. However the Midwives (f) feared GOD, and did not as they were commanded, and when question'd for their Disobedience, they made their Constancy more remarkable; which was so acceptable to GOD, that he preserv'd the Midwives from their Enemies, gave them a numerous Issue, and blessed their Substance, and (g) in a most signal if not miraculous Manner, preserv'd those Children, whose Deaths were thus threatned; and a Child, which the Scribe had foretold, was born, and brought up privately and safe in Despight of all Precautions, and liv'd to make good the Scribe's Predictions.

162. The Promises of a Deliverance were so (h) clearly reveal'd to *Abraham* and (i) *Jacob*, and mention'd by (k) *Joseph*, that it was the constant Belief of the *Israelites*

(s) Wells's Historical Geography, Vol. 2. Page 11, &c. (t) Ibid. Page 24. (u) Nat. Hist. lib. 30. cap. 12. (x) Manetho as before. (y) Exod. 1. 13, 14. (z) Exod. 1. 14, and 5. 7, 8, 16, 19. (a) On Exod. 1. 11. (b) Exod. 1. 11. (c) Gen. 47. 11. Exod. 12. 37. Num. 33. 3, 5. (d) Shalsheth hakkabbala p. 11. b. (e) Josephus in his Jewish Antiquities, Book 2. Chap. 9. (f) Exod. 1. 17. (g) Exod. 1. 21. (h) Gen. 15. 14. (i) Gen. 46. 4. (k) Gen. 50. 25.



during their Bondage. For this Reason *Kobath* the Son of *Levi* calls his Son *Amram*, that is, *A glorious People*. This *Amram*, (*l*) *Josephus* saith, was a Man of eminent Quality and Credit, who found himself in a great Straight upon this Decree, both publick and private; one Way, out of Respect to a whole Nation, who was to be rooted out by it; and the other in Regard to his own particular Case, for his Wife was then with Child, and *Pharaoh* not being able to effect this by the Midwives, had newly commanded all his People to do the same, and appointed other Officers and Searchers to take Care of the Execution of this Command. In this Distress, *Amram* offer'd up a Prayer to Almighty GOD, that he would look down in Pity upon a People, which had never departed from his Worship; that he would guide and protect them, and in his good Time put an End to a Calamity, that struck at no less than the Rooting out of the whole Stock. His Prayer was heard, and GOD appear'd to him in a Dream, telling him, that as he had not forgotten the Piety of his Predecessors, so neither would he fail to reward them, as he had done their Ancestors, encouraging *Amram* to hope for better things. He had also an Assurance at the same Time, that GOD would provide for the common Good of the Nation in general, and his own Family in particular. And that the Child, which the *Egyptians* stood in such Fear of, and for whose Sake all the *Hebrew* Males were to be put to Death, should be born to him, come happily into the World, escape all Spies, have an Education provided for him, beyond what could be expected, and in good Time deliver the *Israelites* from the *Egyptian* Bondage, and make his Name famous to all Generations far and near. This and more (saith the Vision) will I do for you and yours; and there shall be another Brother, whom I will honour with the High Priesthood, and it shall descend from him to his Heirs for ever.

163. When *Amram* waked, he told (*m*) his Wife *Jocbebed* the whole Vision, which puts them both into a great Perplexity; for they were now not only solicitous for the Child, but also very incredulous of the wonderful good things, which were promis'd to the Family. However, soon after his Wife was safely deliver'd of a Son, before the *Egyptian* Midwives could have Notice of it; by which Providence they were brought to have more Faith in the Vision, and (*n*) soon became less and less fearful of the King's Commandment. The (*o*) *Eastern* Writers represent him as of little Stature, of a lean Constitution, and a

ruddy Complexion. However we are told by better Authority, (*p*) that in his Infancy he was a goodly Child, and (*q*) exceeding fair or beautiful; so that his Parents hid him in the House three Months. After this *Amram* being afraid of a Discovery, that would destroy Father, Mother and Child at once, and also disappoint the Prediction, resolv'd to leave all to Providence, arguing in this Manner. If the Child could be conceal'd (as it was very difficult to do it, and very dangerous to attempt it) they must lie in Danger every Moment; but as to the Power and Veracity of GOD, they did not doubt of it, but were assured, that whatever he had promis'd he would certainly make good. Upon this Discourse they came to a Resolution, and procur'd a little Basket large enough for their Purpose, made of light Wood or Wicker, which is (*r*) the proper Meaning of the Word that we translate Bulrushes. One Author tells us, that (*s*) it was made of the Paper Reeds, which grew on the River *Nile*, and of which (*t*) Vessels of small Burden were often made; so that it is most probable, that when (*u*) they daubed it with slime and with pitch, they fasten'd the Paper round it, to keep it from Letting in the Water. However they put the Child in it, and the Mother laid it in the Flags by the River's Brink, and order'd *Miriam* his Sister, then above seven Years of Age, to watch it at a considerable Distance.

164. *Thermuthis* the King's Daughter, who was of an advanc'd Age without any Child, and having now little Hope of one, came down at this Time to wash her self at the River, and happening to see this Basket among the Flags, she sent one of her Maids to fetch it. And when they had open'd it, they saw the Child, which immediately wept, and caus'd her to have the greater Compassion on him, and so she became exceedingly delighted with him. Such (saith (*x*) *Josephus*) was the Grace and Favour of GOD to *Moses*, that he was preserv'd, brought up and provided for by those very Persons, who were in the Plot of Cutting off the whole Race of the *Hebrews* for his Sake. Upon this *Thermuthis* orders a Woman to be call'd to give it suck, but several being brought and tried one after another, no one could make it take the Breast. The (*y*) Story goes, that *Miriam* being there present, and seemingly more out of Curiosity or Chance, than any thing of Concern or Business, she told the Princess, that this would never do. For if the Child was of one Country, and the Nurse of another, it is possible, that the Milk of a Stranger would not agree with it: but if there was a *Hebrew* Woman,

(*l*) *Jewish History*, Book 2. Chap. 9. (*m*) *Ibid.* (*n*) Heb. 11. 23. (*o*) *Kessæus & Beidavins.*  
 (*p*) Heb. 11. 23. Exod. 2. 1. (*q*) Act. 7. 20. (*r*) *Kimchion* Exod. 2. 3. (*s*) *Eutychiei Annales*,  
 pag. 97. (*t*) *Plin. & Solin. Salmassii exercitationes in Plinium*, pag. 1003, 1115, 1116. *Herodot.*  
*Euterpe*, cap. 96. *Isai.* 18. 2. (*u*) Exod. 2. 3. (*x*) *Jewish Ant.* Book 2. Chap. 9. (*y*) *Ibid.*



the Child would perhaps allow that to suckle it. And that which she said seem'd so reasonable, that the Princess order'd her to try, if she could get such a Nurse her self. If this was true, she must be of a greater Age, or had a Judgment far beyond what could have been expected. However she went away immediately to look after a Nurse, and call'd the Mother (x) her self (whom no Body knew) and she with good Success made the former Experiment. The Princess observing it, order'd her to take Care and nurse the Child, promising to give her Wages for it, which she gladly perform'd, and in due Time brought him to *Thermuthis* the Daughter of *Pharaoh*, who adopted him for her own Child, and gave him a suitable Education. *Philo* the Jew (y) gives this Account thereof: That he shew'd a Modesty and Gravity beyond his Years, and chiefly applied himself to those things which were profitable. And accordingly he had many Tutors, some coming of their own Accord out of the neighbouring Countries of *Egypt*, and others being hired with great Rewards from *Greece*, whom he excell'd in a little Time, having so great a Capacity to learn, that his Learning seem'd only to be a Remembrance of what he had learn'd before. Thus he learn'd from the *Egyptian* Masters, Arithmetick, Geometry, and all sorts of Musick, Rhythme, Harmony and Metre, and the Speculative as well as the Practical Part. He learned also their occult Philosophy contain'd in Hieroglyphick Characters, or Pictures of such Animals, which they ador'd for Gods. The *Greeks* taught him all their liberal Arts and Sciences. The *A Assyrians* taught him their Way of Writing, the *Chaldeans* taught him Astronomy, which also he learned of the *Egyptians*, who were very studious in all the Mathematical Arts and Sciences. If this can be depended on, it is very evident, that (as (z) *St. Stephen* saith) *Moses* was learned in all the wisdom of the *Egyptians*. *Josephus* saith, (a) that he had a Name given him according to the Event of the Providence, and was call'd *Mo-Yses*; *Mo* in the *Egyptian* Language signifying *Water*, and *Yses* being Preserv'd, so that putting both together, *Mo-Yses* is the same as preserv'd out of the Water. The Hebrew Text only derives his (b) Name from (c) the Verb, which signifies to draw out. And she called his name *Moses*; for she said, Because I drew him out of the water.

165. As (d) he grew up, he shew'd a Pregnancy of Understanding much above those of his Years. Nay, the very Gaiety of his little Plays and Sports was not without something serious and instructive in it: doing every

thing with such a Grace, that in his very Childhood he gave the World to understand, what might be expected from him in Time to come. After three Years of Age, he was such a Miracle of a Child for Beauty and Comeliness of Stature, that People would stop and stand gazing at him with Delight and Admiration, wherever they saw him; and his Way was so taking, that it wrought upon the most unfociable and morose Sort of Men: nor did he so much as move any where, but all Eyes were upon him; and let People be ever so busy, or so much in haste, yet they could hardly leave him.

166. *Thermuthis* being as much delighted with him as any other Person, wanting Issue of her own, and having resolv'd to adopt him for her Son, brings him to her Father, and merrily tells him, that she came to present him with a Successor, in Case he should want one. This, saith she, is the sweetest, prettiest temper'd Child, that ever was born. I have brought him up my self, and it was the Bounty of the River *Nile*, that deliver'd it into my Arms. This Child I do intend to adopt, and make you a Present of it for your Successor. And with these Words she gave the Child into the Hands of her Father. The King receiv'd him with an affectionate Tenderness, and pressing him toward his Heart, took off his Crown to gratify his Daughter, and plac'd it upon the Child's Head, who wantonly turning it up and down, the Crown fell to the Ground, and after that the Child trampled upon it with his Feet. This Action was look'd upon to be an ill Omen to the King and his Government, insomuch that the Scribe being then at Hand, cried out to have the Child kill'd. For this is the Child, saith he to the King, that I foretold to you, would be the Destruction of *Egypt*; and he hath now confirm'd the Prophecy, by the Affront which he hath put upon your Government, in Treading the Crown under his Feet. In short, this is he, by whose Death alone you can promise your self to be secure; and take but him out of the Way, the *Hebrews* shall have nothing more to hope for, and the *Egyptians* nothing more to fear. Another (e) Jew adds, that in the Midst of this Outcry GOD sent the Angel *Gabriel* in the Form of one of the Senators, who advis'd the King to take a Jewel and put it into one Vessel, and put Fire into another, and lay both before the Child; adding that if the Child took the Jewel, it was a Sign that all which he did was knowingly, and then he should die; but if he took the Fire, he should be freed. They follow'd this Advice, and the Angel in an invisible Manner so directed the Hand of *Moses*, that he took the Fire, and put it to

(x) *Josephus Jewish Ant. Book 2. Chap. 9. in the End.*  
 (a) *Jewish Ant. Book 2. Chap. 9.* (b) *Exod. 2. 10.*  
 (c) *Shallsheleth Hakkabbalah, p. 11. b.*

(y) *Lib. 1. de vitâ Mosis.* (z) *Acts 7. 22.*  
 (c) משה (d) *Josephus as before.*



his Mouth, and burnt his Tongue and his Lips, that it caus'd him to have (f) a stammering Speech for ever after, and upon this he was acquitted. *Thermuthis* being under a Concern, takes him immediately away out of the Company, without any Opposition from the King, it being GOD's Will for the Good of *Moses*, that he should not regard it. And the very great Advantages, which the Princess gave him of a generous and polite Education, put the *Hebrews* in Hope of some great Good to befall them; whilst the *Egyptians* on the other Side were as jealous of Mischief, but having then no Prospect of any Successor to the Crown that they could hope for, their bloody Design fell to the Ground.

167. The Birth of *Moses*, according to *Manetho's* Account of the Kings of *Lower-Egypt*, was in the sixth Year of the Reign of *Rameffes Miamun*, who reign'd sixty six Years. At this Time Men liv'd usually to be an hundred and twenty Years old. *Levi* was (g) 137 Years old at his Death; *Kobath* (h) was 127. *Amram* (i) was 136, and *Moses* (k) was 120. So that if this King of *Egypt* died at 120 Years old, he must be 60 Years old at this Time, and his Daughter *Thermuthis* might be about 40, which well agrees with the Story, and the Length of human Life in that Age of the World, according to the sacred *Scriptures*.

168. *Josephus* (l) tells a very diverting Story of *Moses*, which I cannot but relate, tho' the Credit of all doth only depend upon him. The Story is this: The *Ethiopians* made an Inroad upon the Borders of *Egypt*, rifling and spoiling that Part of the Country. The *Egyptians* resented the Affront, and march'd out against them with an Army to take their Revenge, both for the Dishonour and for the Injury. It came to a Battle, and the *Egyptians* were routed, some kill'd in the Action, and others forc'd shamefully to retreat. The *Ethiopians* were sufficiently puffed up with this Success, and follow'd the Blow so closely, that they were not without some Hope of Overrunning even the whole Country. They burnt and ravag'd without Controul, took Booty in Abundance, and carried off all before them without Resistance; insomuch that they march'd to *Memphis* itself, and so to the Sea, without any Opposition. The *Egyptians* were hard press'd, and in this Extremity had Recourse to their Diviners and Oracles, what they had best to do. The Answer was, that they should call in a certain *Hebrew* to their Assistance. Upon this the King tells his Daughter, that he was resolv'd to levy an Army against the *Ethiopians* to revenge their Injuries, and he should be glad to have *Moses* at the Head of it. The

Princess promised to do her Part toward the Engaging of him, as a thing of great Importance to her Father's Service, but binding him under a sacred Oath before-hand, that no malicious Practice should be attempted upon the Person of *Moses*; casting it in the Teeth of the Priests, how great a Shame it was first to contrive and advise his Death, and then most wretchedly to implore his Friendship.

169. *Moses* was easily prevail'd upon both by *Thermuthis* and the King to undertake this Commission, which was very pleasing to the good Men of both Sides. The *Egyptians* flatter'd themselves, first with the Hope of Victory under his Conduct, and then with the Likelihood of an Opportunity, when their own Work was done, to destroy *Moses*. The *Hebrews*, on the other Side, delighted themselves with the Thought, that under the Command of so great a General, they might one Day find themselves in a Condition to shake off the *Egyptian* Yoke. In this Expedition *Moses* was intent to surprize the Enemy. The Passage over the Land was horribly infested with Serpents, many of them fierce, venomous, and terrible to the Sight, and several of them are to be found nowhere else; some with Wings lying upon the Catch, and others as mortal in the Air as they are upon the Ground. This Way was so deadly hazardous, that all People were against the Adventuring an Army thro' it; so that for this Reason he rather chose this Way than that by the *Nile*, upon a true Judgment that he might thereby surprize his Enemy. *Moses* was in the first Place only to provide against the Dangers of this desperate Passage, which he did by this wonderful Stratagem. The Bird *Ibis* is a mortal Enemy to all Sorts of Serpents, and they fly from the Pursuit of it like Deer from Dogs, till they are overtaken and devour'd. This Bird is only fierce to those Insects, and gentle to all other Creatures. (m) Now *Moses's* Invention to secure his Army against these Creatures, was to carry with him several of these Birds in Cages of Bulrushes, to clear the Way before him.

170. *Moses* was no sooner advanc'd to this dangerous Quarter, but he let loose his Birds upon the Serpents, as upon so many Enemies, and under their Protection he went forward without any Harm or Interruption. So that pushing hard to overtake the *Ethiopians*, he came up with them, before they were aware, and utterly defeated them; and having cut off their Retreat into *Egypt* he forc'd them back again to their own Home, destroying a great many of their Towns and Cities, and committing a terrible Slaughter among their People. This Victory

(f) *Exod.* 2. 10.(g) *Exod.* 6. 16.(h) *Eutychie Annals*, pag. 97.(i) *Ibid.* pag. 94.(k) *Deut.* 34. 7.(l) *Jewish Ant.* Book 2. Chap. 10.(m) Here *Josephus* adds, I shall have no need to say any more of it at present, for the *Greeks* are well acquainted with this History.



of *Moses* put new Life and Courage into the *Egyptians*, whilst the *Ethiopians* on the other Hand had nothing but Death, Destruction and Slavery before their Eyes. They were at last driven into *Saba*, the Metropolis of *Ethiopia*, which *Cambyfes* afterward call'd by the Name of *Meroe*, having a Sister of that Name. *Moses* sat down before this Place, tho' in all Appearance impregnable, being surrounded by the River *Nile*, and two other Rivers, *Astapus* and *Astabora*, falling in to strengthen it; which made the Passage so much the more difficult: besides, as it stood in an Island, and was encompass'd with a strong Wall, it was also fortify'd with Ramparts, and other Works of Defence, to secure it from any Attacks or Inundations from the River.

171. *Moses* was not at all pleas'd with this Siege; for the Army lay idle, and there was no Forcing the Enemy to fight. However there happen'd a very extraordinary Encounter of another Nature. The King of *Ethiopia* had a Daughter call'd *Tharbis*, who had the Fortune once to see and observe *Moses* from the Walls of the Town with his Sword in his Hand, behaving himself with great Honour and Bravery. She was so infinitely taken with his Courage and Bravery, that she look'd upon him as the Balance of the two Kingdoms, having recover'd the *Egyptians* when they were at the lowest, and at the same Time humbled the *Ethiopians* in the very Height of their Victories. Upon all this put together, the Prince's fell violently in Love with him; and her Affections still growing upon her more and more, she broke her Mind at last to some particular Confidants which she had, and sent them over to *Moses* to offer her self in Marriage to him. *Moses* agreed to it, but upon this Condition (which was ratified with an Oath) that the Marriage should be consummated upon the Delivering up of the City, which happen'd very soon after upon a great Slaughter made of the Enemy. So that nothing more remain'd but to give GOD Thanks, and to solemnize the Wedding; which being done, the Army of the *Egyptians* return'd triumphantly into their own Land. I can only add, that no Countenance to this Story can be fetch'd from (n) what is said in *Scripture*, that *Moses* married an *Ethiopian* woman. For there the Word is a *Cushite*, from *Cush* another Son of *Ham*, who inherited a Part of *Asia* near *Egypt* on the *Red-Sea*. From that Country came *Jethro*, who was afterward Priest of *Midian*, and *Moses* (o) married *Zipporah* his Daughter; so that if he had married the other *Ethiopian*, it is probable, that she died in some short Time after.

172. The Life of *Moses* is stuff'd so full of fabulous Legends by the *Eastern* and especially the *Jewish* Writers, that there is nothing to be depended on, except what we find in the *Scriptures*; where we read, (p) that when he was full forty years old, it came into his heart to visit his brethren the children of *Israel*. Accordingly (q) when on a particular Day he beheld the hard Labours of the *Israelites*, he saw an *Egyptian* smiting an *Hebrew*. And he looked this way, and that way, and when he saw that there was no man near, he slew the *Egyptian*, and hid him in the sand. St. *Stephen* gives (r) a particular Reason for this Action, For he supposed, that his brethren would have understood, how that GOD by his hand would deliver them; but they understood not. The next Day he went out to look upon his Brethren, and found two of them contending with one another. The *Jews* (†) give this Account of it, That *Dathan* and *Abiram*, two *Jews*, quarrel'd with each other, and *Dathan* lifted up his Hand to strike *Abiram*. Upon this he (s) reproves *Dathan*, and ask'd him, Why he attempted to smite his Brother? especially since their common Calamities should teach them to love one another the more. But *Dathan* made this sharp Reply, *Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian yesterday?* This put *Moses* into a terrible Fright, because he concluded, that the Murder was discover'd. It was not long before this News was told to the King of *Egypt*, which probably brought into his Mind the former Presages, that *Moses* should be a Scourge to the *Egyptians*, and this made him resolve to kill *Moses*, that he might effectually prevent it. Upon this *Moses* fled out of the Land of *Egypt*, and that he might be more secure, goes as far as *Midian*, where he gets Acquaintance with *Jethro* the Priest of the Country. This Priest seems by Birth to be from (t) *Cush* the Son of *Ham*, whose original Settlement seems to be between the *Red* and the *Dead-Sea*, and therefore his Posterity (u) were call'd *Kenites*, as belonging to that Country, which was (x) formerly promis'd to *Abraham*, and after that given to *Esau*. When *Cush*, who was the Father of *Nimrod*, remov'd with his Family toward *Babylon*, he left some of his Posterity behind him, who were the Ancestors of this Priest. This Country had been subject to several Changes and Misfortunes. First the (y) *Hivites* came and dwelt among them. Then the *Phœnician* Pastors or (z) *Caphtorims*, who came from the *Egyptian* Wars, destroy'd

(n) Num. 12. 1. (o) Exod. 2. 21. (p) Act. 7. 23, &c. (q) Exod. 2. 11, &c. (r) Act. 7. 25.  
(†) Targum Jonathan in Exod. 2. 13. (s) Act. 7. 26, 27. and Exod. 2. 13, 14. (t) Gen. 10. 6, 7.  
(u) Judg. 4. 11. (x) Gen. 15. 19. (y) Deut. 2. 22. (z) Ibid.



them. Then (a) the *Horites* came and dwelt there, and then the Children of *Eſau* ſettl'd there, deſtroy'd the *Horites*, and alter'd their Government from a Monarchy to an Ariſtocracy, not without much Bloodſhed and Diſturbance. *Jethro* being a good Man, removes from theſe Diſturbances to dwell quietly in *Midian*, where he had been ſettled about forty Years before *Moses* came to him. And therefore he goes under two Names, viz. (b) *Renel* or (c) *Raguel*, as he might be call'd in *Idumea*, and *Jethro*, or *The Remainder*, as he might be call'd in *Midian*, becauſe he was the only Remainder of the *Cuſhites*, who dwelt in that Country. *Jethro* hearing that *Moses* was fled out of *Egypt*, having (\*) learned by his own Miſfortunes to pity thoſe who were under the like, takes him into his Houſe, employs him as a Shepherd, and gives him his own Daughter *Zipporah* for a Wife; which was a particular Reſpect, becauſe he was a Man in great Eſteem, and like *Melchizedek* in *Canaan* officiated as a Prieſt among thoſe few Families, who were not corrupted by *Idolatry*. By *Zipporah* *Moses* had two Sons, the (d) firſt he calls *Gershon*; that is, *A ſtranger there*. For he ſaid, *I have been an alien in a ſtrange land*. And he call'd the ſecond *Eliezer*, that is, *My GOD is an help*. For, ſaith he, *The GOD of my father was my help, and delivered me from the ſword of Pharaoh*. *Zipporah* (e) ſeems to have been an affectionate Wife to *Moses*, of which there is this Inſtance, That when *Moses* too far complying with the Cuſtoms in his Father-in-Law's Family had neglected to circumciſe one of his Children, and GOD was angry at him for the Neglect, and appear'd in ſuch a Manner, as if he intended to deſtroy him for it, *Zipporah* circumciſ'd her Son with her own Hands, to ſave her Husband's Life, without the leaſt Reflection (as is commonly thought) but only Uſing the common Form, (f) *By me thou art made a Son-in-Law to GOD by the Blood of the Circumciſion*, or *By me thou art eſpouſed to the Church of GOD by this Rite of Circumciſion*.

173. When *Moses* had been (g) about twenty Years with his Father-in-Law, which the Scripture calls *In proceſs of time*, or *after many days*, *Rameſſes Miamun* the King of *Egypt* dies, and (h) the Enemies of *Moses*, who fought his

Life, did not long ſurvive him. However he was ſucceeded by *Pharaoh Amenophis*, who reign'd nineteen Years and ſix Months, and was drown'd in the *Red-Sea*. His Cruelty to the *Iſraelites* exceeded all that went before him, ſo that it is ſaid, (i) that *the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto GOD by reaſon of the bondage*. *Moses* was now fourſcore Years of Age, and (k) he (perhaps out of a Curioſity to inquire after the State of his Father-in-Law's Relations in thoſe Parts) led the flock to the back ſide of the *Wilderneſs of Edom*, not thinking it ſafe to go into the Country, and ſo he came to the mountain of GOD, even to *Horeb*. This *Horeb* was a Part of Mount *Sinai*, where GOD afterward appear'd. And indeed the upper Part was divid'd into two Parts, one of which was call'd *Horeb*, and the other *Sinai*. *Joſephus* tells us, that it was the higheſt Mountain in the whole Country; and that the People had an old Tradition, that GOD dwelt there; ſo that in antient Time, out of pure Reverence to it, they forbore either feeding or walking upon it. Here GOD appears to *Moses* in a Flame of Fire in a Buſh; the Flame was fierce and violent, and yet neither the Leaves, Flowers, nor Branches, receiv'd the leaſt Damage. The (l) Flame (ſaith *Philo the Jew*) ſignify'd the Furiouſneſs of the *Egyptians* againſt the *Iſraelites*, and the Buſh the *Iſraelites* themſelves, and it repreſented, how they ſhould be ſurrounded with the utmoſt Dangers, and eſcape without the leaſt Hurt. Here GOD gives *Moses* a Charge to deliver the *Iſraelites*, and promiſes to be with him in this Expedition, answers all his Objections to the contrary, confirms him by ſeveral Miracles, and joins *Aaron* with him for the Compleating of this Deſign. And after this he reveals himſelf by his incommunicable Name *JEHOVAH*, which comes from the *Hebrew Verb*, that ſignifies *to be*, and hath the Characters of all the Tenſes in it, ſo that it is fitly tranſlated by St. *John*, (m) *I am Alpha and Omega, the beginning and the end, the firſt and the laſt, ſaith the LORD, which was, and is, and is to come, the almighty*. It ſhews him to be the eternal, unchangeable, and all-ſufficient GOD, who alone hath his Being in and of himſelf, and gives to all others the being, which they have: So that he was what he is, he is

(a) Deut. 2. 12.

(b) Exod. 2. 17.

(c) Num. 10. 29.

(\*) Thus Virgil in his

ſecond *Æneid* brings in *Dido* ſaying to *Æneas*, Non ignara mali miſeris ſuccurrere diſco.

(d) Exod. 2. 23, and 18. 3, 4.

(e) Exod. 4. 24, 25, 26.

(f) This is the Opinion of Mr. Mede,

Diſc. 14. Page 52, which he proves at large, where he obſerves, that the Word חתן in Hebrew comes from the Arabick Verb, which ſignifies to circumciſe, and will therefore moſt properly ſignify a circumciſed Perſon, or a Perſon devoted to GOD by Circumciſion, eſpecially ſince this was the Language that *Zipporah* ſpoke at that Time; and there is no Tranſlating of Exod. 4. 26. out of Hebrew into Arabick, but it muſt of Courſe put this Notion into our Minds.

(g) Exod. 2. 23.

(h) Exod. 4. 19.

(i) Exod. 2. 23.

(k) Exod. 7. 7.

(l) Lib. 1. de vita Moſis.

(m) Rev. 1. 8, 17, and 21. 6.

and 22. 13.

what



what he was, and he shall be both what he was, and what he is from everlasting to everlasting, and all other Beings are dependent on him. It was never pronounc'd among the Jews but once a Year, which was by the High-Priest upon the solemn Blessing of the People, and it was Death for any other Person to speak it. And therefore *Josephus* saith, (n) *It was never known, nor heard of before, and I dare not so much as mention it.* *Moses* returning from the Bush acquaints his Father-in-Law with what had happen'd, and desir'd Leave to return into *Egypt*, which was easily granted, with good Wishes of Success. He (o) at first intended to have taken his Wife and Children with him, who accordingly went some Part of the Journey; but bethinking himself of the Danger, he sent them back again, and so they (p) stay'd with her Father until his Return. In his Journey he meets *Aaron* at Mount *Horeb* or *Sinai*, where they discourse together of all things which had happen'd, and concert Measures in what Manner they should address themselves to *Pharaoh* on this Errand. And first, they tell the *Israelites* the Message, which they were sent about, and did the Miracles before them, which they were commission'd to act for the Confirmation thereof, and which fill'd them with an universal Joy. This encourages them to go to *Pharaoh*, and demand the Release of the *Israelites*, which hath a different Turn from what they expected; for *Pharaoh* is angry at them, gives them a flat Denial, and orders their Tasks to be increas'd, and that they should make Brick without any Straw afforded them for such a Purpose. Upon this the *Israelites* were scatter'd about in all the Land of *Egypt*, to gather Stubble instead of Straw, and beaten for not performing their Tasks, which was now an Impossibility. Accordingly the People complain to *Pharaoh*, but they had no Redress, and *Pharaoh* answers them in a tyrannical Manner. At their Coming from him they meet *Moses* and *Aaron*, and complain bitterly to them of the Mischief, which they had done. They complain to GOD, and GOD renews his Promise, and at this Time mentions his incommunicable and glorious Name, which when *Moses* told the Children of *Israel*, they look'd upon him only as a Cheat and an Impostor, and (q) *hearkned not to him, because of their anguish of spirit, and their cruel bondage.* However GOD encourageth *Moses* to go again to *Pharaoh*, and to demand the Sending the *Israelites* out of the Land, and gave him Power to work a Miracle before him. When they were before *Pharaoh*, *Aaron* had the Rod

of *Moses* in his Hand, which he cast upon the Ground, and it became a Serpent so great and terrible, that the first Time that (r) *Moses* did this Miracle, he fled from before it. *Pharaoh* startled at this Sight, and imputing it to the Art of *Magick*, sends (s) for his Sorcerers and Magicians, the principal of which were (t) *Jannes* and *Jambres*, to confront *Moses*; these, with several others, bring seeming Rods, which they cast upon the Ground, and they appear'd like Serpents; however this Rod of *Moses* and *Aaron* mov'd toward them, and swallow'd them up. This might have convinc'd *Pharaoh*, that *Moses* would in the End be the Destruction of them all, and therefore it was high Time to send them out of the Country; but instead thereof, it had a contrary Effect. *Pharaoh* seeing the Magicians do something, was in Hope that in Time they would do more, and so at last be able to prevail, and therefore he hardens his Heart, and refuses to obey. This, according to the Computation of our *Learned Primate*, must be on *Saturday* the thirteenth Day of March, and on the sixteenth Day of the sixth Month.

174. The Day following being Sunday, or a Day of religious Worship throughout the whole World, we may be sure, that *Pharaoh* would omit nothing, which might engage all his Idols to exert their utmost against these Designs of *Moses* and *Aaron*. For this Reason, some think, that he went to pay his Morning Devotions to the River *Nile*; for as (u) *Plutarch* observes, nothing was had in so much Honour among the *Egyptians* as that River. Others make *Pharaoh* to be a (x) Magician, and that he went to the River for such a Purpose; and so the (y) *Chaldee Paraphrase* adds, *Behold, he goeth out to observe Divinations upon the Water, as a Magician.* However (z) GOD commands *Moses* to confront him there, and to let him see, that the River could not help him; the first Plague, which was threatned, was the Turning of all the Waters of the River into Blood, which was perform'd on the next Day, being the eighteenth Day of the sixth Month. And here it is observable, that the Magicians, who could not prevent the Plague when fully threaten'd, nor remove it when inflicted, yet (a) they also brought forth Blood by their Incantments; so that tho' they could not make it better, they could help to make it worse. And the Mischief, which they did, had a worse Consequence, because it harden'd *Pharaoh's* Heart. On the Sunday (b) following, or the twenty fourth Day of the same Month, *Pharaoh*

(n) *Jewish Ant. Book 2. Chap. 12.* (o) *Exod. 5. 20 to 27.* (p) *Exod. 18. 1 to 7.* (q) *Exod. 6. 9.*  
 (r) *Exod. 4. 3.* (s) *Exod. 7. 11, 12, 13.* (t) *Targ. Jonathan in Exod. 1. 15, and 7. 11. 2 Tim. 3. 8.*  
*Numenius ab Eusebio citatus in lib. 3. de bono, & Plin. lib. 30. cap. 1.* (u) *Plutarch. de Iside & Osiride.*  
 (x) *Tract. Talmud. Moed katon. fol. 18. a.* (y) *Targ. Jonathan in Exod. 7. 15.*  
 (z) *Exod. 7. 14 to 19.* (a) *Exod. 7. 22.* (b) *Exod. 7. 25, and 8. 1 to 5.*



goes to the River again in the same Manner as before, and *Moses* goes again to confront him, and threatens another Plague from the River, which was an offensive Company of Frogs, and these were also sent the next Day, and the Magicians did the same. There was now no Occasion of Boasting, or (c) Speaking in the Language of these Kings, *My river is my own, and I have made it for my self*, since it was but the Cause of their Misfortunes. However *Pharaoh* sues to *Moses* to pray to GOD for him, with a Promise of sending the *Israelites* away. Upon *Moses's* Prayer to GOD, the Frogs were all destroy'd the next Day; but *Pharaoh* returns to his former Temper, and absolutely refuses to perform his Promise.

175. The Day after, being the twenty seventh Day of the same Month, GOD sends the Plague of Lice among them; a very insignificant Animal, however sufficient to be the Instrument of GOD's Justice upon an obstinate People. And to shew that the Magicians could do nothing without his Permission, he denied them the Power of Producing so small a Creature; so that when they attempted by their Incantments to bring forth Lice, they were not able to effect it; but were forc'd to confess to *Pharaoh*, That (d) *this was the finger of GOD*. The twenty eighth Day of the same Month *Moses* threatens the fourth Plague, which was the Swarms of Flies, and other Insects, and this was sent on the next Day, and remov'd the Day following, or on the last Day of the Month, by the Prayer of *Moses*. The first Day of the next Month being *Sunday*, GOD sends *Moses* again to *Pharaoh*, threatening a very grievous Murrain of the *Egyptian* Cattle, which was inflicted on the next Day, so that vast Numbers died of all sorts, especially those which were in the Field, whilst those belonging to the *Israelites* were preserv'd. Upon the third Day of the Month GOD sent the sixth Plague, which was that of sore Boils breaking forth upon Man and upon Beast, to which the Magicians were equally liable with other People, and were so far from Curing others, that they could not heal themselves. About the fifth Day of the Month *Moses* threatens the Plague of Thunder, Lightning and Hail, which he sends upon the sixth Day, and removes upon the seventh. Upon the eighth Day being *Sunday*, GOD sends *Moses* again with a particular Message to *Pharaoh*, threatening that unless he sent away the *Israelites*, the Country should be so afflicted with Locusts, that they should even darken the Air, and devour the Fruits of the Earth. His Officers being met together, probably for the Worshipping of their Gods, persuade him

to comply, and had almost prevail'd; tho' he afterward rejected their Advice with Scorn, and drove *Moses* and *Aaron* out of his Presence. So that the Locusts were sent on the ninth, and remov'd on the tenth Day. On the tenth Day of this Month *Moses*, by the Appointment of GOD, commands the *Israelites* to separate a Lamb out of the Flock; and to keep it up for four Days, to be kill'd and eaten in Token of their approaching Deliverance. On the eleventh, twelfth, and thirteenth Days of the Month there was a total Darkness in the Land of *Egypt*, except in *Goshen*, where the *Israelites* were; so that the *Egyptians* saw not one another, neither did any one of them rise out of his Bed for three Days. On the fourteenth Day of this Month, or on *Saturday* in the Afternoon, (e) *between the two evenings*, as the *Hebrew* expresseth it, that is, *In the middle Space*, between the Declining and Setting of the Sun, or as we say, *About three of the Clock in the Afternoon*, the *Israelites* kill the Passover, sprinkle the Blood upon the Door Posts, and eat it in their Families, as soon as it could be got ready, and so lay themselves down to sleep.

176. It may here be observ'd, that the four former Days of the Antemoraical Sabbath, GOD sent *Moses* and *Aaron* with particular Messages to *Pharaoh*, threatening to turn the River into Blood, to send Frogs into their Houses, a Murrain among their Cattle, and the Locusts in the Fields; so that they could not observe this Day as a Day of Rest, according to the first Command: and this was without Doubt to wean them by Degrees from the Observation of the old Sabbath, because the new one was so soon to succeed in the Place thereof. But now the Providence of GOD so order'd it, that none of the *Israelites* could observe this Sabbath as a Day of Rest. For (f) at Midnight GOD destroy'd all the first-born in the land of *Egypt*, from the first-born of *Pharaoh*, who sat on the throne, to the first-born of the captive, which was in the dungeon, and all the first-born of the cattle. Their dying Groans wak'd those of the same Family, and when they sent to their Neighbours for Assistance, they soon found, that they were all afflicted in the same Manner, and that the Calamity was universal. Upon this there was a lamentable Outcry in *Egypt*, there being not an House, in which there was not one Dead. This oblig'd the *Egyptians* to hurry the *Israelites* out of their Country, being under an Apprehension that if they staid longer, the whole Nation would have been destroy'd; for there was hardly any other Judgment left but this. This caus'd the *Israelites* to be driven out with the utmost Haste, and instead of Rest-

(c) Ezek. 29. 3, 9. (d) Exod. 8. 19. (e) Exod. 12. 6. (f) Exod. 12. 29, 30.



ing on this Sabbath Day, according to the Commandment, they travell'd (g) from *Rameses* to *Succoth*, which could not be less than thirty Miles. Here they spend the sixteenth Day of this Month in Making Booths, and so they refresh themselves a little while under the Shade, and therefore they call'd the Name of the Place (h) *Succoth*, or Booths, and so in the Evening they go to *Etham*, which lay near the *Red-Sea* in the direct Road to *Canaan*. The seventeenth Day of this Month GOD (i) gives an express Command, that they should turn and encamp before *Pihabiroth*, between *Migdol* or the *Tower*, and the Sea over against *Baal-Zephon*. This was such a Situation, that in all human Probability they must have been infatuated to have chosen it. When they march'd out of *Egypt*, *Moses* acted the Part of an experienc'd General, by (k) Dividing the whole Company into five Parts, so that there was the Advanc'd Guard, the right Wing, the left Wing, the main Body, and the Rear, according to the *Arabian* Method of Marching with their Armies. And this was the Method which he afterward us'd in the Wilderness, when he had one Standard in the East, another in the West, another in the North, and another in the South, and the Tribe of *Levi*, with the Tabernacle, and all its Appurtenances, in the Center. However *Moses* pitches his Camp here, where he had the *Red-Sea* to the East, the River *Ptolomeus*, which comes from the Lake *Amari* to the *Red-Sea*, on the South, a strong Garison, or *Migdol*, on the West, and liable to be attack'd by the *Egyptians* from the North without any Possibility of Escaping. Besides this, they encamp'd over against *Baal-Zephon*, or *Baal the Watchman*. This was an Idol set up as the Guardian of their Country, and some think, that it was set up by the Magicians of *Egypt*, and by *Pharaoh's* Order, to hinder the *Israelites* in their Passage. And therefore *Pharaoh* hearing of this Situation of the *Israelites*, so apparently void of any good Conduct, might well say, (l) *They are entangled in the land, the wilderness hath shut them in*; or (m) as the *Philistines* did in the Case of *Sampson*, *Our God hath delivered our enemy into our hand*. On the eighteenth Day of the Month it was told *Pharaoh*, where the *Israelites* were, who thinking them to be really bewitch'd (as well he might) gathers his whole Army together, and follows after them on the nineteenth. On the twentieth he comes up in Sight of the *Israelites*, which made them

murmur against *Moses*. On the twentieth in the Evening (n) *Moses* stretch'd out his Rod toward the Sea, and the Waters were divided; so that the *Israelites* passed over on dry Ground, and the Waters were a Wall unto them upon their *Right Hand* and upon their *Left*. The *Egyptians* then move forward, and march after them into the Place where the Sea had been. And then (o) *the pillar of the cloud*, which (p) formerly had led them in the Way, went from before their face, and stood behind them: And it came between the camp of the *Egyptians*, and the camp of *Israel*, and it was a cloud and darkness to the one, but it gave light to the other; so that the one knew which way to go, but the other could not see where to follow. When the *Israelites* were safe on the Shore, *Moses* stretch'd out his Hand toward the Sea, and the Sea returned, and drowned the *Egyptians*; insomuch that in the Morning, they saw their Enemies dead upon the Sea-Shore, and, as the *Jews* tell us, they took their Arms and their Armour, by which they were enabled to fight with their Enemies during all their future Expeditions. The *Israelites* being tired with such a strange March in the Night, and finding themselves safe, and their Enemies destroy'd, spend this Day, being *Saturday*, or their new *Sabbath*, in an holy Rest, in Praising GOD for his Mercies; and Using that (q) Song, which *Moses* hath recorded. From this Time they began the Observation of the seventh Day of the Week as a Sabbath, instead of the first; and *Moses* gives them a Command for the same in (r) these Words, *Remember, that thou wast a stranger in the land of Egypt, and that the LORD thy GOD brought thee out hence by a mighty Hand, and by a stretched out arm, therefore the LORD thy GOD commanded thee to keep the Sabbath-day*. So that the Reason, why this Day was observ'd, was peculiar to the *Israelites*, and consequently no other Parts of the World were ever under any Obligation to observe the same.

177. There have been several Writers, who have affirm'd, that this Passage over the *Red-Sea* was not miraculous, but that *Moses* being skill'd in *Astronomy*, and *Natural Philosophy*, took the Advantage of a low Ebb upon a great Spring-Tide, and that *Pharaoh* conducted more by Fury than Conduct, pursued him so far, that before he could recover the *Egyptian* Shore, he and his Army were overtaken by the Flood, and so destroy'd. By this we may see what Objections Malice and

(g) Exod. 12. 37, 38. Num. 33. 3.

same Name. Gen. 33. 17.

which we translate harnessed, as Dr. Pocock observes from the Custom of the Arabians in his Miscellaneous Notes added to his *Porta Moſis*, Page 54.

(n) Exod. 14. 16, 22, 23.

(r) Deut. 5. 15.

(h) The Reason of this Name appears from another Town of the

(i) Gen. 14. 2, 3.

(k) This is the Meaning of the Word, Exod. 13. 18.

(l) Exod. 14. 3.

(m) Judg. 17. 23.

(p) Exod. 13. 21, 22.

(q) Exod. 15. 1 to 22.



Spice assisted by the Devil, will raise against the *Scriptures* without the least Shadow of Reason. For first, the greatest Springs and lowest Ebbs are about two or three Days after the Full and Change of the Moon; but this happen'd about two or three Days after the last Quarter, when the Ebbing and Flowing was the least of all. Secondly, It is against all Sense and Reason, that when *Moses* was *Etham*, and in Effect clear of *Egypt*, he should (without a divine Command) turn back again into the Mouths of his Enemies, when he could not know the Time that they would come upon him, and they might have attack'd him, when the Waters were at the highest. So that *Moses* had not the least visible Necessity for this hazardous March; and it is absurd to think, that the *Egyptians* did not know the Nature of the *Red-Sea* as well as he. The *Egyptians* at that Time were well skill'd in the Observations of the heavenly Motions, and of the Fluxes, and Reflexes of the Sea in their own Country, upon their own Coast, and in their most frequented Ports and Havens, where they might have had five hundred Years Experience of the Tides. So that it is ridiculous to think, that *Moses* could presume upon their Ignorance in a Case of this Consequence, or that he, who had been employ'd forty Years in Keeping Sheep in another Country, could understand it better than they. Besides, where there is any Ebbing of the Sea in any Gulf or Indraught of Water, there the Waters fall away from the Land, leaving all that Part toward the Land to be dry. So that if a Passage had been made by the Falling away of the Water ten or twelve Miles below *Posidium*, where *Moses* pass'd it, then when *Pharaoh* had found the Flood increasing, he needed not to have return'd the same Way toward the *Egyptian* Shore, but he might have kept before it on his right Hand, till he came to the northern Shore, and so have escap'd. Or if the Sea had drown'd them in this Manner, the Tide must have carried them to the northern Coast, and so the *Israelites* could never have seen one of them upon the Shore. Besides, it is certain, that *Pharaoh* did not come upon them at the Ebb, but at the Flood, and had destroy'd them all, if the Pillar of the Cloud and thick Darkness had not miraculously interpos'd, and prevented his Overtaking them. So that the People beholding *Pharaoh's* Approach cried out against *Moses*, and altogether despair'd of their Safety. And when

*Moses* pray'd to GOD for Help, he was answer'd by GOD, (s) *Wherefore criest thou to me? Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thy hand over the sea, and divide it.* And it was so contrary to all their Expectations, that (t) *when Israel saw that great work, which the LORD did upon the Egyptians, the people feared the LORD, and believed the LORD and his servant Moses.* And therefore the Account which *Moses* gives us will stand the Test, if we only consider the Situation of the River. The Course below where the *Israelites* pass'd was from East to West, and the River large; where they pass'd the Course was northward, and then it turn'd toward the Northwest for between twenty and thirty Miles, where it ended, and was encompass'd with the Shore. Now *Moses* saith, (u) *that the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.* As (x) a Space of two Miles was sufficient to open a Passage for the *Israelites*; so it is probable, that this violent Wind extended it self no farther, but it was perfectly calm on both Sides thereof, and blew from the main Land of *Arabia*. Had it extended it self to the North, it would have brought down the Waters from the Tongue of the *Red-Sea* to the Shore where the *Israelites* lay. Had it extended it self South to the *Red-Sea*, it would have driven up the Waters, and made it more unpassable. Besides, no other Wind could have serv'd so well for this Purpose. A north Wind would have driven all the Waters downward, and left none behind. A south Wind would have fill'd the Sea higher instead of Falling it. A west Wind might have dried the Shore, where the *Israelites* were; but then they would be apprehensive that the Waters lay on the opposite Shore, which must have prevented their Passing over. And therefore when they saw the Shore next them dried by a strong east Wind, it was a convincing Argument, that the opposite Shore must be dry, from whence the Wind blew, and therefore they could safely pass over. *Moses* therefore rightly tells us, (y) *that the Waters were divided, and were as a wall to the Israelites on their right hand and on their left at a due Distance.* The Waters cast on the others raised them higher; and the *Israelites* being in the Bottom were so much the lower. So that when

(s) *Exod.* 14. 15, 16. (t) *Exod.* 14. 30, 31. (u) *Exod.* 14. 21, 22. (x) *Let us suppose, that there were 600000 Men, 600000 Women, and 300000 Children, the total would be 1500000. Now in a Mile there are 1760 Yards, which multiplied by it self, shews that there are 3097600 Yards in a square Mile, which doubled is 6195200 Yards in all, and this is above four Times the Number of the Men, Women and Children, according to the largest Computation. So that a Space of one Mile broad, and two Miles long, would have held the whole Company, and have allowed a Square of six Feet, or two Yards to each of them, which is much more than would be sufficient for their Marching.* (y) *Exod.* 14. 21.



the *Egyptians* found their Error, they said,  
(z) *Let us flee from the face of Israel;*  
*for the LORD fighteth for them against*  
*the Egyptians:* and then they fled back toward  
the Shore, where they enter'd; and before  
they came thither, the Waters were join'd near  
the Shore, so that (a) *the Egyptians fled di-*  
*rectly to them,* and so they were all over-  
whelm'd. Thus the Waters came rolling from

the one Shore to the other, and drove the  
dead Bodies along to the opposite Shore, and  
afterward ebb'd away and left them there,  
in the sight of the *Israelites*. So that not-  
withstanding all the Cavils which have been  
rais'd, their Passage happen'd to be truly mi-  
raculous, and exactly as *Moses* hath de-  
scrib'd it.

(z) Exod. 14. 25.

(a) Exod. 14. 27.

E e e e e

TABLE



TABLE the Thirty First.

A Chronological Account from the Year of the Promise given to *Abraham*, to the Year of the Departure of the *Israelites* out of *Egypt*.

Col. 1. Year of the World.	Col. 2. Year before <i>Christ</i> .	Col. 3. Year of the <i>Julian</i> Period.	Col. 4. Year after the <i>Flood</i> .	Year of <i>Shem</i> .	Year of <i>Arphaxad</i> .	Year of <i>Salah</i> .	Year of <i>Eber</i> .	Year of <i>Terah</i> .	Year of <i>Haran</i> .	Year of <i>Abraham</i> .	Year of <i>Sarah</i> .	Year after the Promise.	Year of <i>Ishmael</i> .	Year of <i>Isaac</i> .	Year of Oppressing the <i>Israelites</i> .	Year of <i>Jacob</i> and <i>Esau</i> .	Col. 5. The History and Texts of Scripture.
2083	1925	2788	426	524	424	389	359	204	134	74	64	0					The Promise is given, and <i>Abraham</i> departs from <i>Chaldea</i> , <i>Gen.</i> 11. 31. <i>Gen.</i> 12. 1, 2, 3, 4. <i>Act.</i> 7. 2, 3.
2084	1924	2789	427	525	425	390	360	205	135	75	65	1					<i>Terah</i> dies, <i>Gen.</i> 11. 32. and <i>Abraham</i> goes from <i>Haran</i> to <i>Canaan</i> , <i>Gen.</i> 12. 4, 5. <i>Act.</i> 7. 4.
2084	1924	2789	427	525	425	390	360	205	135	75	65	1					<i>Abraham</i> and <i>Lot</i> go into <i>Egypt</i> , return again and separate from each other, <i>Gen.</i> 12. 10 to the End, and <i>Chap.</i> 13.
2091	1917	2796	434	532	432	397	367			82	72	8					<i>Berab</i> the King of <i>Sodom</i> , and others, rebel against the <i>Affyrians</i> , <i>Gen.</i> 14. 1, 4.
2092	1916	2797	435	533	433	398	368			83	73	9					<i>Chedarlaomer</i> conquers them, and takes <i>Lot</i> Prisoner, <i>Gen.</i> 14. 5 to the End.
2093	1915	2798	436	534	434	399	369			84	74	10					<i>Sarah</i> gives <i>Hagar</i> as a Concubine to <i>Abraham</i> , <i>Gen.</i> 16. 1 to 15, compar'd with <i>Gen.</i> 17. 24, 25.
2095	1913	2800	438	536	436	401	371			86	76	12					<i>Ishmael</i> is born, <i>Gen.</i> 16. 15, 16. and 17. 24, 25.
2097	1911	2802	440	538	438	403	373			88	78	14	2				<i>Arphaxad</i> dies, <i>Gen.</i> 11. 13.
2108	1900	2813	451	549	449	414	384			99	89	25	13				<i>Isaac</i> is promis'd, and Circumcision instituted, <i>Gen.</i> 17. 1, 21, 23, 24, 25, 26.
2109	1899	2814	452	550		415	385			100	90	26	14				<i>Isaac</i> is born, <i>Gen.</i> 17. 17, 21, and 21. 1 to 7. <i>Moab</i> and <i>Ammon</i> born to <i>Lot</i> , <i>Gen.</i> 19. 36, 37, 38.
2114	1894	2819	457	555		420	390			105	95	31	19	5	1		<i>Isaac</i> is wean'd, and persecuted by <i>Ishmael</i> , <i>Gen.</i> 21. 8, 9, 10. from whence the four hundred Years of Oppression begin, <i>Gen.</i> 15. 13. <i>Act.</i> 7. 6. in which the Seed of <i>Abraham</i> began to be ill treated by an <i>Egyptian</i> , <i>Gal.</i> 4. 29, 30, 31.
2127	1881	2832	470	568		433	403			118	108	44	32	18	14		<i>Salah</i> dies, <i>Gen.</i> 11. 14, 15.
2145	1863	2850	488	586		421	421			136	126	62	50	36	32		<i>Abraham</i> offers up <i>Isaac</i> , <i>Gen.</i> chap. 22.
2146	1862	2851	489	587		422	422			137	127	63	51	37	33		<i>Sarah</i> dies, <i>Gen.</i> 23.
2149	1859	2854	492	590		425	425			140		66	54	40	36		<i>Isaac</i> is married to <i>Rebeccah</i> , <i>Gen.</i> 24. 67. and <i>Gen.</i> 25. 20.
2159	1849	2864	502	600		435	435			150		76	64	50	46		<i>Shem</i> dies, <i>Gen.</i> 11. 11.
2168	1840	2873	511			444	444			159		85	73	59	55		<i>Rebeccah</i> being barren prays for Children, <i>Gen.</i> 25. 21.
2169	1839	2874	512			445	445			160		86	74	60	56		<i>Jacob</i> and <i>Esau</i> are born, <i>Gen.</i> 25. 22 to 27.
2184	1824	2889	527			460	460			175		101	89	75	71	15	<i>Abraham</i> dies, <i>Gen.</i> 25. 7 to 11.
2188	1820	2893	531			464	464					105	93	79	75	19	<i>Eber</i> dies, <i>Gen.</i> 11. 17.
2200	1808	2905	543									117	105	91	87	31	<b>GOD</b> promises <i>Isaac</i> to multiply his Seed, <i>Gen.</i> 26. 2, 3, 4.
2209	1799	2914	552									126	114	100	96	40	<i>Esau</i> marries <i>Canaanitish</i> Wives, <i>Gen.</i> 26. 34, 35, and 27. 46, and 28. 8.
2232	1776	2937	575									149	137	123	119	63	<i>Ishmael</i> dies being 137 Years old, <i>Gen.</i> 25. 17.







*A Continuation of* TABLE the Thirty First.

Col. 5.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
The History and Texts of Scripture.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Jacob's Going into Egypt.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Famine.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Plenty.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Ephraim.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Manasseh.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Pharez and Zarah.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Shelah.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Benjamin.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Joseph.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Zebulun.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Issachar.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Asher.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Gad.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Naphtali.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Dan.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Judah.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Levi.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Simeon.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Reuben.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Jacob and Esau.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of the Egyptians Oppressing the Israelites.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of Isaac.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year after the Promise.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year after the Flood.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of the Julian Period.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year before Christ.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Year of the World.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
2183	1725	2988	626	200	174	170	114	37	35	33	31	30	29	28	27	26	25	23	7	14	5	6	2	3	4	6	7	8	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229	1230	1231	1232	1233	1234	1235	1236	1237	1238	1239	1240	1241	1242	1243	1244	1245	1246	1247	1248	1249	1250	1251	1252	1253	1254	1255	1256	1257	1258	1259	1260	1261	1262	1263	1264	1265	1266	1267	1268	1269	1270	1271	1272	1273	1274	1275	1276	1277	1278	1279	1280	1281	1282	1283	1284	1285	1286	1287	1288	1289	1290	1291	1292	1293	1294	1295	1296	1297	1298	1299	1300	1301	1302	1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313	1314	1315	1316	1317	1318	1319	1320	1321	1322	1323	1324	1325	1326	1327	1328	1329	1330	1331	1332	1333	1334	1335	1336	1337	1338	1339	1340	1341	1342	1343	1344	1345	1346	1347	1348	1349	1350	1351	1352	1353	1354	1355	1356	1357	1358	1359	1360	1361	1362	1363	1364	1365	1366	1367	1368	1369	1370	1371	1372	1373	1374	1375	1376	1377	1378	1379	1380	1381	1382	1383	1384	1385	1386	1387	1388	1389	1390	1391	1392	1393	1394	1395	1396	1397	1398	1399	1400	1401	1402	1403	1404	1405	1406	1407	1408	1409	1410	1411	1412	1413	1414	1415	1416	1417	1418	1419	1



*A Continuation of TABLE the Thirty First.*

Col. 5. The History and Texts of Scripture.													
Year of Joshua.	Year of Caleb.	Year of Moses.	Year of Aaron.	Year from the Death of Levi.	Year from the Death of Joseph.	Year of Jacob's Going into Egypt.	Year of Ephraim.	Year of Manasseh.	Year of Pharez and Zarah.	Year of Shelah.	Year of Benjamin.	Year of Levi.	Year of the Egyptians Oppressing the Israelites.
													Year after the Promise.
													Col. 4 Year after the Flood.
													Col. 3 Year of the Julian Period.
													Col. 2 Year before Christ.
													Col. 1 Year of the World.
2371	1637	3076	714	288	258	121	95	103	88	77	75	72	2
2372	1636	3077	715	289	259	122	96	104	89	78	76	73	3
2373	1635	3078	716	290	260	123	97	105	90	79	77	74	4
2387	1621	3092	730	304	274	137							18
2413	1595	3118	756	330	300								44
2426	1582	3131	769	343	313								57
2427	1581	3132	770	344	314								58
2430	1578	3135	773	347	317								61
2430	1578	3135	773	347	317								61
2433	1575	3138	776	350	320								64
2473	1535	3178	816	360	360								104
2473	1535	3178	816	390	360								104
2474	1534	3179	817	391	361								105
2481	1527	3186	824	398	368								112
2489	1519	3194	832	406	376								120
2512	1496	3217	855	429	399								143
2513	1495	3218	856	430	400								144

The Sons of *Ephraim* were slain by the Men of *Gath*, 1 *Chron.* 7. 21, 22, 23.  
*Job's* Troubles about this Time, *Job* chap. 1, 2, and 42.  
*Beriah* was born to *Ephraim*, 1 *Chron.* 7. 23.

*Levi* dies, *Exod.* 6. 16.  
*Aminadab* is born, *Ruth.* 1. 19. 1 *Chron.* 2. 10. *Matth.* 1. 4.  
*Miriam* is born, *Eutychii Annales*, pag. 94.  
*Rameffes Miamun* is made King of *Egypt*, and oppresses the *Israelites*,  
*Exod.* 1. 8, 9, 10, 11.  
*Aaron* is born, *Exod.* 7. 7. Compar'd with the Departure from *Egypt*.  
*Kobath* dies, *Eutychii Annales*, pag. 97.

*Moses* is born, *Exod.* 7. 7. Compar'd with the Departure from *Egypt*.  
*Moses* refuses the Court, visits his Brethren, kills the *Egyptian*, and flees  
to *Midian*, *Act.* 7. 23 to 31. *Heb.* 11. 24, 25, 26. *Exod.* 2. 11 to 16.  
*Naaßon* is born, *Ruth* 1. 20. 1 *Chron.* 2. 10. *Matth.* 1. 4.  
*Caleb* is born, *Josh.* 14. 6, 7, Compar'd with the Year 2514.  
*Joshua* is born, *Exod.* 33. 11. *Josh.* 24. 29. *Num.* 24. 29, 30.

*Amram* dies, *Eutychii Annales*, pag. 94.  
*Job* dies, *Job* 42. 16, 17.  
The Departure of the *Israelites* out of *Egypt*, *Gen.* 12. 1, 2, 3, 4. *Gen.* 15. 13.  
*Act.* 7. 6, 7. *Exod.* 12. 40, 41. *Gal.* 3. 17.



## A Continuation of TABLE the Thirty First.

Col. 6. The History of Esau's Posterity, or the Edomites, and their Predecessors the Horites.				Col. 7. A Table of the Emperors in the Assyrian Monarchy.				Col. 8. A Table of the Sicyonian Kings.				Col. 9. A Table of the Kings of Troy.			
Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.
2088	1920	2793	431	2112	1896	2817	455	2113	1895	2818	456	2463	1545	3168	806
The Philistines or Caphtarims, coming from the Egyptian Wars, fall upon the Horites, and seize on their Country, Deut. 2. 23.				Aralus is made Emperor, and reigns 40 Years.				Ægydrus is made King, and reigns 34 Years.				Scamander comes from Greece to Phrygia, where he is made King, and reigns 44 Years.			
2092	1916	2797	435	2152	1856	2857	495	2147	1861	2852	490	2507	1501	3212	850
Chedarlaomer King of Elam or Persia, and three other Kings with him, conquer the Horites, who are also call'd Horites from Mount Her, the Place of their Settlement.				Xerxes is made Emperor, and reigns 30 Years.				Thurimachus is made King, and reigns 45 Years.				Teucer is made King, and reigns 22 Years, from whom the Trojans were call'd Teuceri.			
2097	1915	2798	436	2182	1826	2887	525	2192	1816	2897	535				
The Horites to defend themselves make Bela their 1st King, Gen. 36. 31, 32.				Armamitres is made Emperor, and reigns 38 Years.				Leucippus is made King, and reigns 53 Years.							
2113	1895	2818	456	2220	1788	2925	563	2245	1763	2950	588				
Hagar and Ishmael are turn'd out by Abraham, and settle in the Neighbourhood of the Horites, Gen. 21. 9 to 22.				Belochus is made Emperor, and reigns 35 Years.				Mesapus is made King, and reigns 47 Years.							
2125	1873	2840	478	2255	1753	2960	598	2292	1716	2997	635				
Jobab is made 2d King of the Horites, Gen. 36. 33.				Balans is made Emperor, and reigns 52 Years.				Eratus is made King, and reigns 46 Years.							
2177	1831	2882	520	2307	1701	3012	650	2338	1670	3043	681				
Husham is made 3d King of the Horites, Gen. 36. 34.				Altadas is made Emperor, and reigns 32 Years.				Plemneus is made King, and reigns 48 Years.							
2180	1828	2885	523	2339	1669	3044	682	2386	1622	3091	729				
The Country being full of Inhabitants, Ishmael removes, with Part of his Family, into Arabia deserta, Gen. 25. 6, and v. 12 to v. 19.				Mamitus I. is made Emperor, and reigns 30 Years.				Orthopolis is made King, and reigns 63 Years.							
2219	1789	2924	562	2369	1639	3074	712	2449	1559	3154	792				
Hadad is made 4th King of the Horites, Gen. 36. 35.				Manchaleus is made Emperor, and reigns 30 Years.				Marathus is made King, and reigns 30 Years.							
2231	1777	2936	574	2399	1608	3104	742	479	1529	3184	812				
Hadad kills Midian, Son of Abraham by Keturah, in a Battle, Gen. 25. 1, 2, and 36. 35.				Spherus is made Emperor, and reigns 20 Years.				Marathus the Second is made King, and reigns 20 Years.							
2245	1763	2950	588	2419	1588	3124	762	2499	1509	3204	832				
Esau marries a Daughter of Ishmael, Gen. 28. 6, 7, 8, 9.				Mamitus II. is made Emperor, and reigns 30 Years.				Echyreus is made King, and reigns 24 Years.							
2260	1748	2265	603	2449	1558	3154	792								
Esau removes from his Father, and dwells among the Ishmaelites and Horites, near Mount Seir, Gen. 32. 3, and 33. 14, 15, 16.				Sparetus is made Emperor, and reigns 40 Years.											
2261	1747	2966	604	2470	1538	3175	813								
Samlah is made the fifth King of the Horites, Gen. 36. 36.				Mardocemes rebels against Sparetus, and sets up a Kingdom in Arabia, where he reigns 45 Years.											
2303	1705	3008	646	2489	1518	3194	832								
Saul is made the sixth King of the Horites, Gen. 36. 37.				Ascatades is made Emperor, and reigns 40 Years.											
2345	1663	3050	688												
Baal-hanan is made the 7th King of the Horites, Gen. 36. 38.															
2387	1621	3092	730												
Hadar is made the 8th King of the Horites, Gen. 36. 39.															
2429	1579	3134	772												
The first Succession of Dukes, fourteen of the Posterity of Esau, and seven of the Horites, Gen. 36. 15 to 20, and verse 29, 30.															
2471	1537	3176	814												
The second Succession of eleven Dukes, all of the Posterity of Esau, Gen. 36. 40 to the End.															



A Continuation of TABLE the Thirty First.

Col. 10. A Table of the Kings of Athens and Argos.				Col. 11. A Table of the Kings of Upper-Egypt.				Col. 12. A Table of the Kings of Lower-Egypt.				Col. 13. A Table of the Em- perors of China.				Col. 14. A Table of the Em- perors of Germany.			
Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.	Year of the World.	Year before Christ.	Year of the Julian Period.	Year after the Flood.
2152	1856	2857	495	2122	1886	2827	455	2131	1877	2836	464	2147	1861	2852	490	2089	1919	2794	432
Inachus founds the Kingdom of Argos, where he reigns 50 Years.				Steechus is made King of Upper-Egypt, and reigns 6 Years.				Hercules Affis succeeds Janias King of Lower-Egypt, and reigns 49 Years.				Hoamti succeeds Xium, and reigns 100 Years.				Ingavin the Brother of Mamus succeeds, and reigns 45 Years.			
2202	1806	2907	545	2128	1880	2833	461	2180	1828	2885	513	2247	1761	2952	590	2134	1874	2839	477
Phoroneus is made King of Argos, where he reigns 60 Years.				G. formies succeeds, and reigns 30 Years.				Hercules Affis is driven out of Lower-Egypt into Canaan, and Terhmosis succeeds him, who begins the Theban Dynasty in that Country, and reigns 25 Years and 4 Months.				Xaohao succeeds, and reigns 84 Years.				Istaron succeeds, and reigns 50 Years.			
2212	1796	2217	555	2158	1850	2863	491	2185	1823	2890	518	2331	1677	3036	674	2184	1824	2889	527
The Ogyian Flood happens about this Time.				Mures succeeds, and reigns 26 Years.				Hercules goes to Tangier, takes Possession of Part of that Country, and leads a Colony to Cadiz.				Chienbio succeeds, and reigns 78 Years.				Hermion succeeds, and reigns 63 Years.			
2262	1746	2967	605	2184	1824	2889	517	2190	1818	2895	523	2409	1599	3114	752	2247	1761	2952	590
Apis is made King of Argos, where he reigns 35 Years.				Anophes succeeds, and reigns 20 Years.				Sardys the Son of Hercules leads a Colony into Sardinia.				Cous succeeds, and reigns 70 Years.				Marfus succeeds, and reigns 46 Years.			
2297	1711	3002	640	2204	1804	2909	537	2205	1803	2910	538	2479	1529	3184	822	2293	1715	2298	636
Argus Boanerges is made King of Argos, and reigns 70 Years.				Sirius succeeds, and reigns 18 Years.				Chebron succeeds Terhmosis as King of Lower-Egypt, where he reigns 13 Years.				Tao succeeds, and reigns 90 Years.				Cambriuius succeeds, and reigns 44 Years.			
2367	1641	3072	710	2222	1786	2927	555	2218	1790	2923	551	2511	1497	3216	854	2337	1671	3042	680
Crispus is made King of Argos, and reigns 54 Years.				Chunbus Gueurus succeeds, and reigns 27 Years.				Amenophis the First succeeds, and reigns 20 Years 7 Months.				Suerus succeeds, and reigns 48 Years.				Vandalus succeeds, and reigns 41 Years.			
2421	1587	3126	764	2249	1759	2954	582	2239	1769	2944	572	2589	1623	3090	728	2389	1623	3090	728
Phorbas is made King of Argos, where he reigns 35 Years.				Ravus succeeds, and reigns 13 Years.				Ameffes succeeds, and reigns 21 Years 9 Months.				Vandalus succeeds, and reigns 41 Years.				Tento succeeds, and reigns 27 Years.			
2452	1556	3157	795	2262	1746	2967	595	2261	1747	2966	594	2626	1582	3131	769	2426	1582	3131	769
Cecrops founds the Kingdom of Athens, where he reigns 50 Years.				Biyris succeeds, and reigns 10 Years.				Mephres succeeds, and reigns 12 Years 9 Months.				Alman succeeds, and reigns 64 Years.							
2456	1552	3161	799	2272	1736	2977	605	2273	1735	2978	606	2709	1699	3014	642	2453	1555	3158	786
Triopus is made King of Argos, where he reigns 46 Years.				Saophis succeeds, and reigns 29 Years.				Misphragmuthosis succeeds, and reigns 25 Years 10 Months.				Amenophis the Second succeeds, and reigns 30 Years 10 Months.							
2479	1529	3184	822	2301	1707	3006	634	2299	1709	3004	632	2809	1668	3045	673	2453	1555	3158	786
About this Time Deucalion's Flood happens in Thessaly.				Sensaophis succeeds, and reigns 27 Years.				Thmosis succeeds, and reigns 9 Years 8 Months.				Orus succeeds, and reigns 36 Years 5 Months.							
2502	1506	3207	845	2328	1680	3033	661	2309	1699	3014	642	2876	1632	3081	709	2453	1555	3158	786
Ceanan is made King of Athens, where he reigns 9 Years. At the same Time Cecrops is made King of Argos, where he reigns 21 Years.				Moscheris succeeds, and reigns 31 Years.				Amenophis the Second succeeds, and reigns 30 Years 10 Months.				Aceucheris succeeds, reigns 12 Years 1 Month.							
2511	1497	3216	854	2359	1649	3064	692	2328	1680	3033	661	2909	1620	3093	721	2453	1555	3158	786
Amphiction is made King of Athens, where he reigns 50 Years.				Msthis succeeds, and reigns 33 Years.				Rathosis succeeds, and reigns 9 Years.				Achoncherres succeeds, and reigns 12 Years 5 Months.							
				2392	1616	3097	725	2397	1611	3102	730	2910	1598	3115	743	2453	1555	3158	786
				Pammus Archondes succeeds, and reigns 35 Years.				Achoncherres the Second succeeds, and reigns 12 Years 3 Months.				Armais succeeds, and reigns 4 Years 1 Month.							
				2427	1581	3132	760	2410	1598	3115	743	2922	1586	3127	755	2453	1555	3158	786
				Apappus Maximus succeeds, and reigns 100 Years.				Rameffes succeeds, and reigns 1 Year 4 Months.				Rameffes Miamun the King, who knew not Joseph, Exod. 1. 8. succeeds, and reigns 66 Years 2 Months.							
								2422	1586	3127	755	2923	1515	3198	826	2453	1555	3158	786
								Pharaoh Amenophis the third succeeds, and reigns 19 Years 6 Months.											
								2513	1495	3218	846	Pharaoh Amenophis, with all his Army, is drown'd in the Red-Sea.							



## C H A P. V.

*The Conclusion.*

**I**N Reading the Historical Part of this Book, there are several things occurring, which may suggest to us the divine Authority of the sacred *Scriptures*, from whence we originally have it. The historical Part was never justly excepted against, and it hath stood the Test of the greatest Criticks in all Ages. Many heathen Writers give an Account of most of these Facts, as may be fully seen in several of our learned Commentators, and others, who have written on these Subjects. Here is nothing trifling or romancing, but the whole is solid, and close to the Purpose. The uninspir'd *Yezers*, who write of these things, fill their Writings with so many Fables, as do justly call in Question the Truths, which they mention; and the *Arabians* generally follow the same Method. *Mahomet* in his *Alcoran* hath studiously endeavour'd to add to the sacred Story many Inventions of his own Brain, that so he might pass for a divinely inspir'd Writer; but his Additions are so trifling and impertinent, as do plainly betray the Impostor to any unprejudic'd Reader, and of this his (a) History of *Joseph* (to omit all other Instances) is sufficient to detect him. In *Scripture* where any thing is miraculous, it is plainly related as such, and appears so to be; and all the other Parts shew their own Probability. Here we find how the Ages of Men gradually declin'd. From the Beginning of the World to the Flood Men lived above nine hundred Years, after that it was shortned to five hundred, and then to three hundred. *Terah* the Father of *Abraham* was (b) two hundred and five Years old when he died; and (c) the Patriarchs *Abraham*, *Isaac* and *Jacob* were about an hundred and eighty. *Joseph*, *Levi*, *Moses*, and *Joshua*, were (d) about an hundred and twenty Years of Age at their Deaths, and after that the Age of Man seems to be shortned, to what it is at this Time. Now no other Book gives us such an Account, and it was the Effect of an infinite Wisdom to transmit it to us, that we might know the Method whereby GOD's Providence peopled the World so soon after the Flood; and how it came afterward not to increase so fast, as it did at first. And it will serve as a Guide to the true Antiquities of other Nations, by Comparing the Ages of their Lives with those which are mention'd

in *Scripture*, as is plain from the Examples of the *Egyptians*, *Chinese*, *Babylonians*, *Germans* and others. The Account which (e) *Moses* gives, when the *Canaanite* was alone in the Land of *Canaan*, and when the *Perizzite* was also there, shews us the Time when some of them first return'd from the *Egyptian* Wars, and consequently is a corroborating Circumstance to fix the History of that Nation according to the *Tables* of *Eratosthenes* and *Manetho*, and the Observations of our Learned *Archbishop Usher*, and *Bishop Cumberland*. And it is also observable, that every Age makes fresh Discoveries, and every Discovery does farther confirm to us, that such Texts were written by divine Inspiration. Besides, the (f) Prophecies of *Jacob*, as recorded by *Moses*, could be dictated by none but him, who knew all things before they came to pass. *Jacob* spoke of them above two hundred Years before *Moses* wrote them down, and *Moses* wrote them down before they were accomplish'd. Some of them tell the constant State of each Tribe from their first Settlement to the End. Others tell us what soon happen'd, as the Settlement of the Tribes; others what happen'd later, as in the Days of *Jephthah* and *Sampson*, the early Battles of *Benjamin*, and what they did in the Time of the *Persian* Monarchy; the Valour of the Tribe of *Judah* in their first Conquests, and that the MESSIAH should be of that Tribe in the latter Days. It was impossible to foretel, without a divine Spirit, that one Part of the Tribe of *Zabulon* should lie on the Lake of *Tiberias*, and the other Part near *Zidon*, especially since the Direction was (g) to divide the Land by Lot, which (h) was done accordingly. And tho' it might have been foreseen, that the (i) Tribe of *Levi*, to whom the Priesthood was annexed, should have no distinct Inheritance, but be scatter'd among the rest of the Tribes; yet it was impossible for human Understanding to foresee, that this would be the Case of *Simeon*, who had (k) a Lot, and consequently an equal Title with the rest of his Brethren, to that which was allotted for him. And therefore the Accomplishment of these things cannot but force a Confession from the most obstinate, That GOD was the immediate Author of these Writings.

(a) *Alcoran chap. 12.* (b) *Gen. 11. 32.* (c) *Gen. 25. 7. Gen. 35. 28, and Gen. 47. 28.*  
 (d) *Gen. 50. 26. Exod. 6. 16. Deut. 34. 7. Josh. 24. 29.* (e) *Gen. 12. 6, and 13. 7.* (f) *Gen. 49.*  
 (g) *Num. 26. 55, 56, and 33. 54, and 34. 13, and 36. 2, 3.* (h) *Jos. chap. 13 to chap. 21.* (i) *Num.*  
 10. 20. *Deut. 10. 9.* (k) *Josh. 19. 1 to 10.*



2. Besides, When we rightly consider it, we shall find, that no one but an all-knowing Being could institute either the Sabbath, or the *Passover*, in such a Manner, as it was instituted in the Writings of *Moses*. As the *Sabbath* was appointed at the Creation to be observ'd on the first Day of *Adam's* Life, or the first Day of the Week; so far it was a Commemoration of what was past, or *GOD's* Resting after the Creation, and a Sign of what was to come, or of the *Christian Sabbath*, and therefore appointed by that *GOD*, who not only knew that *CHRIST* should rise from the Dead, but also knew that it should be on this Day of the Week, above four thousand Years before it happen'd, and also that thereby he should set apart this Day to be observ'd in all *Christian* Congregations to the End of the World. As the *Sabbath* was given to the Children of *Israel*, and observ'd on *Saturday* the twenty-first Day of the first Month, when they saw their Enemies dead upon the Sea-Shore; so it was appointed as a Day of Praise and Thanksgiving in Commemoration of their Deliverance out of *Egypt*. But as it was a Day of extraordinary Rest from all sorts of Labours; so far it was a Type of *CHRIST's* Resting in the Grave. This is plain from what the *Apostle* saith, *(m)* *Let no man judge you in respect of the sabbath days, which are a shadow of things to come, but the body is of CHRIST*. And there were two Ceremonies in it, which made it more reasonable for this Purpose; The one is *(n)* the strict Rest, which they were commanded to observe in these Words, *Abide ye every man in his place; let no man go out of his place on the sabbath-day. And so the people rested upon this day*, which look'd as if all were dead. The other is *(o)* the Prohibition, that they should *kindle no fire throughout their habitations upon the sabbath-day*, because this look'd like a Raising of something from the Dead, and therefore must be deferr'd until the Day following, so that it could not be instituted but by him, who knew at such a Distance of Time, that this was to be the Day of the Week; in which *CHRIST* should rest in the Grave, and that the Day following he should be raised to Life again.

3. And secondly, The *Passover* could not be instituted but by an all-knowing *GOD*. As it related to things past, it was an evident Commemoration of the Deliverance of the *Israelites* out of *Egypt*. And as it re-

lated to things to come, it was an evident Type of the Death of *CHRIST*; and therefore *St. Paul* saith, *(p)* *that CHRIST our passover is sacrificed for us*. Thus to instance in Particulars, *(q)* a Lamb was to be taken out of the Flock; so was *CHRIST* true and very Man like unto us. This Lamb *(r)* was to be set apart for this Purpose; and *CHRIST* alone was appointed for our Mediator. The Lamb *(s)* was to be without Blemish; and *CHRIST* alone was without Sin. The Lamb *(t)* was to be slain and roasted; and *CHRIST* suffer'd and died. They *(u)* were not to break any Bone of it; and the same was fulfill'd in *CHRIST*. The Lamb was to be *(x)* slain *in the Evening, Between the two Evenings*, or the first Declining and Setting of the Sun, that is, at three of the Clock in the Afternoon, or as the *Jews* express it, *about the ninth hour*; and this was the precise Time when *CHRIST* died. The Posts were to be sprinkled with *(y)* the Blood of the Lamb; and the Satisfaction of *CHRIST* must be imputed to us. The *(z)* Design of the *Passover* was, that the Destroyer might pass over the *Israelites* Houses, and not hurt them; and the Design of *CHRIST's* Death was, that we might be deliver'd from everlasting Death. The Lamb *(a)* was to be eaten in every Family; and there must be in every Man an Application of the Death of *CHRIST* to himself by Faith. The Lamb *(b)* was to be eaten all; and we must take *CHRIST* for our *Saviour* upon all the Terms, upon which he is pleas'd to offer himself to us. The Lamb *(c)* was to be eaten without leavened Bread, and what we do must be done without Pride and Hypocrisy. The Lamb *(d)* was to be eaten with bitter Herbs; and we must be patient and expect Afflictions. The Lamb *(e)* was to be eaten hastily in the Habit of Travelers; and we must live, as if we had here no abiding City, and did seek for one that is to come. The Lamb was to *(f)* be eaten only by circumcised Persons; and they alone who are baptized, have a Right to the Privileges of the Gospel, or to receive the *LORD's* Supper. He therefore who appointed this Ordinance under the Law, well knew all those Circumstances which happen'd at the Death of *CHRIST*, and all the Conditions of *(g)* the new Covenant, which he would make with his People under the Gospel, and therefore he must be *GOD*. These Institutions also shew, that the Appointer of

*(m)* Coloss. 2. 16, 17. *(n)* Exod. 16. 29, 30. *(o)* Exod. 35. 2, 3. *(p)* 2 Cor. 5. 7.  
*(q)* Exod. 12. 5. Heb. 2. 14, 15, 16, 17. *(r)* Exod. 12. 6. 1 Pet. 1. 18, 19, 20. *(s)* Exod. 12. 5.  
Heb. 7. 26, 27, 28. *(t)* Exod. 12. 6, 9. 1 Cor. 5. 7, 8. *(u)* Exod. 12. 46. Num. 9. 12. John 19. 36.  
*(x)* Exod. 12. 6. Matth. 27. 45, 46. Mark 15. 33, 34. Luke 23. 44, 45, 46. *(y)* Exod. 12. 7, 13, 21.  
Heb. 10. 19, 20, 21, 22. *(z)* Exod. 12. 13. Heb. 12. 24. 1 Pet. 1. 2. *(a)* Exod. 12. 3, 4, 21.  
John 6. 29 to 59. *(b)* Exod. 12. 10. Gal. 2. 16, 19, 20, 21. *(c)* Exod. 12. 8. 1 Cor. 5. 7, 8.  
*(d)* Exod. 12. 8. Matth. 10. 16, 17, 21, 22, 24, 25, and 32 to 40. *(e)* Exod. 12. 11, 12. Heb. 11. 14,  
15, 16, and 13. 14. *(f)* Exod. 12. 43, 44, 45. Act. 2. Verse 38, compar'd with Verse 46. *(g)* Heb. 7.  
5 to the End, and Jer. 31. 32, 33, 34.



them knew, that CHRIST should rise again on the third Day from the Dead, which being to be the *Christian Sabbath*, was to be on a Sunday, and consequently that he was to be crucify'd on a Friday. Thus (b) in the Sacrifice of the Peace-Offering, which was a Type of the same Nature with the other, the Offerer was to eat of it on the same day that it was offered, and on the morrow the remainder of it was to be eaten, and so long it was a Type of CHRIST, who was on those two Days subject to the Power of Death. But if any of the sacrifice of the peace-offerings was eaten at all on the third Day, it should not be accepted, neither should it be imputed to him that offered it; because it was no longer a Type of him, who was on this Day perfectly freed from Death: and therefore it was to be an abomination, and the soul that eat of it must bear his iniquity. And as the Author of these Books knew that CHRIST was to die on a Friday, to rest in the Grave on a Saturday, and to rise from the Dead on a Sunday; so he also knew, that this very Friday would happen (i) on the fourteenth day of the first Month, or the fourteenth Day after the first Appearance of the Moon at the Change; which depending on many minute Circumstances, could not be known at such a Distance in the Days of Moses, but by the Creator of Heaven and Earth, who at the Beginning gave to the Sun and Moon those Laws of Motion which they were to observe to the End of the World, and who alone knew them at that Time, and therefore these Books of Moses could be dictated by none but GOD alone.

4. It might be a Satisfaction to such, who scruple the Taking of an Oath before a Magistrate in serious and weighty Matters, to consider, that (k) Abraham requir'd it of his Servant, and (l) Jacob of his Son, and Abraham (m) also swore unto Abimelech; from which Oath the Place was call'd Beersheba, which was also a Place, where Abraham planted a Grove for religious Worship, and where he call'd on the Name of the LORD the everlasting GOD; and if we consider how readily the Ceremony of Putting the Hand under the Thigh was comply'd with in those Days, it may teach us more readily to comply with those innocent Ceremonies, which are now us'd according to the Custom of the Country wherein we live.

5. The (n) Planting of Groves, Building of Altars, and Dedicating of Pillars is an

Argument, that in those early Times they had not only set Days and Seasons, but also set Places dedicated to the Worship of GOD; and tho' the Time is in a great Measure by divine Institution, yet the Place cannot be appointed but by human Authority, and ought to be such a Place, as is in all Respects convenient for such a Purpose. And we may observe from (o) Abraham's Purchasing the Cave of Machpelah from Ephron the Hittite for a Possession of a Burying-Place; and from (p) Abraham and Sarah, Isaac and Rebecca, Jacob, Leah and Joseph being bury'd there by the express Desire of (q) some of them; that there ought to be Burying-Places set apart, where People may be decently interred, and also in such a Manner, that the nearest Relations may lie near to each other.

6. There are but two Chronological Dislocations in all this sacred History, which is (r) the Account of Judah and his Family, the (s) Beginning whereof happen'd a little before (t) the Defilement of Dinah, and (u) the other Part soon after (x) the Selling of Joseph into Egypt. However it is all laid together, that the whole Story may be related at once: And tho' some things contain'd in it did not happen until after the Story mention'd in the next Chapter; yet it was very proper to place it where it is, that Judah's Misfortune in his Family being mention'd immediately after the Sale of Joseph (for (y) he was the chief Adviser in it) may teach us, that GOD punisheth us for our Sins in such a Manner, as we least can foresee. Judah had occasion'd Trouble to his Father for the suppos'd Loss of his Son Joseph, and now he is troubled with the real Loss of his own Children. And he was unfortunate as a Father, who had been so unnatural as a Brother. And we may add to this, that Judah's Sinning with his Daughter-in-Law, and Joseph's not Sinning with his Mistress, being plac'd together in the two (z) successive Chapters, may teach us, how just it is with GOD, when we transgress his Laws, to leave us to our selves, and suffer us to fall from one Sin to another; but if like Joseph (a) we set GOD before our Eyes, he will preserve us under the strongest Temptations, that none shall hurt us.

7. Tho' the Story of the Institution of the Passover is mention'd after the three Days Darkness, yet it was instituted before; and perhaps before the Plague of the Hail or of the Locusts came. For as soon as the Plague of Darkness was over, and any Egypt-

(b) Levit. 7. 16, 17, 18. (i) Exod. 12. 14, 24, 42. Matth. 26. 17, 18, 19. Luke 22. 1, 7, 8, 11, 13, 15. John 18. 28, 39, and John 19. 14. (k) Gen. 24. 1 to 10. (l) Gen. 47. 29, 30, 31. (m) Gen. 21. 22, 23, 31, 32, 33, 34. (n) Gen. 21. 33, 34. Gen. 28. 16, 17, 18, 19. Gen. 35. 14, 15. Gen. 31. 13. Gen. 13. 4. Gen. 33. 20, and Gen. 35. 1, 2, 3. (o) Gen. chap. 23. (p) Ibid. and Gen. 49. 31. (q) Gen. 47. 29, 30, 31. Gen. 49. 29 to the End. Gen. 50. 25. (r) Gen. chap. 38. (s) Ibid. Verse 1 to 6. (t) Gen. chap. 34. (u) Gen. 38. 6 to the End. (x) Gen. chap. 39. (y) Gen. 37. 26, 27. (z) Gen. chap. 38, and 39. (a) Gen. 39. 9.



*tian* could stir, *Pharaoh* (*b*) sends for *Moses*, and after some smart Speeches between them, *Moses* tells him of the Slaughter of the first-born, and (*c*) that it should be the very next Night. So that the Darknes did but end on the Morning of the *Passover*-Day, or the fourteenth Day of the Month, and it had been on the *Egyptians* the eleventh, twelfth and thirteenth Days. Now the Command for Observing the *Passover* was (*d*) given to *Moses* on or before the tenth Day of the Month; and some think on the first Day, when the Year was also chang'd. So that the Reason why the Account of the Institution of the *Passover* is laid after this Plague, is, because the HOLY GHOST was willing to place the whole Story of it together. And tho' the Command for it, and the Observation of it, were at some Days Distance; yet the Account of its Institution is very properly mention'd at the Time of its Observation,

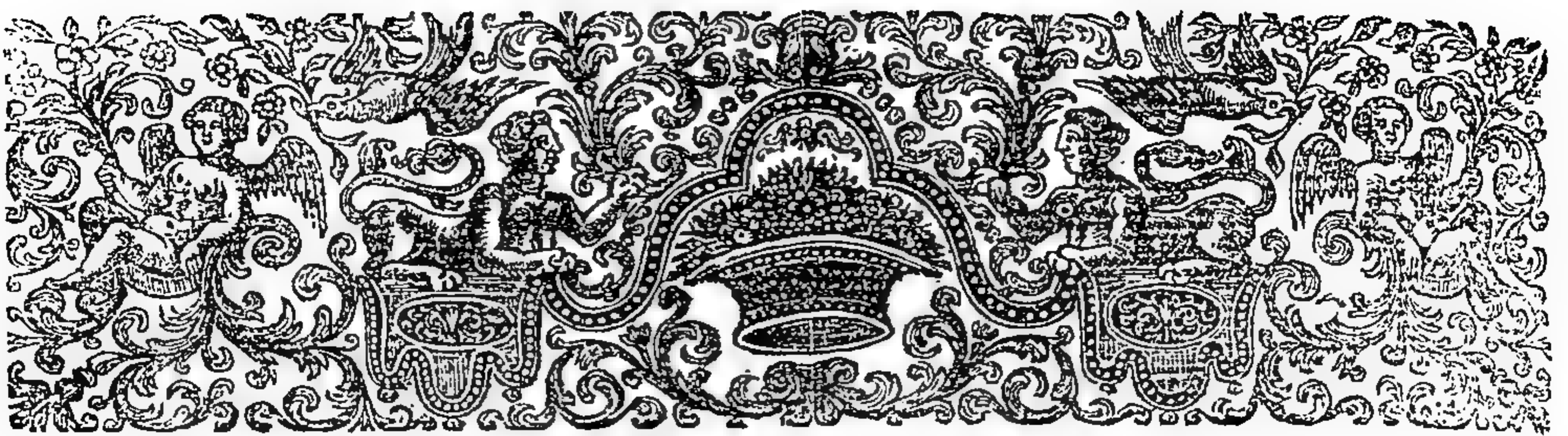
which was on *Saturday* the fourteenth Day of the first Month.

8. The true Chronological Reading therefore of the *Scriptures*, which relate to the Times between the Promise given to *Abraham*, and the Departure out of *Egypt*, is thus, Gen. chap. 12. to the End of chap. 24. Gen. 25. 1, 2, 3, 4 to 11. with 1 Chron. 1. 32, 33, 34. Gen. 25. 11 to 19, with 1 Chron. 1. 28, 29, 30, 31. Gen. 25. 19 to the End of chap. 33. Gen. 38. 1, 2, 3, 4, 5. Gen. chap. 34, 35. Gen. chap. 36, with 1 Chron. 35 to the End. Gen. chap. 37, and 39. Gen. chap. 38. 6 to the End. Gen. chap. 40, to the End of the Book. 1 Chron. 7. 20, 21, 22, 23, 24. Job throughout. Exod. 1. 1 to 10. 21. Exod. 12. 1 to 21. Exod. 10 21 the End, and chap. 11 throughout, and 12. 21 to the End, and chap. 13. 1, to 15. 22.

(*b*) Exod. 10. 24.    (*c*) Exod. 11. 4, 8.    (*d*) Exod. 12. 3.







# B O O K IV.

*From the Departure of the Israelites out of Egypt, to their Entrance into the Land of Canaan.*

---

## C H A P. I.

*From the Departure of the Israelites out of Egypt, to the Birth and Crucifixion of our SAVIOUR.*



FROM the Departure of the Children of *Israel* out of *Egypt*, to the Year of the real Birth of CHRIST, or Year 00, were 1491 Years; to the Year of his Birth according to the vulgar Computation were 1495 Years; and to the Year of his Crucifixion were 1528 Years.

The Proof of this will be the Subject of the remaining Part of this Treatise in the Beginning of each respective Book, according to the following Method.

From the Departure of the Children of *Israel* out of *Egypt*, to the (a) Laying of *Solomon's* Temple in the fourth Year of his Reign, were 480 Years.

From whence subtract 4 Years.

And consequently from the Departure of

the *Israelites* out of *Egypt*, to the Beginning of *Solomon's* Reign, were 476 Years.

The *Israelites* wander'd in the (b) Wilderness 40 Years.

Therefore from the *Israelites* Entrance into *Canaan*, to the Beginning of *Solomon's* Reign, were 436 Years.

*Solomon* reign'd (c) 40 Years.

From the Beginning of his Reign, to the Foundation of the Temple, were 4 Years.

Therefore from the Foundation of the Temple, to the End of his Reign, were 36 Years.

From the (d) first Taking of *Jerusalem* in the fourth Year of *Jeboiakim*, and the Captivity of the *Jews*, which follow'd thereupon, until their Return in the first Year of *Cyrus* were 70 Years.

(a) 1 Kings 6. 1. (b) Exod. 16. 35. Num. 14. 32, 33, and 32. 13. Deut. 2. 7, and 8. 2, 4. and 29. 5. Josh. 5. 6, and 14. 7. Neh. 9. 21. Psal. 95. 10. Amos 2. 10, and 5. 25. Act. 7. 36. 42, and 13. 18. Heb. 3. 9. 17. (c) 1 Kings 11. 42, and 2 Chron. 9. 30. (d) Jer. 25. 11, 12, and 29. 10. Dan. 9. 2. Zech. 7. 5.



But from the last Taking of *Jerusalem* in the eleventh Year of *Zedekiah*, and the Captivity of the *Jews*, which follow'd thereupon, and when (e) *Ezekiel's* 390 Years were accomplish'd from the Setting up of the golden Calves by *Jeroboam*, until their Return in the first Year of *Cyrus* were only 50 Years.

So that these things consider'd, the remaining *Epochas* may stand thus :

From the Departure of the Children of *Israel* out of *Egypt*, to their Entrance into the Land of *Canaan*, were 40 Years.

From the *Israelites* Entering into the Land of *Canaan*, to the Beginning of *Solomon's* Reign, were 436 Years.

From the Beginning of *Solomon's* Reign, to the Laying the Foundation of the Temple, were 4 Years.

From the Laying of the Foundation of the Temple, to the Death of *Solomon*, were 36 Years.

From the Death of *Solomon*, to the Setting up of the Golden Calves, was 1 Year.

From the Setting up of the Golden Calves, to the first Captivity of the *Jews*, from whence the seventy Years were computed, were 370 Years.

From the first Captivity of the *Jews* to the last, where *Ezekiel's* 390 Years ended, were 20 Years.

From the last Captivity of the *Jews*, to their Return out of *Babylon*, were 50 Years.

From their Return out of *Babylon* to the Birth of CHRIST, according to the vulgar

Account, were 535 Years.

And therefore from the Departure out of *Egypt*, to the Birth of CHRIST, according to the vulgar Account, were 1495 Years.

But as our SAVIOUR was born four Years sooner than the vulgar Account ; so subtract 4 Years,

And then from the Departure of the *Israelites* out of *Egypt*, to the Time of his real Birth, were 1491 Years.

And as he was crucify'd in the thirty third Year of his Age according to the vulgar Computation ; so to 1495 Years

Add 33 Years.

And then the Total, from the Departure out of *Egypt* to the Time of our SAVIOUR's Crucifixion, were 1528 Years.

The vulgar Year of CHRIST 1495, being added to that in the former Table of 2513 Years, proves, that the vulgar Year of CHRIST's Birth was in the Year of the World 4008, and consequently that there were 4007 Years between the Day, in which the World was created *Anno Mundi* 1. and the same Day of the Year in the Year of the Birth of CHRIST, according to the common Computation, and as it is plac'd in all these Tables.

And as the vulgar Year of our SAVIOUR's Birth was in the Year of the *Julian Period* 4713 ;

So from thence subtract 4307 Years,

The Remainder is 706, which is the Year of the *Julian Period*, in which the World was created, *Anno Mundi* 1.

(e) Ezek. 4. 1, 2, 3, 4, 5, 6, 7, 8.

## CHAP. II.

### From the Departure of the Israelites out of Egypt, to their Passing over Jordan.

FROM the Departure of the *Israelites* out of *Egypt*, to their Passing over *Jordan*, were forty Years ; which (a) Space of Time is so frequently mention'd in the *Scriptures*, that it will admit of no Dispute. That these forty Years do not begin from (b) the Time, when the Threatning was given, or about a Year and an half after their Departure out of *Egypt*, but from the very Time of their Departure, will be evident, First, because they (c) went out of *Egypt* on the fifteenth Day of the first Month, after they had kept the

*Passover*, and (d) at the same Time of the Year they enter'd into *Canaan*. Secondly, The (e) Children of *Israel* were fed with *Manna* forty Years. This (f) was from their Coming into the Wilderness on the fifteenth Day of the second Month after their Departure out of *Egypt*, until (g) their first *Passover* in *Canaan*. Thirdly, *Moses* was (h) eighty Years of Age, when he deliver'd GOD's Message to *Pharaoh*, and (i) at the End of the fortieth Year, even (k) when he died, he was but *an hundred and twenty Years old*.

(a) Exod. 16. 35. Num. 14. 33, 34. Num. 32. 13. Deut. 2. 7. Deut. 8. 2, 4. Deut. 29. 5. Josh. 5. 6. Nehem. 9. 21. Psal. 95. 10. Amos 2. 10, and 5. 25. Acts 7. 36, 42. Acts 13. 18, and Heb. 3. 9, 17.  
(b) Num. chap. 13 and 14, particularly 14. 26 to 36. (c) Exod. 12. 37. Num. 33. 3. (d) Josh. 5. 10, 11, 12. (e) Exod. 16. 35. Neh. 9. 21. Act. 13. 18. Heb. 3. 9. (f) Exod. 16. 1, 11, 12, 13, 14, 15.  
(g) Josh. 5. 10, 11, 12. (h) Exod. 7. 7. (i) Deut. 1. 3. (k) Deut. 34. 7.  
H h h h h 2. This



2. This Sum of forty Years being added to that of 2513, in the End of the former Table, makes 2553 Years; which proves, that the Children of *Israel* enter'd into the Land of *Canaan* in the 2553d Year from the Creation.

3. There are three Persons, the Fixing of whose Births will explain some Passages in the present and future History. The first is *Caleb* the Son of *Jephunneh*. Of this there is no Difficulty. He tells us, (l) that he was forty years old, when *Moses* sent him to spy out the land of *Canaan*. This being in the Year 2514, he must be born in the Year 2474. And as he was (m) fourscore and five Years old, when *Joshua* began to consider of Dividing the Land, so it is plain, that (n) they did not conquer it at once, but it took up the Space of about six Years.

4. The second is *Joshua* the Son of *Nun*. It is probable, that he died in the Beginning of the same Year, when *Cushan Rishathaim* the *Affyrian* Emperor (o) began to oppress the *Israelites*, which our *Learned Prelate* makes to be in the Year 2591, so that as he was (p) 110 Years of Age when he died, he must be born in the Year 2481, and consequently must be about 32 Years of Age, when he came out of *Egypt*, and therefore (q) he is call'd a young man about the Middle of the same Year, which is the utmost Age, in which any one was call'd by this Name in those Times, and he could not be less, because he was (\*) the General of the *Israelitish* Army against the *Amalekites* at the same Time. He was therefore about three and thirty Years of Age when he went to spy out the Land, and 78 Years of Age when their (r) Wars were ended, and GOD gave them Rest from all their Enemies, and they began to divide the Land when he is said to be old, and stricken in Years. And the (s) Exhortation of *Joshua* to the People immediately before his Death was thirty two Years after that, which is said to happen a long time after the LORD had given rest unto *Israel* from all their enemies round about. And therefore tho' the *Israelites* grew worse and worse; yet it is probable, that they corrupted themselves in the Time of *Joshua*, when he was old, and not so capable of Governing; which made him not only to admonish them so seriously to cleave unto the LORD, by a Repetition of former Benefits, and by Promises and Threatnings, but also (t) to make a Covenant with them, and set up a Stone for a Witness. And therefore tho' *Judah* headed (u) the twelve Tribes against

the *Canaanites*, and (x) the Tribe of *Joseph* acted bravely, yet (y) they could not drive out the Inhabitants of the Land, because at the Death of *Joshua*, *Cushan Rishathaim* invaded them, assisted their Enemies, and even (z) brought them into Subjection for some Time.

5. The third is (a) *Nabshon*. He was (b) a principal Person in the Tribe of *Judah*, and their Standard-Bearer in the second Year after their Coming out of *Egypt*; and therefore we may suppose him to be at that Time about forty Years of Age, which was the Age of *Caleb*, and a fit Age for such an Employment, and therefore might be born about the Year 2475. His Great Grandfather *Hezron* (c) was born about three Years before the Going down into *Egypt*, in the Year 2295; so that there is the Space of 180 Years for three Generations, or 60 for one. And consequently his Grandfather *Aram* might be born about the Year 2355, and his Father *Aminadab* about the Year 2415. His Son *Salmon* (d) was in all Probability born in the Wilderness, and enter'd into the Land of *Canaan*, where he married *Rahab*, (who (e) hid the Spies) after the Taking of *Jericho*, by whom he is suppos'd to (f) have been the Father of *Boaz* mention'd so much in the Book of *Ruth*, about two and forty Years after the Passage over *Jordan*, or in the Year of the World 2595; all which Accounts have nothing of Improbability in them, and therefore may serve for a farther Confirmation of the *Scripture Chronology*.

6. The *Tabernacle* being set up on the first Day of the second Year after the Departure of the *Israelites* out of *Egypt*, namely, on the first Day of the Month *Nisan*, the Orders and Rules were given concerning the Sacrifices, and the Consecration of the Priests; and the eight Days of their Consecration and Sacrifices were accomplish'd before the Time came, when the Passover was to be kept by a former Command given in *Egypt*, and by a second Command given in the Wilderness. On this fourteenth Day of the first Month, which was the proper Day for the Passover, some Men, because they were unclean, could not observe it; and upon their Acquainting *Moses* with their Case, he presently brings them an Order (g) to keep it on the fourteenth Day of the next Month, and we have no Reason to doubt, but they observ'd it accordingly, even as (h) it was afterward observ'd in the Time of *Hezekiah*. Thus the Translation of this Feast a Month beyond its proper Time, did rather enforce the Sig-

(l) Josh. 14. 6, 7. (m) Josh. 14. 10. (n) Deut. 7. 22. (o) Judg. 3. 8. (p) Josh. 24. 29.  
(q) Exod. 33. 11. (\*) Exod. 17. 8 to 14. (r) Josh. 13. 1. (s) Josh. 23. 1. (t) Josh. chap. 23,  
and 24 from Verse 1 to 29. (u) Judg. 1. 1 to 21. (x) Judg. 1. 22 to 27. (y) Judg. 1. 21, and 27  
to the End, and 3. 1 to 6. (z) Judg. 3. 8. (a) Ruth 4. 20. (b) Num. 1. 7, and 2. 3, and 7. 10,  
and 10. 14. 1 Chron. 2. 10. (c) Gen. 46. 12. (d) 1 Chron. 2. 11. Matth. 1. 4. Luke 3. 32. (e) Josh.  
chap. 2, and 6. 22, 23, 24, 25. (f) Matth. 1. 5. (g) Num. 9. 6 to 12. (h) 2 Chron. 30. 1, 2, 3, 4,  
and 13 to 23.



nificancy of things to come than of things past, as rather commemorating the Death of CHRIST than their Deliverance out of Egypt, when it happen'd not to be on that very Night.

7. When GOD had positively declar'd, that (i) the *Israelites* should wander forty Years in the Wilderness, and that all of them, except *Joshua* and *Caleb*, should die there, and when he did thus cut short the Age of Man, to what it is at this Time, then *Moses* (k) penn'd a melancholy Psalm, in which he tells us, how they were consum'd by GOD's Anger for their Impieties. And now Man's Age is come to *seventy* or *eighty* Years (after which there is only Labour and Sorrow) instead of those Hundreds, which they liv'd before.

8. Here we may observe, that as Sin at first brought Death into the World; so Sin did afterward shorten the Age of Man. Before (l) the Flood the *Patriarchs* liv'd almost to a *thousand* Years. But the Sin, which brought the Flood, took away one half of Man's Age, so that they, who were born afterward, (m) never attain'd to the Age of five hundred. At the Confusion of *Babylon* it was shortned again in the same Manner; so

that (n) none born after that Time liv'd up to *two hundred and fifty*, as it is easy to observe by Computing those Ages. After the Death of the Patriarchs, when the true Worship of GOD was very much declin'd in their Families, and the rest of Mankind were overrun with Superstition and Idolatry, the Life of Man was shortned again; so that we read of none born since, who exceeded an hundred and five and twenty. Neither did the Ages of Men stand at that Measure; but at the frequent Murmurings and Provokings of GOD in the Wilderness, a third Part more, or thereabout was cut off from the Age of Man, and the common Stint of Man's Life was brought to seventy or eighty Years, or thereabout, or more particularly to 83 or 84 Years, which very few exceeded, and which *Moses* speaks of in the before-mention'd Psalm, compos'd upon that Occasion. And tho' the Sins of Mankind have been very great and universal since that Time; yet the Age of Man's Life hath not been shortned any more; because a shorter Space would hardly have been sufficient for the Finding out and Improvement of Arts and Sciences, as well as for other Reasons.

(i) Num. 14. 33, 34.

(k) Psal. 90.

(l) Gen. chap. 5.

(m) Gen. 11. 12, 13, 14, 15, 16, 17.

(n) Gen. 11. 18 to the End.

## CHAP. III.

### *Of the Sabbatical Year.*

AND now, as we have brought the Children of *Israel* out of Egypt into the Wilderness under the Conduct of *Moses*, who afterward deliver'd to them not only the Moral, but also the Judicial and Ceremonial Law, which last consisted in several Types and Representations of their MESSIAH or our JESUS, who was then to come; so it will be requisite to consider, what Types they had, which could point out unto us not only in general the Transactions of his Life, but also by a constant Chronological Revolution, could foreshew the Years in which some of the most remarkable Passages should happen; and among them there are two, which will deserve our Thoughts, namely, their Sabbatical Year, or Year of Rest, and their Year of Jubilee, or Year of Rejoicing.

2. The Sabbatical Year being appointed once in seven Years, and the Year of Jubilee being appointed to be the fiftieth Year, it hath made most Commentators incline to this Opinion, that the Sabbatical Years were in-

cluded in the Years of Jubilee, as Parts in the whole, and that they did always begin and end together. According to this Account, the Year of Jubilee happen'd once in every forty-nine Years, and both the Years of Jubilee, or the first and the last, were included in the fifty, according to a Way of Speaking very common among the Jews. If this is the true Account, then as (a) both the Sabbatical Year and (b) the Year of Jubilee were Years, in which they were neither to reap their Corn, nor gather in their Grapes; it would be impossible, that two such Years should come together, and yet (c) the contrary is plainly intimated, where GOD having injoin'd these two Rests, promiseth a Blessing upon the Observance of them. If they did observe his Statutes, and keep his judgments, and do them, then they should dwell in the land in safety. But lest when two such Years did come together, they should doubt the Providence of GOD to provide for them, he promiseth, that he would preserve them by a more immediate Care.

(a) Lev. 25. 5.

(b) Lev. 25. 11.

(c) Lev. 25. 20, 21, 22.



For then (saith he) *I will command my blessing on the sixth year, and it shall bring forth fruit for three years.* And if he did thus provide for them in extraordinary Cases, which could happen but (d) twice in three hundred and fifty Years, they might certainly depend upon him in the ordinary Courses, when they had Liberty to sow in the eighth Year, as well as when they were forc'd to eat of the old fruit until the ninth Year; for in all these Cases, until the fruits came in, they should eat of the old store. Besides, whilst the Notion of the *Sabbatical Years* being included in the Year of *Jubilee* lasted, there was no Use made of these *Epochas* in *Chronologys*; and the Learned Dr. *Prideaux*, in his *Preface* to his *Historical Connexion of the Writings of the Old and New Testament*, plainly affirms, that it was beyond his Skill. But this is in Effect to render those divine Institutions wholly needless, as if they had not been communicated to us by one, who is infinite in Wisdom. Whereas, by Fixing these different *Epochas* in different Years, and Carrying on both distinctly, I hope to make it evident, that even those Times and Seasons, being Part of the *Ceremonial Law*, serve with the rest, as (e) *Schoolmasters to bring us to CHRIST*; That they are of excellent Use in *Chronology*, and worthy of the Appointment of him who hath plac'd the Times and Seasons in his own Power, and that they do directly point out unto us the Years of our SAVIOUR's Nativity and Crucifixion.

3. To begin therefore with the *Sabbatical Year*. It is very evident, that among the *Jews* the seventh Day was a Day of Rest, and also that the seventh Year was a Year of Rest. One Day in seven took its Rise from the Creation of the World, according to the Example of GOD himself, who *in six days made heaven and earth, the sea and all that therein is, and rested the seventh day. Wherefore the LORD blessed a seventh day (for so I shall venture to translate it) and hallowed it.* But as the Year was alter'd, when the (f) *Israelites* came out of *Egypt*, from one Month to another; so the Sabbath was likewise alter'd from one Day to another. This is plain from what hath been already mention'd, more particularly from (g) the second Repetition of the Law by *Moses*, *And remember, that thou wast a servant in the land of Egypt, and that the LORD thy GOD brought thee out thence by a mighty hand, and by an out-stretched arm, therefore the LORD thy GOD commanded*

*thee to keep the sabbath day.* But as the Passover did not only look back to the Deliverance of the *Israelites* out of *Egypt*, but also directed them to look forward to CHRIST our Passover, who at that Time was also crucify'd for us; so the Sabbath was not only a Memorial of Things past, but also a Sign of Things to come, and directed them to look to CHRIST, who on this Day rested in the Grave. It is particularly said of him in the Articles of our Creed, That *the third day he rose again from the dead.* This Day, as all the four *Evangelists* tell us, was the Day after the Sabbath, or the first Day of the Week. On this Day he (h) appear'd to the two Disciples going to *Emmaus*. On (i) the same Day of the Week he appear'd again to his Disciples, and on that Day seven-night he (k) confirm'd St. *Thomas* in the Faith of his Resurrection. On the same Day of the Week the Apostles were (l) inspir'd by the HOLY GHOST. This Day was call'd (m) the LORD's Day. And *Athanasius* observes, that the Sabbath was chang'd by our LORD himself, and therefore all *Christians* observe that Day, in which he their Master rose from the Dead. It is very evident, that (n) CHRIST was crucify'd on the Day before the *Jewish Sabbath*, even the day of the preparation. That he (o) rested in the Grave on the Day of the *Jewish Sabbath*, which was also a celebrated Feast, and (p) was particularly observ'd by the Disciples. Thus the *Jewish Sabbath* was a Type of CHRIST's Resting in the Grave on that Day, who accordingly by his Death fulfill'd the same, as it was typical, and by his Resurrection he establish'd another, which was to be of a perpetual Obligation. If then the Sabbath Day was typical, why not also the *Sabbatical Year*? If the one directed us to the Day of the seven, in which CHRIST was to rest in the Grave, why may we not as well suppose, that the other might direct us to the Year of the seven, in which this happen'd. As therefore he rested in the Grave on the Sabbath Day; so he rested in the Grave on the *Sabbatical Year*, and thus he put an End to both these Types at once.

4. For the Proof of this we must inquire, when the *Sabbatical Year* began, and how long it was from thence unto the Death of CHRIST. As for the first Inquiry, we must take Notice, that the Command for Observing (q) a *Sabbatical Year* was given (r) with the rest of the *Levitical Law*, at

(d) That is, at the End of the fifth Jubilee, when the *Sabbatical Year* was the Year before it, and at the End of the seventh Jubilee, when the *Sabbatical Year* was the Year after it. (e) Gal. 3. 24. (f) Exod. 12. 2. (g) Deut. 5. 15. (h) Luke 24. 13. (i) Luke 24. 33, 34, 35, 36. John 20. 19, 20. (k) John 20. 26, 27, 28, 29. (l) Act. 2. 1, 2, 3, 4. (m) Rev. 1. 10. (n) Matth. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 42. (o) John 19. 31. (p) Luke 23. 54, 55, 56. (q) Levit. 25. (r) Exod. 40. 1, 2, 17, and Levit. 1. 1. See the following Journal for that Month.



the Beginning of the second Year after their Departure out of *Egypt*, or at the *Vernal Equinox* in the Year of the World 2514. The Observation of this Rest consisted chiefly in two things, First, in their not Tilling their Ground, nor Pruning their Vineyards, and not Gathering in the Fruits of the Earth, whence it was call'd (s) *the Sabbath of the land*. This could not be observ'd, until the *Israelites* (t) came into the Land of *Canaan*. Secondly, It consisted in the Creditors freely Discharging their Debtors, and Releasing their Debts, even (u) as GOD for CHRIST's sake hath forgiven us, and hence it was call'd, (x) *The LORD's Release*, and was a Type of the full and free Forgiveness of Sins, and the Liberty which we obtain for the Sake of CHRIST our LORD, who on such a Year as this made a full Satisfaction for all. And thus it might be observ'd (as no Doubt it was) as soon as the Command was given. The Reason of its Institution was in Commemoration of their Deliverance out of the land of *Egypt*, and out of the house of bondage, and that (y) they might learn to do to others, even as GOD had done to them. And as this might be observ'd immediately; so they had greater Reason to observe it, when their own Deliverance was so fresh in their Memory. And therefore as the *Jewish Sabbath* was kept soon after their Departure out of *Egypt*; so the first *Jewish Sabbatical Year* was kept soon after the said Departure. As to the Year, there are two things to be consider'd, either the Time of the Year when it began, or the Year it self. As to the *Jewish Year*, it is certain that it began at the *Vernal Equinox* in Reference to all things sacred, by an express (z) Command from GOD himself; but in civil Matters the former Method of Beginning at the *Autumnal Equinox* is suppos'd to have still continu'd. And there is great Reason to think, that their *Sabbatical Year* began at that Time, when all their Harvest was over, which began at the other *Equinox*. Then they were not to sow, as they usually did in *October* and the following Months, but to stay till the Return of the Season the next Year. For if this Year had began in *March*, they could not have reaped that which they had sown the Year before. But how to fix the Year it self is a greater Difficulty, and can (I think) no otherwise be determin'd than by Considering, that as in *Canaan* it was a Rest from Tilling, so in the Wilderness it must be a Rest from Travelling and Working. Now the *Israelites* came out of *Egypt*

in the Spring, and in the Year of the World 2513. Their first Year was (a) a Year of Travel to *Succoth*, to *Etham*, to *Pihabiroth*, to *Marah*, to *Elim*, to the *Red-Sea*, to *Sin*, to *Dophkah*, to *Alush*, and to *Sinai*. And tho' they continu'd there for some Time; yet they were constantly imploy'd in making the Tabernacle to the End of that Year. Their second Year was also a Year of Travel (b) to *Kibrothhattaavah*, to *Hazereth*, and to *Rithmah*, or *Kadeshbarnea*, where they arrive about (c) the latter End of *July*, in the Year of the World 2514, and here they tarry (d) many Days, even a full Year, in the same Manner as they had tarried at *Sinai*, but without any Work to do. So that here was properly a *Sabbatical Year* to the *Israelites* in the Wilderness. And as their Year of *Jubilee*, and their *Sabbatical Year*, being both of the same Nature, began in the seventh Month, or at Autumn; so this began not far from the same Time, and particularly continu'd at the Passover in the Year 2515. And it is difficult to assign any other Reason, why the *Scripture* is so positive in Mentioning this Year only, as a certain Year of Rest to the *Israelites*, but that we should take Notice of it as a *Sabbatical Year*, and compute from thence accordingly. Now from the Year 4041, when (as it will appear by these Tables) our SAVIOUR was crucify'd, let us subtract the first *Sabbatical Year* 2515, according as it is thus laid down in these Tables, and the Remainder is 1526, which being divided by seven, the Cycle of these Years, there is no Remainder. This shews, that our SAVIOUR was crucify'd in a *Sabbatical Year*; and thus the Type both of the Day and of the Year do answer exactly with the *Antitype*.

5. And now let us come into the Land of *Canaan*, and see when their first *Sabbath of the land* was observ'd. And here (e) the Words of *Moses* must be our Guide. *When ye shall come into the land, and shall have planted all manner of trees for food (which was the Work of the first Year) then ye shall count the fruit thereof as uncircumcised; three years (exclusive of the first Year) shall it be as uncircumcised unto you; it shall not be eaten of. But in the fourth year (exclusive of the first) all the fruit thereof shall be holy (or a Sabbatical Year) to praise the LORD withal. And in the fifth year ye shall eat the fruit thereof (then ye shall sow and reap, then ye shall plant Vineyards, and gather in the Grapes, and then ye shall do all Manner of Husbandry)*

(s) שבת הארץ Levit. 25. 6. (t) Levit. 25. 2, 3, 4. (u) 2 Cor. 2. 10. Ephes. 4. 31, 32. Coloss. 3. 12, 13. (x) שמטה ליהוה Deut. 15. 2. (y) Exod. 22. 21. Exod. 23. 9, 10, 11, 12. Levit. 19. 33, 34. Deut. 10. 19. Matth. 5. 43, 44, 45, 46, 47, 48. Luke 6. 27 to 37. (z) Exod. 12. 1, 2. (a) Num. 33. 1 to 16. (b) Num. 33. 16, 17, 18. (c) See the following Journal for the End of that Year. (d) Deut. 1. 46. See the Observations at the End of the following Journal for the Year 1714. (e) Levit. 25.



that the earth may yield unto you the increase thereof. I am the LORD your GOD. Now as the *Israelites* came out of the Land of *Egypt* in the Year of the World 2513; so they came into the Land of *Canaan* in the Year of the World 2553. This Year they planted Trees for Food; then the Years 2554, 2555, and 2556 were Years, in which they were not to eat thereof, and the Year 2557 was the *Sabbatical Year*. And the Command it self shews, that it ought to be thus observ'd at their Entrance into the Land of *Canaan*. Now from the Year of the World 4041 let us (as before) subtract this *Sabbatical Year* 2557, and the Remainder is 1484; which being also divided by seven, or the *Cycle* of these Years, there is no Remainder, and so this like the other answers exactly to the *Antitype*. Thus all these Rites are Shadows of things to come, and plainly shew, that they were ordain'd by a most wise Being, who knew exactly at so great a Distance of Time the very Year, in which they should all be fulfilled. And as GOD was pleas'd to number the Years so exactly for many Ages from the Creation; so hath he given us such Signs as these by which we may know how to rectify them afterward.

6. Thus the Computation of the *Sabbatical Years*, tho' it is mention'd (f) by *Moses* immediately before the Year of *Jubilee*, must not be reckon'd as a Part thereof, but as a distinct *Epocha* by it self. It is (g) mention'd as distinct from the other, and to be at the *End of every seven Years*. And then the (h) Metaphor of a *Sabbath*, namely, always one in seven, is more clear and plain; and it will be of great Use to fix the Time of our SAVIOUR's Crucifixion.

7. This Computation of the *Sabbatical Year* may help us to fix the (i) fourteenth Year of King *Hezekiah's* Reign, to the Year of the World 3298, according as it is plac'd in these *Tables*. From the Year 3298, subtract the *Sabbatical Year* 2515, and the Remainder is 783, which being divided by seven the Remainder is 6, and shews it to be the Year before the *Sabbatical Year*. This Year the *Assyrian Army* being very great (since 180000 of them were destroy'd in one Night) had ravag'd the Country, spoil'd all their Tillage, and came near to *Jerusalem* without any Opposition. *Hezekiah* praying, and sending to *Isaiab*, receives a comfortable Answer and a comfortable Sign. The Answer was, that the *Assyrian Army* should not be able to do any Mischief to *Jerusalem*, but should return with Shame into their own Land; and that GOD would protect and defend the

City of *Jerusalem* (at least during the Life of *Hezekiah*) for his own Sake, and for his Servant *David's* Sake. And (k) this should be a Sign unto them. Tho' the Country was ruin'd and plunder'd; yet the Earth of its own Accord should bring forth a sufficient Plenty: *Ye shall eat this year, such things as grow of themselves*. And tho' the next Year was the *Sabbatical Year*, in which they were not to sow, nor reap, nor gather in their Vineyards; yet let them go on in their Duty, and GOD would provide for them, that they should eat the next year, that which sprung up in the same Manner, and in this same Year. And as they should experience the Truth of this Promise in the next Harvest; so let them continue their Obedience to him, and his Providence would provide for them; so that in the third Year (when the *Sabbatical Year* was past) they should enjoy such a lasting Peace and Plenty, that they might sow, and reap, and plant vineyards, and eat the fruit thereof.

8. This Computation may fix the *Sabbatical Year* (l) mention'd by the Prophet *Jeremiah* thus: In the eighth Year of *Zedekiah*, at the *Autumnal Equinox*, or the Year of the World 3417, the *Sabbatical Year* began; so that the Year 3418, was the *Sabbatical Year*. Thus if we subtract 2515, or the first *Sabbatical Year*, the Remainder will be 903, which being divided by 7, there is no Remainder, and consequently proves it to have been the *Sabbatical Year*, which the Prophet mention'd. So that the Story is thus: At the Beginning of the *Sabbatical Year* in the eighth Year of *Zedekiah's* Reign, and the Year of the World 3417, (m) the princes and all the people having enter'd into a covenant, and having heard, that every one should let his man servant, and every one his maid servant go free, and that none should serve themselves of them any more, they obeyed, and let them go. In the Beginning of the next Year, *Anno Mundi* 3418, (n) *Zedekiah* despises the oath, and breaks the covenant which he had made with the King of *Babylon*, and (o) sends Ambassadors to *Egypt*, that he might be supply'd with an Army both of Horse and Foot, and so (p) he rebels against the King of *Babylon*. The Princes and People, (q) puff'd up with great Expectations from *Egypt*, compel by Force the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. Upon this (r) the Prophet *Jeremiah* tells them of this Fault, and threatens the Sword, the Famine, and the Pestilence as the Consequences thereof, and also that *Je-*

(f) Levit. 25. (g) Deut. 15. (h) Levit. 26. 34, 35, 43. (i) 2 Kings 18. 13. Isai. 36. 1.  
(k) 2 Kings 19. 29. Isai. 37. 30. (l) Jer. 34. 8 to the End. (m) Jer. 34. 8, 9, 10. (n) 2 Chron.  
36. 13. Ezek. 17. 16, 17, 18. (o) Ezek. 17. 16. (p) 2 Kings 24. 20. 2 Chron. 36. 13. Jer. 52. 3.  
(q) Jer. 34. 11. (r) Jer. 34. 12 to the End.



*Jerusalem* should be taken, and *Zedekiah* given to the King of *Babylon's* Army, which came to pass accordingly; for (s) in the same Year, being the ninth Year of King *Zedekiah's* Reign, in the dead Time of Winter, the City was besieged for a Year and an half, and afterward taken according as it had been foretold. Which Account agrees exactly with the *Scripture* History, and what is mention'd by our best *Chronologers*, and fixes the *Sabbatical* Year at this Time.

9. And lastly, this Computation may afford us some small Light for the Fixing the Time between *Jeroboam's* making *Israel* to sin, and the last *Babylonish* Captivity, when *Jerusalem* was taken by a Siege. This Distance (t) is plainly shewn to be *three hundred and ninety* Years. Now (u) the *seventy* Years Captivity in *Babylon* so often mention'd in *Scripture*, began from the Time when *Nebuchadnezzar* King of *Babylon* (x) came to *Jerusalem*, and besieged it, and which was in the third Year of *Jehoiakim* King of *Judah*, whom (y) GOD gave into his Hand, with Part of the Vessels belonging to the Temple; and this was twenty Years before the last Captivity. For *Jehoiakim* (z) reigned eleven Years, so that two Years pass'd before his Troubles began, and the last Captivity was (a) in the eleventh Year of *Zedekiah*, who succeeded him at (b) three Months Distance. As therefore the nine last Years of *Jehoiakim*, and the eleven Years of *Zedekiah* added together, make twenty in the whole, and these subtracted out of the seventy Years, make it appear, that there were fifty Years from *Zedekiah's* Captivity to the Return from *Babylon*; and thus there seems to be *fifty Sabbatical* Years unobserv'd, from the Time when *Jeroboam* first made *Israel* to sin to the last Captivity, in the

whole Space of the *three hundred and ninety* Years, which are (c) so plainly intimated in *Scripture*. and which may be reckon'd thus: In the *three hundred and ninety* Years aforesaid, there were six and fifty *Sabbatical* Years in all, inclusive of the last, in the eleventh Year of *Zedekiah*, when *Jerusalem* was taken. They were all probably unobserv'd, except (d) in the Reigns of *Hezekiah* and *Josiah*. The first Year of *Hezekiah's* Reign, being a *Sabbatical* Year, could not be observ'd, the Reformation being but newly begun, the Ground having been plow'd the Year before, or perhaps the *Harvest* being over before he began to reign. In (e) *Hezekiah's* nine and twenty Years Reign (f) one was observ'd, even in his fifteenth Year, by the Command of the Prophet *Isaiab*. And as he doth not blame them for their former Non-observance; so this Silence is a tacit Confession, that the other in his eighth Year was observ'd, and the Prophet only exhorts them to do as they had done before, notwithstanding their present Difficulties; and thus, no Doubt, the other two were observ'd in the twenty second, and in the last Year of *Hezekiah's* Reign. *Josiah* reign'd (g) *one and thirty* Years. In the (h) *eighteenth* Year of his Reign the Book of the Law was found, upon which there was (i) a great Concern, because the People had not acted according to it; and upon this the two following *Sabbatical* Years in the *twentieth* and *twenty seventh* Years of his Reign were observ'd, the People then knowing their Duty, but being ignorant of it before. Thus six were observ'd in all, and the other fifty were omitted, which (k) fifty Omissions were punish'd accordingly with fifty Years final Captivity; and so (l) the Land enjoy'd her *Sabbaths*, as *Moses* had foretold.

- (s) 2 Kings 25. 1, 2. Jer. 52. 4, 5. (t) Ezek. 4. 1, 2, 3, 4, 5. (u) Jer. 29. 10. 2 Chron. 36. 21, and Zech. 1. 12. (x) 2 Kings 25. 1, 2. (y) Dan. 1. 1. (z) 2 Kings 23. 36. 2 Chron. 36. 5. (a) 2 Kings 25. 2, 3. 2 Chron. 36. 11. (b) 2 Kings 24. 8. 2 Chron. 36. 9. (c) Jer. 34. 8 to the End, compar'd with Verse 1, and 2 Chron. 36. 21. Ezek. 4. 1 to 9. (d) Ecclus. 49. 4. (e) 2 Kings 18. 2, and 2 Chron. 29. 1. (f) Isai. 37. 30. (g) 2 Kings 22. 1, and 2 Chron. 34. 1. (h) 2 Kings 23. 3, &c. and 2 Chron. 34. 8, &c. (i) 2 Kings 23. 11, 12, 13. 2 Chron. 34. 19, 20, 21. (k) Jer. 34. 8 to the End. (l) Levit. 26. 27, 28, 31, 32, 33, 34, 35, 43, 44, 45.

## CHAP. IV.

### *Of the Year of Jubilee.*

**A**S the Passover points out unto us the Time of the Year, in which CHRIST was crucify'd; as the Feast of Weeks typify'd the Inspiration of the Apostles; as the Sabbath Day among the *Jews* directed us to the Day of the Week, in which CHRIST rested

in the Grave, and the *Sabbatical* Year directed us to the Year of this Rest; so the Feast of *Tabernacles*, typifying the Nativity of CHRIST, directs us to the Time of the Year, and the *Jubilee* directs us to the Year, when it happen'd.



2. The *Jubilee* was the last Festival, which GOD commanded to be observ'd by the *Jews*. The *English* Word *Jubilee* is deriv'd from (a) the *Hebrew*, where it signifies sometimes a Ram, and sometimes only a *Ram's Horn*. Thus (b) in *Joshua*, *Seven priests shall bear before the ark seven trumpets of rams horns*; where the Word (c) is us'd, and expounded by the *Chaldee* Paraphrasts, as it is in our Translation.

3. There were five main Uses of this Feast. *First*, For the general Release of Servants. *Secondly*, For the Restoring of Lands and Tenements to the first Owners, who formerly sold them. *Thirdly*, Hereby a true Distinction of their Tribes and Families was preserv'd, because Lands return'd to their Owners in their proper Tribes, and Servants to their own Families; and hereby CHRIST was more easily prov'd to be of the Tribe of *Judah*, and of the Family of *David* according to the Promise. *Fourthly*, Some are of the Opinion, that as the *Grecians* did compute their Times by the *Olympiads*, the *Pagan Romans* by their *Lustra*, and the *Christian Romans* for some Time by the *Indictions*; so the *Jews* computed by the *Jubilees*, or at least that it was so intended. *Lastly*, It did mystically shadow forth that spiritual *Jubilee*, which *Christians* enjoy under the Gospel by the Coming of CHRIST, by whom we have not only a Re-entrance into the Kingdom of Heaven, which we had all forfeited by our many Sins, (and this was signified by their Re-entrance upon their Lands formerly sold) but also the Sound of the Gospel, which in this Feast is typify'd to us by the Sound of the Trumpets, is gone throughout the World. Thus (d) *the LORD hath blown the trumpet*. But neither this Release of Servants, nor the Restoring of Lands was until the tenth Day of the Month *Tisri*, or five Days before the Feast of *Tabernacles*, at which Time it was proclaim'd by the Sound of the *Rams Horns*. The nine first Days of this Month the Servants feasted, made merry, and wore Garlands in Token of their approaching Liberty. To these I shall add another Use, *viz.* It directs us to the Year of CHRIST's Nativity.

4. To prove this these three Particulars must be observ'd, *First*, That CHRIST was born at the Feast of *Tabernacles*, which always follow'd the Sounding of the *Jubilee*. *Secondly*, He was born in the Year of *Jubilee*. And *Thirdly*, The first *Jubilee* was observ'd in the third Year after the *Israelites* enter'd the Land of *Canaan*, Anno 2555.

5. *First*, CHRIST was born at the Feast of *Tabernacles*, which always follow'd the Sounding of the *Jubilee*, that is, in a Year when the *Jubilee* happen'd. The Sounding

of the *Jubilee* was always on the tenth Day of the Month *Tisri*, or the seventh Month, and the Feast of *Tabernacles* began on the fifteenth Day of the same Month.

6. This Month was ennobled in former Times, *First*, (e) in this Month the World was created, and when Sin had enter'd into it, the Redeemer was promis'd, that he should be born of a Woman. In this Month were all the Fathers born, who liv'd before the Flood, and all the Patriarchs, who were after, as the *Jews* generally assert, and not without some Reason. From this Month the Year began from the Creation of the World to the Redemption out of *Egypt*; and tho' the sacred Year was alter'd, yet the civil Year continu'd the same. In this Month the Year of *Jubilee* began in the succeeding Ages. In this Month were these famous Solemnities, The *Fest of Expiation*, and the Feasts of *Trumpets* and *Tabernacles*. In this Month the Tables of the old Law were repair'd. For *Moses*, after the Fast of forty Days, comes down from the Mountain, a Messenger of good things to come, on the first Day of this Month, which was appointed to be the Feast of *Trumpets* in succeeding Ages. And such glorious things as these may be also observ'd concerning the Feast of *Tabernacles* it self. At that very Time (f) did the *Israelites* set about Making of the Tabernacle in the Wilderness, and at (g) that very Time was the Consecration of *Solomon's Temple*. And it would be very strange, if all these things were Types of nothing.

7. But *secondly*, A View of the *Jewish Feasts* will help forward this Observation. Those, which were of divine Institution, were (h) only three, *viz.* The Feast of *unleavened Bread*, The Feast of *Weeks*, and The Feast of *Tabernacles*. And these were partly for Remembrance of things past, and partly for *Types* and *Figures* of things to come.

8. The Feast of the *Passover* was for a thankful Remembrance of the great Deliverance of the *Israelites* out of *Egypt*, when for Haste they were forc'd to carry their Dough unleaven'd upon their Shoulders. And the Evening before, God having slain all the *first-born* of *Egypt*, preserv'd the *first-born* of the *Israelites*, because he saw the Blood of the *Paschal Lamb* sprinkled upon the Door-Posts of their Houses. For this Cause they were commanded to rejoice before the LORD their GOD, whenever that happy Time of the Year should come, and to keep it holy in a peculiar Manner.

9. This Feast was also a Type and Figure of good Things to come, *viz.* Of our Deliverance from the Bondage of Sin and Satan by that immaculate Lamb CHRIST JESUS,

(a) יובל. (b) Josh. 6. 4. (c) יובלים. (d) Zech. 9. 14. (e) Lightfoot, Vol. 1. Page 427.  
(f) Exod. 35. (g) 1 Kings 8. 2, and 2 Chron. 5. 3, and chap. 7. 8, 9, 10. (h) Deut. 16. 16, 17. who



who was foreordain'd of GOD to be slain upon the Cross for the Sins of the World on the same Month and Day; and whenever GOD shall behold this Blood of CHRIST apply'd by a lively Faith to the Soul of any *Christian*, he will spare and not destroy it.

10. The second Feast, or the Feast of *Weeks* or *Pentecost*, was, First, For the Remembrance of the Law given at that Time upon Mount *Sinai* with Thundering and Lightning, and the Sound of a Trumpet from Heaven. And *Secondly*, For a Type of the Doctrine of the *Gospel*, which was publish'd at the same Season, when with a Sound from Heaven, cloven Tongues like Fire (*i*) fell upon the *Apostles*, and they were all filled with the HOLY GHOST.

11. As for the Feast of *Tabernacles*, the first End is plain, that it was a Memorial of the long Dwelling of the *Israelites* in (*k*) *Tabernacles* in the Wilderness. *Ye shall dwell in booths* (saith the LORD) *all that are Israelites shall dwell in booths; That your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the LORD your GOD.*

12. But it is not so express as in the former, of what things to come concerning CHRIST it was a Type. However we may judge thereof from (*l*) the Words of St. *John*, *The Word was made flesh, and dwelt* (or fix'd his Tabernacle) *among us.* For so (*m*) the Word may signify. By this Expression St. *John* seems plainly to intimate, That as the Passover was a Type of his Passion, and the *Pentecost* a Type of the Sending of the HOLY GHOST; so the Feast of *Tabernacles* should be for a Type of his Incarnation, when the Divine Nature took our Flesh as a *Tabernacle* to inhabit in, and the WORD of GOD became *Immanuel*, or GOD *with us.* For it is incredible, that this principal Feast should not be a Type of some principal thing concerning CHRIST, as well as the rest, it being as solemn as the other two, or rather the chief of the three. And there is nothing but his *Incarnation* and *Nativity*, which can be apply'd to it.

13. But to proceed to Particulars: The Institution of the Feast of *Tabernacles* agrees excellently with the Time of CHRIST's Birth. For *First*, When *Moses* came down from the Mountain on the first Day of the Month *Tisri*, and declar'd, that GOD was appear'd, and the People pardon'd, his (*n*) Face shone, as if the Divinity had inhabited the Manhood, so that the *Israelites* could

not look upon him; and he then gave Directions, that they should immediately set about the Building of the Tabernacle (which was hitherto hinder'd by and because of the golden Calf) seeing that GOD would now dwell among them, and forsake them no more. Upon this the People bring their Offerings, which were view'd and found to be sufficient. And then immediately they pitch their Tents, knowing that they were not to depart from that Place, before the *Divine Tabernacle* was finish'd; and thus they set about this great Work with all their Might at this Time of the Year. Hence the fifteenth Day of this Month, and seven Days after, were appointed for the Feast of *Tabernacles*, in Commemoration of their Dwelling in Tents in the Wilderness, when GOD dwelt in the Midst of them. And it seems very evident, that these things respect the Incarnation of CHRIST, when GOD dwelt among us in human Flesh, with a very apt and typical Aspect. And to this may allude the (*o*) many Expressions of GOD's Dwelling among the Children of *Israel*.

14. *Secondly*, The Reason, why (*p*) GOD was so punctual, that all things should be made by *Moses* according to the Pattern, which was shewn to him in the Mount, may probably be to shew us, That CHRIST JESUS, who took our Nature upon him, was the same, who before was seen by Saints and Angels in the highest Heavens.

15. *Thirdly*, This Feast had a more extraordinary Course of Sacrifices than either of the other, which seems more visibly to point at the Time, when he, who was the Accomplishment of them all, should come in the Flesh.

16. *Fourthly*, This Feast was of one Day's Continuance more than the rest, this having eight festival Days, and the other two but seven. And it is not improbable, that the eighth Day was added to it, which was (*q*) *a great day of the feast*, as figuring the Time of his Circumcision.

17. *Fifthly*, Another Custom us'd at this Feast may also confirm this Opinion. For (*r*) whilst they gather'd and carry'd the Boughs, whereof they made their *Tabernacles*, they usually sang a Kind of Litany, in which the People continually cry'd *Hosanna*, *Hosanna*, that is, *Save now*. This was so usual, that in Time the Feast, and the Boughs, and all their Ceremonies, came to be call'd *Hosanna*. Hence arose the Cry of the People in the Gospel, when (*s*) they cut down Boughs to honour our SAVIOUR Riding upon an Ass, *Hosanna to the Son of Da-*

(i) Acts 2. 1, 2, 3, 4.

(k) Levit. 23. 42, 43.

(l) John 1. 14. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν.

(m) Ἐσκήνωσε.

(n) Exod. 34. 29, 30.

(o) Exod. 25. 8. Exod. 29. 45, 46. Num.

5. 3. Deut. 5. 11, and Num. 35. 34, which the Septuagint renders by κατασκηνῶν.

(p) Exod. 25. 9, 40,

and Heb. 8. 15.

(q) Joh. 7. 37.

(r) Mede on Deut. 16. 16.

(s) Matt. 21. 1 to 12. Mark 11.

1 to 12. Luke 19. 28 to 41.



*vid, Hosanna in the highest.* For tho' it was at a different Time of the Year from the Feast of *Tabernacles*; yet the Carrying of Boughs put them in Mind of the accustomed Acclamation at that Feast. All which seems to be order'd by the Providence of Almighty GOD, to shew, *First*, What this Ceremony of *Tabernacles* aim'd at, namely, the Mystery of our Redemption by GOD in the Tabernacle of our Flesh, or the Incarnation of CHRIST, which is that which made him to be JESUS, a *Saviour*, and makes us to cry unto him by Faith, *Hosanna*, Save now. And *secondly*, That it might be known who this Tabernacle was, the People by a secret Providence cry'd out unto our SAVIOUR, even at another Time, *Hosanna to the Son of David*, ascribing in their so Speaking the whole Ceremony of Boughs and *Tabernacles* to him.

18. *Sixthly*, Another Custom us'd at this Feast may not be improperly consider'd, which is their Drawing and Pouring out of Water, and their great Rejoicing for it. This Pouring out of Water was us'd every Day of the Feast, and their Rejoicing upon it was so great, that in all this Feast, nay, in all the Feasts throughout the Year, they had not the like. One (t) of the Priests with a golden Tankard goes to the Pool of *Siloam*, and there he fills it with Water. He returns back again into the Court thro' that which was call'd, *The Water Gate*; and when he came there, the Trumpets sounded. Then he goes to the Rife of the Altar, and after some Ceremonies he pours it out by Way of Libation. Towards Night they begin their Rejoicing for the Pouring out or Drawing of the Water, which Mirth they continu'd far in the Night every Night of the Feast. And this their Rejoicing was so very great, that they say, *He that never saw the Rejoicing at the Drawing of the Water, never saw Rejoicing in all his Life.* Now it is certain, that our SAVIOUR applies this whole Ceremony to himself. For (u) in the last and great Day of the Feast, when they had kept this great Mirth seven Days, in Reference to the Drawing and Offering of Water out of the Pool of *Siloam*, he (x) stood and cried, saying, *If any man thirst, let him come unto me, and drink. He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water.* And this he spake of the spirit, which they, who believed in him, should receive. But to apply this to our blessed SAVIOUR. When he was just entering upon the (y) thirtieth Year of his Age, and consequently at the very Time of

this Feast, he was baptiz'd with Water by *St. John* in the River *Jordan*. At this Time he was not dipp'd, but the Water was pour'd down upon his Head, as at the *Altar*, which sanctify'd the Oblation, and thus he sanctify'd *Water to the mystical Washing away of Sin*. And as the Waters of *Siloam* went Eastward, and the Waters of *Jordan* went Southward, until they came to the *dead Sea*, and thus they both went either to or from the four cardinal Points of the World; so the (z) Water of Baptism typify'd by the one, and sanctify'd by the other, goes not to the *Jews* only, but also to the Gentiles, who (a) were dead in trespasses and sins, and serves for the Healing of all Mankind. That the Water was pour'd on the Head of CHRIST (and that he in this Particular agreed more exactly with the Type, than if he had been dipp'd) is evident from (b) the Words of *St. John the Baptist*, who said to the *Pharisees* and *Sadduces*, *I indeed baptize you with water; but CHRIST shall baptize you with the HOLY GHOST and with fire.* Here both the Baptisms allude to each other, as both perform'd in the same manner; and therefore it will be as hard to prove, that *St. John* plung'd his Disciples into the Water, as it is to prove, that CHRIST did plunge his Disciples into the Fire. But this was literally fulfill'd, (c) when *cloven tongues, as of fire, sat upon the heads of the Apostles*, coming from Heaven with a Sound like the Rushing of Water, and they were all filled with the HOLY GHOST. There is (d) a remarkable Passage in the *Talmud*. *Rabbi Levi saith, Why is the Name of it call'd, The Drawing of the Water? And to this it is answer'd, Because of the Drawing or Pouring out of the HOLY GHOST*, according to (e) that which is said, *With joy shall ye draw water out of the wells of salvation.* And (f) *St. Matthew* saith, that *JESUS, when he was baptized, went up straitway from the water, and to the heavens were opened unto him, and he saw the spirit of GOD descending like a dove, and lighting upon him, And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* And he that compares these together, may soon observe the Agreement between the Type and the Anti-type, viz. the plentiful Effusion of the HOLY GHOST, and the Pouring forth of the Water at this Season.

19. To these Particulars (g) another Text may be added, which may serve in a great Measure to illustrate them. *And it shall come to pass, that every one, who is left of all*

(t) Lightfoot Vol. 1. Page 977. (u) John 7. 2. (x) John 7. 37, 38, 39. (y) Luke 3. 21, 22, 23. (a) Ephes. 2. 1, 2, 3, 4, 5, 6, 7. and Matth. 28. 18, 19, and Ezek. 47. 6, 7, 8, 9, 10, 11, 12. (b) Ephes. 2. 1 to 8. (c) Matth. 3. 11. (d) Succah. Fol. 55. (e) Isai. 12. 3. (f) Matth. 3. 16, 17. (g) Zech. 14. 16, 17.



*the nations, which come against Jerusalem, shall go up from year to year to worship the king, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that those who will not come up of all the families of the earth unto Jerusalem to worship the king, the LORD of hosts, even upon them shall be no more rain.* This is a Prophecy of the Times under the Gospel, and of a Feast that should be then kept; and it would be hard to conceive, that GOD should take more Care, or that *Christians* should be under a greater Obligation to observe this, than either of the other two, if this was not typical of the Gospel Times, as the other two undoubtedly are. Besides, if the Feast of the Nativity doth not answer to the Feast of *Tabernacles*, as far as it was typical, there is no other which answers to it at all, and then this Curse must light upon all the *Christian Churches* in all Ages, and in all Places, which would be a much harder Case.

20. *Seventhly*, That CHRIST was born about the Feast of *Tabernacles* will very probably appear from the Church of *Alexandria*, which was planted by St. *Mark*, who adapts his Gospel more exactly according to the *Chronological* Order of Time than the other Evangelists. This Church kept the Feast of St. *John the Baptist's* Nativity (as St. *Cyril* witnesseth in an Homily on that Occasion) on the eight and twentieth Day of the Month *Pharmuth*, which (b) answers to the four and twentieth Day of our *April*. Now it must be observ'd, that (i) according to the *Alexandrian* Account of Time, they did not reckon the Year of the Birth of CHRIST, as we do, but suppos'd it to be eight Years later, even in the Year of the *Julian Period* 4721. Accordingly it appears by Calculation, that the *Jewish* Year did then begin on the twenty fifth Day of *March*, and therefore that the Day of the Nativity of St. *John the Baptist*, being the eight and twentieth Day of the Month *Pharmuth*, or the four and twentieth Day of *April*, did not then happen on the fifteenth Day of the first Month, but on the first Day of the second; so that they reckon'd not (k) six Months complete between the Birth of St. *John* and the Birth of our SAVIOUR, as we do, but only five Months and an half, or the sixth Month current. And he who views (l) the Texts in the Margin with Attention might think, that they had some Reason for such a Computation; especially if they depended upon the common Exposition of such Expressions without other concurring Circumstances. Or, which is more probable, they might fix the Feast of the Na-

tivity of St. *John the Baptist*, at such a Time, when the *Jewish* Feast began very late, and so the four and twentieth Day of the Month *Pharmuth* might happen near the fifteenth Day of the first *Jewish* Month, and so be about half a Year before the Feast of *Tabernacles*.

21. *Lastly*, The Day of our SAVIOUR's Nativity will be more abundantly evident from the four and twenty Courses of the Priests, and the Course of *Abia*, when *Zachariah* burnt Incense in the Temple. Concerning which we are to observe, that the Priests were (m) divided by *David* into four and twenty Courses. These Courses, thus newly settl'd by *David* for Number, and thus rank'd by Lot for Order, and both being design'd for the Service of the Temple, when it should be built, it is not to be question'd, but that they began their Round, when the Service of the Temple did first begin. This Round began on the Day of the Feast of *Tabernacles*, if it happen'd to be on a Sabbath, or otherwise on the Sabbath Day after. Now when *Solomon* settl'd the (n) Service of the Temple, the great Feast of *Tabernacles*, or the fifteenth Day of the seventh Month, happen'd to be upon a *Sunday*, the Day both of our SAVIOUR's Nativity and Resurrection (all which will appear in their proper Places by Calculation) there was an extraordinary Concourse of People, and the whole Week was celebrated in an extraordinary Manner. The following Sabbath, being the twenty first Day of the same Month, the Course began, in which all the Priests were present. The Day after, being the two and twentieth Day of the Month, was on a *Sunday*, the last and great Day of the Feast, and the Day on which our SAVIOUR was circumcis'd, which was also a solemn Assembly. On the *Monday* (o) being the three and twentieth day of the same Month, he sent the people away into their tents, glad and merry in heart for all the goodness, which GOD had shewed them. So that this Week also (p) there was a great Feast, the People not being as yet gone to their own Houses, but living in Tents near *Jerusalem*; and therefore the Company of the Congregation continu'd to be so great, and the Multitude of the Sacrifices to be so many, that no single Course was able to undergo the Service; and therefore (q) then especially, (as also at the other two great Festivals) all the Courses serv'd indifferently, and on the next Sabbath Day, being the eight and twentieth Day of this Month, the Course of *Jehoiarib*, or the first Course began.

22. They chang'd every Week, coming in on the Sabbath, and (r) going out on the

(b) *Beverigii Chronologia*, pag. 42. (i) *Idem*, pag. 134. (k) Luke 1. 26, 36. (l) Luke 1. 24, 26, 36. (m) 1 Chron. 24. (n) 1 Kings 8, and 2 Chron. chap. 6 and 7. (o) 2 Chron. 7. 10. (p) 2 Chron. 7. 10. (q) *Lightfoot Vol. 1. Page 401.* (r) 2 Kings 11. 7. 2 Chron. 23. 4.



next; so that by the Time of the Passover they had just finish'd their first Course, and from thence they began their second Round again. In the eighth Course of this second Round (for (s) this was the Course of *Abia*) *Zechariah* heard the glad Tidings of the Birth of St. *John* the Baptist, who was the Forerunner of CHRIST, just about the same Time of the Year that (t) *Sarah* heard of the fix'd Time of the Birth of *Isaac*, which was about the Middle of the Summer, or at the Solstice. And therefore (u) six Months after this, or at the Winter Solstice, the Angel appear'd to the Virgin *Mary* immediately before her Conception, and CHRIST was born nine Months after, or at the Autumnal Equinox, which according to the *Jewish* Reckoning was in the seventh Month, and usually about the Time of the Feast of *Tabernacles*.

23. But that the Reader may have a full and perfect View of these Courses, it may not be thought improper to interpose a *Calendar* or *Almanack* of them both, for the Year preceding the Dedication of the Temple by *Solomon*, and the Year of the Nativity of our Blessed SAVIOUR, beginning at the Course of *Abijah*, when *Zechariah* receiv'd this Message from the Angel, and ending on the Day on which our SAVIOUR was circumcised. In which the first *Column* serves for the Day of the Month according to the *Julian* Account, the second serves for the Day of the Week in the Year of the Dedication, the third for the Day of the Week in the Year of the Nativity, the fourth shews the Feasts and Fasts and other remarkable Days of the *Jewish* Months.

24. As the Dedication of the Temple happen'd to be in the Year of the World 3000, or before the Vulgar Year of the Nativity 1008; so it appears by Calculation, that the Sun touched the Autumnal Equinox in that Year on the last Day of *September*, and that the Moon was visible after the Change on the second Day of *October* following. And as we have no Reason to doubt, but that *Solomon* made his Observations for the Beginning of the Year at the Autumnal as well as at the Vernal Equinox, since the same Method would equally serve for both, and his Skill in Astronomy would make him the more exact in all such Computations, especially in so remarkable a Year as this; so we may very well suppose, that this seventh Month, according to the sacred Account, or the first Month according to the civil Account, began from the first Visibility of the Moon. And therefore it appearing from Calculation, that the Moon was visible on the second Day of *October* in the Evening, and consequently the first Day of the seventh

Month happen'd on the third Day of *October*, and the fifteenth Day of the same Month, in which this famous Feast of the Dedication was kept, happen'd to be on the seventeenth Day of *October*. In this Year the *Julian* Period was 3705, which being divided by 28 the Remainder is 9, which shews that *B* was the *Sabbatical* Letter, and *C* the *Dominical* Letter for the latter Part of that Year, which answering to *October* 17 shews, that this great Feast was held on a *Sunday*, the Day of the *Christian* Sabbath, and on the same Day both of the Week and of the *Jewish* Month in which our SAVIOUR was born, and not on the Day of the *Jewish* Sabbath, as (x) the learned Dr. *Lightfoot* suppos'd, the Hurry of Business being much too great for such a Day. And the last or great Day of the Feast was also on the four and twentieth Day of the same Month, the Day of the *Christian* Sabbath, or the Day both of the Week, and of the *Jewish* Month, in which our SAVIOUR was circumcised; and so (y) on Monday the three and twentieth day of the seventh *Jewish* Month, or the twenty fifth Day of *October*, he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

25. Here we may also see the Reason (z) of *Solomon's* holding a Feast, and all *Israel* with him fourteen days, and also, why it is so particularly divided into seven days and seven days. The Feast of *Tabernacles* began upon a *Sunday*, and therefore it was seven Days to their Sabbath. During this Time all the Priests attended to observe this solemn Feast. On the next Sabbath all the Priests are present and serve, the Law was begun to be read, and the High Priest officiating in Person serv'd for that Week before the first Course began, which lasted for seven Days more, and the Total was fourteen Days. The seven first Days were for all the People. On the eighth Day, or the great Day of the Feast, being the twenty second Day of the Month, *Solomon* gave Orders for all the People to return Home, which they did on the following Day, or the twenty third Day of the Month. However he continu'd the Feast till the following Sabbath was ended; for so long the High Priest continu'd to officiate, and no longer, and the other Priests continuing with him, they were feasted all together.

26. It is agreed by all our present *Chronologers*, that our SAVIOUR was born four Years before the Year of his Birth according to the Vulgar Computation: On that Year the Sun came to the Autumnal Equinox on the twenty fifth Day of *September*. And therefore it appearing from Calculation, that

(s) 1 Chron. 24. 10.  
Page 401.

(t) Gen. 18. 1, 9, 10.

(y) 1 Chron. 7. 10.

(z) 1 Kings

(u) Luke 1. 26, 27.

8. 65, 66. 1 Chron. 7. 9.

(x) Lightfoot, Vol. 1.

the



the Moon was visible on the twenty second Day of *September*, immediately before; the first Day of the Month *Tisri*, or the seventh Month, happen'd to be on the twenty third Day of *September*; and the fifteenth Day of the same Month in which he was born, was on the seventh Day of *October*, and the Day of his Circumcision was on the fourteenth.

In this Year the *Julian Period* was 4710, which being divided by 28, the Remainder

is 9; which shews that *F* was the Sabbatical Letter, and *G* the the *Dominical* Letter for that Year, which answering to the seventh and fourteenth Days of *October*, shews that our SAVIOUR was both born and circumcised on the Day of the *Christian Sabbath*, and answer'd to the same Days of the Week, in which the two famous Feasts of Tabernacles were observ'd by King *Solomon*, at the Dedication of the Temple.



The Calculation of the Sun's Place.		The Calculation of the Moon's Place.		Simp. Mot.		Apog.'s Mot.		Node's Mot.	
Sun sets <i>October</i>		Year of CHRIST 1		s. d. m. "		s. d. m. "		s. d. m. "	
Time of Visibility				04 02 02 45		09 12 07 05		08 28 36 04	
Equal Time	02 06 48 00	Year one substraft	04 09 23 03	Apog.'s Place	01 10 39 51	To be added	00 19 19 43		
Equ. of the Anom. 4d. 2m. sub.	00 00 06 34	A <i>Bissexile</i> Day	00 13 10 35	Parts to be sub-	00 00 06 41		00 00 03 11		
Remainder	02 06 41 26	Years 1000	06 18 24 10	tracted	00 11 52 30		08 21 52 47		
Refraction add	00 00 02 00	Years 8	11 11 25 37		10 25 32 07		05 04 44 06		
Apparent Time	02 06 43 26	Longit. of <i>Jerusalem</i> 2h. 30m.	00 01 22 21	Tot. substraft	00 00 00 41		00 00 00 20		
		Total substraft	10 23 45 46	Begin. of Year	00 18 11 50	Begin. of Year	11 14 36 11		
		Beginning of the Year	05 08 46 59	To be added	08 23 55 15	To be substrafted	00 14 36 56		
		<i>October</i> 2. <i>Bissex.</i>	01 06 41 05		01 00 44 55		00 00 00 48		
		Hours 6.	00 03 17 29		00 00 01 40		00 00 00 06		
		Min. 43. Sec. 26.	00 00 23 43		00 00 00 12				
Year of CHRIST 1	09 07 53 03	Apog.'s Mot.	06 18 40 16	Simple Apog.	09 24 42 02	Total	00 14 37 50		
Year 1 Substraft	11 29 45 40	Middle Motion	00 00 09 53	Sun's Place	06 00 04 14	Simple Node	10 29 58 21		
A <i>Bissexile</i> Day	00 00 59 08	Physical Parts add	06 18 50 09	Annual Arg.	09 05 22 12	Sun's Place	06 00 04 14		
Years 1000	00 07 33 25	Middle Motion corrected	09 21 57 53	Equat. substr.	00 02 44 09	Node from Sun	07 00 05 53		
Years 8	00 03 03 27	Apogæum substraft	08 26 52 16	True Apog.	09 21 57 53	Equat. add	00 01 25 20		
Longit. of <i>Jerusalem</i> 2h. 30m.	00 00 06 10	Mean Anomaly	00 05 00 00	True Excentr.	43725	True Node	01 23 41		
Total substraft	00 08 27 50	Equation add	06 23 50 09	Diff. l. from m.	11617	Incl. of Limb.	05 13 28		
Beginning of the Year	08 29 25 13	Moon's simp. Place in her Orb.	06 00 04 14	Diff. l. from tr.	106	Lat. of Moon	03 59 12		
<i>October</i> Day 2. <i>Bissex.</i>	09 02 02 19	Sun's Place substraft	00 23 45 55			Part proport.	00 02 03		
Hours 6	00 00 14 47	Distance of Moon from Sun	00 00 28 04			True Lat. South	04 01 15		
Min. 43. Sec. 26.	00 00 01 46	Variation add	06 24 18 13						
Middle Motion	06 01 44 05	Moon's true Place in her Orb.	11 01 23 41						
Apogæum substraft	02 00 03 18	Node's Place substraft	07 22 54 32						
Mean Anomaly	04 01 40 47	Argument of Latitude	00 00 07 05						
Equation substraft	00 01 39 51	Reduction substraft	06 24 11 08						
Sun's true Place	02 00 04 14	Moon's true Place	00 24 06 54						
		Distance of Moon from Sun							



TABLE the thirty third:  
*Or the Month in which the Temple was dedicated by Solomon.*

The History.		
October.	Sabbat. and Dom. Letter.	Tifi or Eba- nim.
1	a	
2	B	
3	C	1
4	d	2
5	e	3
6	f	4
7	g	5
8	a	6
9	B	7
10	C	8
11	d	9
12	e	10
13	f	11
14	g	12
15	a	13
16	B	14
17	C	15
18	d	16
19	e	17
20	f	18
21	g	19
22	a	20
23	B	21
24	C	22
25	d	23
26	e	24
27	f	25
28	g	26
29	a	27
30	B	28
31	C	29
	d	30







TABLE the thirty fifth. Anno ante Christum I.					
The sixth Julian Month. Col. I.					
June.	Sub. Let.	Sivan.	Sivan, <i>Esth.</i> 8.9. or, The third Julian Month, sometimes also call'd the ninth.		
—	—	—			
24	G	17	Abijah's or Abia's, or the eighth Course begins, <i>1 Chron.</i> 24. 10. <i>Luke</i> 1. 5. In this Week Zacharias had the Tidings of the Birth of John the Baptist by an Angel.		
25	A	18			
26	b	19			
27	c	20			
28	d	21			
—	—	—			
29	e	22	On this Day of the Year the Writing of <i>Ahasbuerus</i> to destroy the Jews was reversed; and therefore it is probable, that on this Day also came the News of the Forerunner of their MESSIAH.		
30	f	23			
			Elizabeth's Conception.	The Virgin's Conception.	

Continuation of TABLE the Thirty Fifth. Anno ante Christum I.					
The seventh Julian Month. Col. I.					
July.	Sub. Let.	Sivan.	Sivan. <i>Esth.</i> 8.9. or, The third Jewish Month begins, sometimes call'd the ninth, with Part of Tammuz.		
—	—	—			
1	G	24	Jeshuah's, or, The ninth Course begins.		
2	A	25			
3	b	26			
4	c	27			
5	d	28			
—	—	—			
6	e	29			
7	f	30			
—	—	—			
8	G	1	Shecaniah's, or the tenth Course begins. Elizabeth conceives.		
9	A	2			
10	b	3			
—	—	—			
11	c	4			
12	d	5			
13	e	6			
14	f	7			
15	G	8	Eliashib's, or, The eleventh Course begins.		
—	—	—			
16	A	9	The Fast for the Breaking up of Jerusalem, <i>Jer.</i> 39. 2, 3. <i>Jer.</i> 52. 6, 7, 8. <i>Zech.</i> 8. 19.		
17	b	10			
18	c	11			
19	d	12			
20	e	13			
—	—	—			
21	f	14			
22	G	15	Jakim's, or, The twelfth Course begins.		
23	A	16	A Fast for the Breaking of the two Tables of the Law, <i>Exod.</i> 32. 19.		
24	b	17			
25	c	18			
—	—	—			
26	d	19			
27	e	20			
28	f	21			
29	G	22	Huppah's, or, The thirteenth Course begins.		
30	A	23			
—	—	—			
31	b	24			
			Elizabeth's Conception.	The Virgin's Conception.	



## Continuation of TABLE the thirty fifth. Anno ante Christum 1.

The eighth Julian Month. Col. 1. Tammuz, or, The fourth Jewish Month, sometimes call'd the tenth, with Part of Ab. Col. 3.				The ninth Julian Month. Col. 1. Ab, or the fifth Jewish Month, sometimes call'd the eleventh, with Part of Elul. Col. 3.				The tenth Julian Month. Col. 1. Elul, or, The sixth Jewish Month, sometimes call'd the twelfth, with Part of Tisri, Col. 3.			
August.	Sub. Let.	Tammuz.	Elizabeth's Conception.	September.	Sub. Let.	Ab.	Elizabeth's Conception.	October.	Sub. Let.	Elul.	Elizabeth's Conception.
1	c	25	25	1	f	27	56	1	A	27	86
2	d	26	26	2	G	28	57	2	b	28	87
3	e	27	27	3	A	29	58	3	c	29	88
4	f	28	28	4	b	30	59				
5	G	29	29								
6	A	1	30	5	c	1	60	4	d	1	89
7	b	2	31	6	d	2	61	5	e	2	90
8	c	3	32	7	e	3	62	6	f	3	91
9	d	4	33	8	f	4	63	7	G	4	92
10	e	5	34	9	G	5	64	8	A	5	93
11	f	6	35	10	A	6	65	9	b	6	94
12	G	7	36	11	b	7	66	10	c	7	95
13	A	8	37	12	c	8	67	11	d	8	96
14	b	9	38	13	d	9	68	12	e	9	97
15	c	10	39	14	e	10	69	13	f	10	98
16	d	11	40	15	f	11	70	14	G	11	99
17	e	12	41	16	G	12	71	15	A	12	100
18	f	13	42	17	A	13	72	16	b	13	101
19	G	14	43	18	b	14	73	17	c	14	102
20	A	15	44	19	c	15	74	18	d	15	103
21	b	16	45	20	d	16	75	19	e	16	104
22	c	17	46	21	e	17	76	20	f	17	105
23	d	18	47	22	f	18	77	21	G	18	106
24	e	19	48	23	G	19	78				
25	f	20	49	24	A	20	79				
26	G	21	50	25	b	21	80				
27	A	22	51	26	c	22	81				
28	b	23	52	27	d	23	82	22	A	19	107
29	c	24	53	28	e	24	83	23	b	20	108
30	d	25	54	29	f	25	84	24	c	21	109
31	e	26	55	30	G	26	85	25	d	22	110
								26	e	23	111
								27	f	24	112
								28	G	25	113
								29	A	26	114
								30	b	27	115
								31	c	28	116



The eleventh Julian Month. Col. 1. <i>Tisri</i> or <i>Ethanim</i> , 1 Kings 8. 2. 2 Chron. 5. 3. or, The seventh Jewish Month, sometimes call'd the first, with Part of <i>Marheshvan</i> . Col. 3.			The Virgin's Conception. <i>Elizabeth's</i> Conception.		
<i>Novem.</i>	<i>Sabb. Let.</i>	<i>Days.</i>			
1	d	29	117		
2	e	30	118		
<i>Marheshvan.</i>					
3	f	1	119		
4	G	2	120		
5	A	3	121		
<i>Jedaiah's</i> , or, The second Course begins, Lessons, <i>Gen. 12. 1. to 18. 1. Isai. 40. 27. to 41. 17.</i>					
6	b	4	122		
7	c	5	123		
8	d	6	124		
9	e	7	125		
10	f	8	126		
11	G	9	127		
12	A	10	128		
13	b	11	129		
14	c	12	130		
15	d	13	131		
16	e	14	132		
17	f	15	133		
18	G	16	134		
19	A	17	135		
20	b	18	136		
21	c	19	137		
22	d	20	138		
23	e	21	139		
24	f	22	140		
25	G	23	141		
<i>Malchijah's</i> , or, The fifth Course begins, Lessons, <i>Gen. 25. 19 to 28. 10. Malachi 1. 1. to 2. 8.</i>					
26	A	24	142		
27	b	25	143		
28	c	26	144		
29	d	27	145		
30	e	28	146		

The twelfth Julian Month. Col. 1. <i>Marheshvan</i> , or, The eighth Jewish Month, some- times call'd the second, with the Month of <i>Chisleu</i> , <i>Neh. 1. 1. Zech. 7. 1. or the ninth Month, some- times call'd the third.</i>			The Virgin's Conception. <i>Elizabeth's</i> Conception.		
<i>Decem.</i>	<i>Sabb. Let.</i>	<i>Days.</i>			
1	f	29	147		
<i>Chisleu</i>					
2	G	1	148		
3	A	2	149		
4	b	3	150		
5	c	4	151		
<i>Mijamin's</i> , or, The sixth Course begins, Lessons, <i>Gen. 28. 10 to 32. 3. Hosea 11. 7 to 14. 2.</i>					
6	d	5	152		
7	e	6	153		
8	f	7	154		
9	G	8	155		
10	A	9	156		
<i>Hakkoz's</i> , or, The seventh Course begins, Lessons, <i>Gen. 32. 3. to 37. 1. Obadiab throughout, or Hofa 12. 12 to the End.</i>					
11	b	10	157		
12	c	11	158		
13	d	12	159		
14	e	13	160		
15	f	14	161		
16	G	15	162		
17	A	16	163		
18	b	17	164		
19	c	18	165		
20	d	19	166		
21	e	20	167		
22	f	21	168		
23	G	22	169		
24	A	23	170		
<i>Jeshuah's</i> , or, The ninth Course begins, Lessons, <i>Gen. 41. 1 to 44. 18. 1 Kings 3. 15 to the End of the Chapter.</i>					
25	b	24			
26	c	25	171		
The Feast of the Dedication of the Temple begins, and lasts eight Days, <i>John 10. 22. 1 Mac. 4. 59.</i>			172		
27	d	26	173		
28	e	27	174		
29	f	28	175		
30	G	29	176		
The fifth Day of the Feast. <i>Shechaniah's</i> , or, The tenth Course begins, Lessons, <i>Gen. 44. 18 to 47. Eze. 3. 17 to the End of the Chapter.</i>					
31	A	30	177		
The sixth Day of the Feast, and the Annunciation of the Blessed Virgin Mary.					

The first Julian Month. Col. 1. <i>Tebeth</i> , <i>Esth. 2. 16.</i> or, The tenth Jewish Month, sometimes call'd the fourth, with Part of <i>Sebat.</i> Col. 3.			The Virgin's Conception. <i>Elizabeth's</i> Conception.		
<i>Janu.</i>	<i>Sabb. Let.</i>	<i>Days.</i>			
1	a	1	178		
2	b	2	179		
3	c	3	180		
4	d	4	181		
5	e	5	182		
6	F	6	183		
7	G	7	184		
<i>Eliahib's</i> , or, The eleventh Course begins, Lessons, <i>Gen. 47. 27 to the End of the Book. 1 Kings 2. 1 to Verse 13.</i>					
8	a	8	185		
9	b	9	186		
10	c	10	187		
11	d	11	188		
12	e	12	189		
13	F	13	190		
14	G	14	191		
15	a	15	192		
<i>Jakim's</i> , or, The twelfth Course begins, Lessons, <i>Exod. 1. 1 to 6. 2. Isai. 27. 6 to 28. 14. Or Jer. 1. 1 to 2. 4.</i>					
16	b	16	193		
17	c	17	194		
18	d	18	195		
19	e	19	196		
20	F	20	197		
<i>Huppah's</i> , or, The thirteenth Course begins, Les- sons, <i>Exod. 6. 2 to 10. 1. Ezek. 28. 25, to the End of Chap. 29.</i>					
21	G	21	198		
22	a	22	199		
23	b	23	200		
24	c	24	201		
25	d	25	202		
26	e	26	203		
27	F	27	204		
28	G	28	205		
29	a	29	206		
<i>Jeshebeab's</i> , or, The fourteenth Course begins, Lessons, <i>Exod. 10. 1 to 13. 17. Jer. 46. 13 to the End of the Chapter.</i>					
30	b	1	207		
31	c	2	208		



*Continuation of TABLE the thirty fifth. Anno Christi 00.*

The second Julian Month. Col. 1. Part of <i>Sibat</i> , <i>Zech.</i> 1. 7. or, The eleventh Jewish Month, sometimes call'd the fifth. Col. 3.				The third Julian Month. Col. 1. <i>Adar</i> , or the twelfth Jewish Month, <i>Ezra</i> 6. 15. <i>Eslh.</i> 9. 19, 21. sometimes call'd the sixth, with Part of <i>Abib</i> or <i>Nisan</i> . Col. 3.				The fourth Julian Month. Col. 1. <i>Abib</i> , <i>Exod.</i> 12. or <i>Nisan</i> , <i>Neh.</i> 2. 1. or, The first Jewish Month, sometimes call'd the seventh, with Part of <i>Ijar</i> , Col. 3.			
February.	Sub. Lec.	Sebat.	Elizabeth's Conception.	March.	Sub. Lec.	Adar.	Elizabeth's Conception.	April.	Sub. Lec.	Abib.	Elizabeth's Conception.
1	d	3	209	1	d	1	237	1	G	3	268
2	e	4	210	2	e	2	238	2	a	4	269
3	F	5	211	3	F	3	239	3	b	5	270
4	G	6	212	4	G	4	240	4	c	6	271
5	a	7	213	5	a	5	241	5	d	7	272
6	b	8	214	6	b	6	242	6	e	8	273
7	c	9	215	7	c	7	243	7	F	9	274
8	d	10	216	8	d	8	244	8	G	10	275
9	e	11	217	9	e	9	245	9	a	11	276
10	F	12	218	10	F	10	246	10	b	12	277
11	G	13	219	11	G	11	247	11	c	13	278
12	a	14	220	12	a	12	248	12	d	14	279
13	b	15	221	13	b	13	249	13	e	15	280
14	c	16	222	14	c	14	250				
15	d	17	223	15	d	15	251				
16	e	18	224	16	e	16	252				
17	F	19	225	17	F	17	253				
18	G	20	226	18	G	18	254				
19	a	21	227	19	a	19	255				
20	b	22	228	20	b	20	256				
21	c	23	229	21	c	21	257				
22	d	24	230	22	d	22	258				
23	e	25	231	23	e	23	259				
24	F	26	232	24	F	24	260				
25	G	27	233	25	G	25	261				
26	a	28	234	26	a	26	262				
27	b	29	235	27	b	27	263				
28	c	30	236	28	c	28	264				
				29	d	29	265				
				30	e	30	266				
				31	F	31	267				



The fifth Julian Month. Col. 1. Ijar, or, The second Jewish Month, sometimes call'd the eighth, with Part of Sivan. Col. 3.				The sixth Julian Month. Col. 1. Sivan, Esh. 8. 9. or, The third Jewish Month, sometimes call'd the ninth, with Part of Tam- muz. Col. 3.				The seventh Julian Month. Col. 1. Tammuz, or, The fourth Jewish Month, sometimes call'd the tenth, with Part of Ab. Col. 3.			
May.	1	a	3	June.	1	e	5	July.	1	G	5
2	b	4	2	2	f	6	6	2	a	6	6
3	c	5	3	3	G	7	7	3	b	7	7
4	d	6	4	4	a	8	8	4	c	8	8
5	e	7	5	5	b	9	9	5	d	9	9
6	G	8	6	6	c	10	10	6	e	10	10
7	a	9	7	7	d	11	11	7	F	11	11
8	b	10	8	8	e	12	12	8	G	12	12
9	c	11	9	9	F	13	13	9	a	13	13
10	d	12	10	10	G	14	14	10	b	14	14
11	e	13	11	11	a	15	15	11	c	15	15
12	F	14	12	12	b	16	16	12	d	16	16
13	G	15	13	13	c	17	17	13	e	17	17
14	a	16	14	14	d	18	18	14	F	18	18
15	b	17	15	15	e	19	19	15	G	19	19
16	c	18	16	16	F	20	20	16	a	20	20
17	d	19	17	17	G	21	21	17	b	21	21
18	e	20	18	18	a	22	22	18	c	22	22
19	F	21	19	19	b	23	23	19	d	23	23
20	G	22	20	20	c	24	24	20	e	24	24
21	a	23	21	21	d	25	25	21	F	25	25
22	b	24	22	22	e	26	26	22	G	26	26
23	c	25	23	23	F	27	27	23	a	27	27
24	d	26	24	24	G	28	28	24	b	28	28
25	e	27	25	25	a	29	29	25	c	29	29
26	F	28	26	26	b	30	30	26	d	30	30
27	G	29	27	27	c	1	1	27	e	1	1
28	a	30	28	28	d	2	2	28	F	2	2
29	b	1	29	29	e	3	3	29	G	3	3
30	c	2	30	30	F	4	4	30	a	4	4
31	d	3	31	31				31	b	5	5



## A Continuation of TABLE the thirty fifth. Anno ante Christum 00.

The eighth Julian Month. Col. 1. Ab, or the fifth Jewish Month, sometimes call'd the eleventh, with Part of Elul. Col. 3.				The ninth Julian Month. Col. 1. Elul, or, The sixth Jewish Month, sometimes call'd the twelfth, with Part of Tifri or Ethanim. Col. 3.				The tenth Julian Month. Col. 1. Part of Tifri or Ethanim, or, The seventh Jewish Month, 1 Kings 8. 2. and 2 Chron. 5. 3. some- times call'd the first Month. Col. 3.			
Augus.	Ab.	Sab. Let.	The Virgin's Conception. Elizabeth's Conception.	September.	Elul.	Sab. Let.	The Virgin's Conception. Elizabeth's Conception.	October.	Tifri.	Sab. Let.	The Virgin's Conception. Elizabeth's Conception.
1	c	7	213	1	F	8	244	1	a	9	274
2	d	8	214	2	G	9	245	2	b	10	275
3	e	9	215	3	a	10	246	3	c	11	276
4	F	10	216	4	b	11	247	4	d	12	277
5	G	11	217	5	c	12	248	5	e	13	278
6	a	12	218	6	d	13	249	6	F	14	279
7	b	13	219	7	e	14	250				
8	c	14	220	8	F	15	251				
9	d	15	221	9	G	16	252	7	G	15	280
10	e	16	222	10	a	17	253				(a)
11	F	17	223	11	b	18	254				
12	G	18	224	12	c	19	255	8	a	16	
13	a	19	225	13	d	20	256	9	b	17	
14	b	20	226	14	e	21	257	10	c	18	
15	c	21	227	15	F	22	258				
16	d	22	228					11	d	19	
17	e	23	229					12	e	20	
18	F	24	230	16	G	23	259	13	F	21	
19	G	25	231	17	a	24	260				
20	a	26	232	18	b	25	261	14	G	22	
21	b	27	233	19	c	26	262	15	a	23	
22	c	28	234	20	d	27	263				
23	d	29	235	21	e	28	264				
24	e	30	236	22	F	29	265	16	b	24	
				23	G	1	266	17	c	25	
				24	a	2	267	18	d	26	
				25	b	3	268	19	e	27	
25	F	1	237	26	c	4	269	20	F	28	
				27	d	5	270	21	G	29	
26	G	2	238	28	e	6	271	22	a	30	
27	a	3	239	29	F	7	272				
28	b	4	240	30	G	8	273				
29	c	5	241								
30	d	6	242								
31	e	7	243								

(a) Hippocrates περί σαρκῶν.



24. To fill up some void Places in the *Calendar*, I have inserted the Sections out of the *Law* and the *Prophets*, according as (a) they were read in the Jewish Synagogues on every Sabbath day, beginning at the Feast of *Tabernacles*, October the 18th, *Anno ante Christum* 1, and ending at the Feast of *Tabernacles Anno Christi* 00. Whether these Lessons or Sections were appointed and set out from the *Law* by *Moses*, or *Joshua*, or *Ezra*, or by any other, or how the like in the *Prophets* came to be parallel'd with them, or to be read instead of them, when the Persecution of *Antiochus* forbade the *Law*, is not my Business to determine. Only if the Reader will observe the Harmony between the two Portions, which were read at one time, he may see, that the Choice of them was of more than common and ordinary Discretion. And sometimes the taking Notice of the Portions themselves will help to clear and satisfy some Obscurities, which could not so easily have been done without them.

25. Secondly, The Reader may observe from the first of these, how the Old and New Testament came at first to be appointed to be read throughout for the first and second Lessons in our daily Service; and he may observe from the second, how the *Epistles* and *Gospels* came to be introduc'd for *Sundays* and *Holydays*.

26. Thirdly, He who considers the *Calendar*, may not only observe, that the (b) first and last Days of the Feast of *Tabernacles*, when our SAVIOUR was born and circumcis'd, happen'd to be on a *Sunday*; but he may also find several other things, which are remarkable. The (c) first Day of the fourth Month, or *Tammuz*, was the Day of *Elizabeth's* Conception of *John* the Baptist, and the (d) first Day of the tenth Month, or *Tebeth*, was the Day of the *Virgin Mary's* Conceiving by the HOLY GHOST, and these may point out to us another typical Reason for the great Rejoicings among the Jews at the Feast of their new Moons, and the Sound of the Trumpets and Rejoicings at that Time. And that there were particular Providences, which requir'd to be taken Notice of in the same Manner with the *Jubilee*, as being Forerunners of more joyful News, than is usually imagin'd. Secondly, Tho' the Course of *Abia*, in which *Zachariah* served, is only mention'd in general Terms; yet we may guess, that the particular Day, in which he receiv'd the Message from the

Angel, was on (e) the last Day of that Course. On this Day the Decree of *Abasbuerus* to destroy the Jews was (f) revers'd, and Copies of the Revocation written and dispers'd, and sent by proper Messengers. And therefore on this Day the Angel being a proper Messenger sent from Heaven with better Tidings, might bring the News to the Jewish Nation of the Forerunner of their MESSIAH, and that GOD would visit and deliver his People. Thirdly, The Eating of unleaven'd Bread among the Jews began (g) on the Day after the *Passover*, and on this Day *John* the Baptist (h) was born, who came (i) neither eating nor drinking of any thing that was delicious, and (k) whose meat was locusts and wild honey. Fourthly, The Angel deliver'd to the *Virgin Mary* the News of her Conception (l) on the last Day of the old Year, and she conceiv'd on (m) the first Day of the new, according to the *Roman Account*. And this cannot but put us in Mind of the new Covenant made with the Gentiles, by him who was thus conceiv'd, and which (n) St. *Paul* doth excellently describe in this Manner: CHRIST is the mediator of a better covenant, which was established upon better promises. And finding fault with the other, he saith, (o) Behold the days come, when I will make a new covenant with the house of Israel, and with the house of *Judab*. For all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. So that whereas he saith, A new covenant, he hath made the first old. And that which decayeth and waxeth old is ready to vanish away. Fifthly, It may also be observ'd, that the (p) Annunciation and Conception of the Blessed *Virgin* happen'd in the Time of the Feast of the (q) Dedication of the Temple, which was observ'd (r) in Commemoration of the cleansing of it by *Judas Maccabeus*, after it had been profan'd by *Antiochus Epiphanes*. This could not but put them in Mind, that (s) the LORD, whom they did seek, should suddenly come to his temple, even the messenger of the covenant whom they delighted in. Who should purify the sons of *Levi*, and purge them as gold and silver, that they might offer unto the LORD an offering in righteousness. And then the offerings of *Judab* and *Jerusalem* should be pleasant unto the LORD as in the days of old, and as in former years. And sixthly, we may observe,

- (a) Acts 13. 15, and 15. 21. (b) Oct. 6. and 13. Anno Christi 00. (c) July 8. Anno ante Christum 1. (d) January 1. Anno Christi 00. (e) June 30. Anno ante Christum 1. (f) Esth. 8. 7, 8, 9, 10, 11. (g) Exod. 12. 18, 19, 20. Levit. 23. 5, 6. Num. 28. 17. (h) April 13. Anno Christi 00. (i) Matth. 11. 18. Luke 7. 33. (k) Matth. 3. 4. Mark 1. 6. (l) December 31. Anno ante Christum 1. (m) January 1. Anno Christi 00. (n) Heb. 8. 6 to the End. (o) Jer. 31. 31, 32, 33, 34. (p) Beginning December 26, Anno Christi 1, and ending January 2, Anno Christi 00. (q) John 10. 22. (r) 1 Mac. 4. 52 to 60. (s) Mal. 3. 1, 2, 3, 4.

that



that they were near the Right, who reckon six full Months between the (t) Birth of *John the Baptist*, and the Birth of our SAVIOUR; tho' the Words both of (u) St. *Luke* and the (x) Angel, shew the Annunciation was in the sixth Month after the Conception of *Elizabeth*, which might be equally true of any Space of Time exceeding five Months. For *Elizabeth* (y) conceiv'd on the first Day of the fourth Month, or *Tammuz*, and the Angel brought the News of it to the *Virgin Mary* on (z) the last Day of the Month *Chislen*, or the ninth Month; so that there was the Space of six full Months between, and yet no Part of any seventh. And therefore the *Apostle* might truly say, (a) *That the holy days, and the new moons, and the sabbath days were shadows of things to come; but the body was of CHRIST.*

27. Lastly, From these Sections we may give a probable Conjecture concerning the Time of the Year when our SAVIOUR read (b) a Part of the Prophecy of *Isaiah*, in (c) the Synagogue of *Nazareth*, namely, that it was in (d) the Beginning of the Month *Tisri*, or the seventh Month. The particular Portion of *Scripture* which he read, is not among the Portions appointed to be read at all. But (e) two, which are very near it, are appointed for the two Sabbath Days immediately before the Feast of *Tabernacles*. And therefore when the (f) Minister of the Congregation call'd him out to read, he went up into a Desk or (g) Pulpit as usual, which stood in the Midst of the Synagogues for that Purpose, and when the Book of *Isaiah* was deliver'd to him, and he was directed to the Part appointed to be read: he read not the Part appointed, but a Part very near it. And when the People were surpriz'd, as thinking it had been a Mistake, he makes an Apology to this Effect: (h) *Marvel not at this, that I read not the Section which is appointed, but a Section near it; For this day is this Scripture, (which I read) fulfilled in your ears. And all men bore him witness, that what he said was true, and wonder'd at the gracious words, which proceeded out of his mouth.*

28. But to return from this Digression to the Birth of our SAVIOUR on the Day of the Feast of *Tabernacles*. It may be objected, That the Birth of CHRIST was in *December*, but the Feast of *Tabernacles* was kept on the fifteenth Day of the seventh Month, which answer'd in a Manner to our *September* or *October*, and which Day in this Calendar is plac'd on the seventh Day of

*October*, and therefore it could not be so late in the Year at the Time of his Birth as it is usually suppos'd to be. So that if the Feast of *Tabernacles* had been a Sign of his Incarnation, the Time should as well have agreed here, as it did in the Passover and his Passion, and also in the Giving of the Law, and the Sending of the HOLY GHOST. But between the Birth of our SAVIOUR, and the Feast of *Tabernacles* in the Age when he was born, there was frequently three Months Difference, and never less than two.

29. But in Answer to this it may be affirm'd, that we do not observe the right Time; and this is not a late Notion only, but it was the Opinion of *Joseph Scaliger*, *Dr. Lightfoot*, *Mr. Mede*, and the most learned *Chronologers* of the last Century. These affirm, That the Birth of our SAVIOUR was soon after the Autumnal Equinox at the Time of the Feast of *Tabernacles*, and not in *December*, as the Memory thereof is now celebrated. For it is certain from (i) *Clement Alexandrinus*, that in the Primitive Church there was no absolute Agreement about the Time of the Nativity: And he adds, That they, who inquire more exactly into the Time, do assign the five and twentieth Day of the Month *Pachon*, which is our twentieth Day of *May* for the real Day. And to this Time of the Year the learned *Dr. Allix*, in his Book *de natali Christi*, doth plainly incline.

30. Others assign'd others and divers Times, as *Epiphanius* witnesseth almost four hundred Years after CHRIST: So long therefore there was no Certainty agreed upon. And it was after the Time of *Constantine*, that the Day, which we now observe, was first chosen in the *Latin Church*, but not in the *Greek*, till the Days of *St. Chrysostom* in the Beginning of the fifth Century, who made an Oration yet extant upon the first Observing of this Day, which (as he saith) they then receiv'd from the *Roman Church*, and which he endeavours to prove to be the true Day of his Nativity.

31. If any one would know, how they came after so many uncertain Opinions to resolve at last upon this Day, we are plainly told, that it was upon a false Supposition, and a mistaken Ground. For finding in (k) the Law, that the High Priest was oblig'd once every Year to enter into the most holy Place, and there to offer Incense at the Feast of *Expiation*, and reading in St. (l) *Luke's Gospel*, that the Angel *Gabriel* appear'd to

(t) Thus we place the Nativity of *John the Baptist* on June 24, and the Birth of CHRIST on December 25, at a full half Year's Distance. (u) *Luke* 1. 26. (x) *Luke* 1. 36. (y) July 8, Anno ante Christum 1. (z) December 31, Anno ante Christum 1. (a) *Coloss.* 2. 16, 17. (b) *Isai.* 61. 2. (c) *Luke* 4. 16. (d) See Anno Christi 00, September 23, when the seventh Month, or the Month *Tisri* began. (e) *Isaiah* 60. 1. to the End; and *Isaiah* 61. 10, to 63. 10. (f) *שְׁלִיחַ צְבָר*. (g) *Βήμα*, Heb. *בֵּימָה*. (h) *Luke* 4. 21. 22. (i) *Stromaton Lib.* 1. Page 4. (k) *Levit.* 16. 29. (l) *Luke* 1. 8 to 24.



*Zacharias*, as he went to offer Incense in the Temple, they suppos'd, that he was the High Priest, and argu'd thus: The Time of the High Priest's Offering Incense in the most holy was about the latter End of September in those Days, particularly on the tenth Day of the seventh Month, which then might happen on any Day between the eighteenth Day of September and the seventeenth Day of October: Now as soon as *Zacharias* had fulfill'd the Work of his Ministration, *John* the Baptist was conceiv'd; and this (supposing the Month *Tisri* or the seventh Month to begin as soon as possible) might have happen'd about the twenty fifth Day of September. Now when the Angel saluted *Mary*, he told her, (m) that her Cousin *Elizabeth* had been with Child six Months. If then *John* the Baptist was conceiv'd about the twenty fifth Day of September, the Annunciation of the blessed *Virgin*, and the Conception of our SAVIOUR, which happen'd about six Months after, must fall about the twenty fifth Day of March, and so his Birth must fall about the twenty fifth Day of December, which was nine Months after his Conception. And this was the Ground, upon which the Feast of CHRIST's Nativity was fix'd to this Day.

32. To this they answer, who think otherwise, First, That the Angel did not appear to *Zacharias* in the most holy Place. For the Altar of Incense was without the Veil, at which (n) the Angel appear'd. Neither could *Zacharias* be the High Priest; for (o) he was of the course of *Abia*, and it came to his lot to offer incense. But the High Priest was of no Course; neither did the Offering of Incense in the most holy Place fall to him by Lot, but it was his only and proper Office. The Ground thereof was therefore wholly mistaken.

33. Secondly, At the Birth of CHRIST every Man, Woman and Child was to go to be tax'd at the City, to which they belong'd, whither some had long Journeys, particularly the *Virgin Mary* her self travell'd about (p) seventy Miles. But the Middle of Winter was not a proper Season for such a Business, especially for Women with Child and Children to travel in. Therefore CHRIST could not be born in the Depth of Winter.

34. Lastly, At the Birth of CHRIST the Shepherds lay abroad watching with their Flocks in the night Time; but this was not likely to be in the Depth of Winter. And if any shall think, that the winter Winds or Frosts were not so severe in those Parts, let him remember the Words of CHRIST in

the Gospel, (q) *Pray that your flight be not in the winter.* If the Winter was so bad a Time for Men to flee by Day, it seems not to be a fit Time for Shepherds to lie in the Fields by Night, or Women with Child to travel on any Occasion. They had (r) Frost, and (s) Snow, and (t) Ice in that Country; and this was the proper Time, when they might expect it. Besides, when our SAVIOUR was brought before the (u) High Priest, the servants and officers had made a fire of coals in the Palace, for it was cold, and warmed themselves. And if it was cold by Day in the Palace on the third Day of April, which was the Day of the Passover on that Year, when the Sun had passed the vernal Equinox, What must it be by Night in the open Air, and in the Time of December, when the Sun was very near to the winter Tropick?

35. Secondly, It may be objected, Why do not the Governors of the Church alter the Day kept in Commemoration of CHRIST's Birth from the wrong Day to the true one?

To this it may be answer'd, That tho' we do not observe the Day of his real Birth; yet we observe the Day, which was set apart for this Purpose by publick Authority. We observe the Day, which all the western Churches always observ'd, and which afterward was observ'd by others upon their Authority. *Prudentius*, who liv'd before the Middle of the fifth Century, in his Hymn for (x) the twenty fifth Day of December saith, *That this was the famous Birth-Day*, which was then observ'd. And certainly, tho' some may think, that the Time it self is most fit for such a Solemnity; yet no Time can be unlawfully chosen for such a Day. We have a Command, that (y) *all things be done according to the Injunction*; and that (z) *the spirits of the prophets, or particular Persons, must be subject to the prophets, or the general Orders.* And therefore, as there hath been an Injunction in the primitive Times, and handed down to us ever since, it can hardly be adviseable for a particular Church to alter the same without an universal Consent. The Apostle (a) speaking of another Case saith, *But if any man seem contentious, we have no such custom, neither the churches of GOD.* In which he pleads the Argument of Custom to overrule any Disputes in Church Discipline, and plainly shews us, that the Customs us'd in the Churches of GOD ought to determine such things, as are not absolutely necessary. And indeed, without this the many Commands,

(m) Luke 1. 36. (n) Luke 1. 11. (o) Luke 1. 5. (p) Luke 2. 4, 5. (q) Matth. 24. 20.  
(r) Gen. 31. 40. Exod. 16. 14. Job 37. 10. Psal. 78. 47, and 147. 16. (s) 2 Sam. 23. 20. Job 37. 6.  
Psal. 68. 14. Jer. 28. 14. Matth. 28. 3. (t) Job 36. 16, and 38. 29. Psal. 147. 17. (u) Mark 14.  
67. Luke 22. 55, and John 18. 18. (x) Hymno in octavum Calendarum Januarii. Hic ille natalis  
dies. (y) 1 Cor. 14. 40. Κατὰ τὰς ἐντολὰς. (z) 1 Cor. 14. 32, 33. (a) 1 Cor. 11. 16.



urg'd with the strongest Motives, that we should (b) *be all of one heart and of one mind, and endeavour to keep the unity of the spirit in the bond of peace*, can hardly be observ'd. It was the Observation of (c) St. Augustine, That *the very Change of a Custom, tho' it might be useful in it self, yet it may give Offence by its Novelty*. And they, who consider what a small Matter occasion'd the Rupture between the eastern and western Churches, which could never afterward be heal'd, and the fatal Consequences thereof, by Letting *Mahometanism* into the one, and *Popery* into the other, will hardly think it proper to make such Alterations in one Church without the Approbation of all the rest.

36. Having thus prov'd, that our SAVIOUR was born on the Day of the Feast of *Tabernacles*, being the fifteenth Day of the seventh Month, it will be necessary in the next Place to endeavour to prove, that he was born in the Year of *Jubilee*, the most solemn Ceremony whereof was upon the tenth Day of the same Month. For this there is the Authority of Bishop *Jeremy Taylor* in his *Life of CHRIST*. And he, who considers it as typical, will find sufficient Reason for such a Conjecture. The general Release of Servants was a plain Intimation of the Redemption, which CHRIST was to bring with him, not only from the *Jewish Law*, but also from the Slavery of Sin and *Satan*. And the Restoring of Lands and Tenements to their first Owners, who formerly sold them, will plainly refer us to CHRIST, who hath restor'd us to a better State, than that which *Adam* lost; and instead of an earthly Paradise, which was forfeited by the Eating of the forbidden Fruit, hath purchas'd for us an eternal Inheritance in the Kingdom of Heaven. And thus immediately after the Time, when the *Rams-Horns* sounded a Redemption of Captives, the holy Angels from Heaven proclaim'd a Redemption from *Satan*. When the Servants prais'd the Bounty of their Masters, then the heavenly Host in a great Multitude prais'd GOD, and said, (d) *Glory be to GOD on high, and on earth peace, and good will toward men*. And when the Servants rejoic'd for that Liberty, which was peculiar to themselves, then those blessed Spirits said to the Shepherds, (e) *Fear not, for behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a SAVIOUR, which is CHRIST the LORD*.

37. The last thing propos'd is, that the first Year of *Jubilee* happen'd in the third Year, after the *Israelites* were enter'd into the Land of *Canaan*. As the Year of their Entrance

was *Anno Mundi* 2553; so according to this Supposition, the first *Jubilee* was observ'd at the Autumnal *Equinox*, *Anno Mundi* 2555. And as our SAVIOUR was born at the Feast of *Tabernacles Anno Mundi* 4005, and the Year of *Jubilee* came but once in fifty Years; so from the Year 4005, subtract 2555, and the Remainder is 1450, which being divided by 50 there is no Remainder, and shews, that our SAVIOUR was born in the Year of *Jubilee*, upon Supposition that the first *Jubilee* was observ'd *Anno Mundi* 2555, or in the third Year after the *Israelites* were enter'd into the Land of *Canaan*. For the Proof of this we must refer to the original Commands of GOD for the Observing of the *Sabbatical Year*, and the Year of *Jubilee*. The first is contain'd in these Words, (f) *Speak unto the Children of Israel, and say unto them, When ye come into the land, which I give unto you, then shall the land keep a sabbath unto the LORD*. Here is a Direction to observe the *Sabbatical Year*. And (g) immediately upon this follows the other Command for the Observing of the *Jubilee*, which seems to imply, that they should observe a Year of *Jubilee*, as soon as possibly they could, upon their Entrance into the Land of *Canaan*. And as that Direction first given did not fix the *Sabbatical Year* to the first Year of their Entrance into the Land of *Canaan*, but it was over-rul'd by (h) an express Command, that they should first *plant trees*, and then *count the fruit as uncircumcised for three years*, before it could be *holy to praise the LORD withal*, and then they were to observe it, as soon as possible; so the Command that they should observe the Year of *Jubilee*, did not fix it to the first Year of their Entrance into the Land of *Canaan*, because it might be hinder'd by some particular Accidents. However they were oblig'd by this Command to observe it as soon as possible; and how it was observ'd, will (as I suppose) appear by the following Computation.

38. The *Jubilee*, being a Year of Rest and Mirth, could not be observ'd, before they had conquer'd a great Part of the Land, and had receiv'd visible Tokens of GOD's future Favours, which they could depend on. But this was the Work of seven Summers, before (i) they began to divide the Land. This appears from the Age of *Caleb*. The *Israelites* came out of *Egypt* in the Year of the World 2513. At the latter End of the Summer, in the following Year, or the Year 2514, when (k) Grapes were fully ripe, *Moses* sends (l) twelve Men, and (m) *Caleb* among them, to spy out the Land of *Canaan*. When *Joshua* began to divide the Land,

(b) Acts 4. 32. 2 Cor. 13. 11. Ephes. 4. 3. consuetudinis etiam, quæ utilitate adjuvat, novitate perturbat. (d) Luke 2. 14. (e) Luke 2. 10, 11. (f) Levit. 25. 1 to 8. (g) Levit. 25. 8 to 18. (h) Levit. 19. 23, 24. (i) Josh. 14. 6, 7. (k) Num. 13. 20. (l) Num. 13. 1 to 17. (m) Num. 13. 6.

(c) *Ad Januarium Epist.* 118. cap. 5. Ipsa mutatio pertinet. (d) Luke 2. 14. (e) Luke 2. 10, 11. (f) Levit. 19. 23, 24. (i) Josh. 14. 6, 7. (k) Num. 13. 6.



*Caleb gives (n) this Account of himself, Forty years old was I, when Moses the servant of the LORD sent me to spy out the land. And now behold, the LORD hath kept me alive, as he said, these forty and five years, ever since the LORD spake this word unto Moses, whilst the children of Israel wandered in the wilderness, and now lo, I am this day fourscore and five years old. So that if to the Year of the World 2514, when the Spies were sent, we add these five and forty Years, it brings us to the Year 2559, when Joshua began to divide the Land, and consequently there were seven Summers in the Land of Canaan, before these Wars were fully ended. In this Space of Time they had (o) conquer'd one and thirty Kings in all; twenty of whom were conquer'd, before (p) Joshua and all Israel with him returned to the camp to Gilgal to observe the Jubilee, as (q) will be soon mention'd. For (r) when Jabin king of Hazor heard that Joshua had retreated to Gilgal, he sent to the king of Madon, the king of Shimron-meron, and the king of Achishaph to join with him against the Israelites, who accordingly (s) were the 21st, 22d, 23d, and 24th among those that were conquer'd. So that the Story runs thus: In the Julian Year of the World 2553, in the Spring, the Israelites pass over Jordan, upon which they (t) keep the Passover in Gilgal. After this they (u) proceed to take Jericho. Upon this, when (x) they expected the same Success, they were smitten at Ai, so that the hearts of the people melted, and became as water. This made Joshua rent his clothes, fall upon the earth, and put up a bitter Lamentation before the ark of the LORD, whilst the Elders of Israel had Dust upon their Heads, and GOD told them, that the People were accursed, neither would he be with them any more, except they destroyed the accursed from among them. Upon their Performance of what GOD requir'd (y) Ai was taken; but the Consideration, that they had been accursed, must abate their Joy. So that this seems to be all which happen'd in this Summer's Campaign. In the following Winter the Gibeonites (z) by Craft obtain a League, and the Princes of the Congregation swore to them to let them live, and asked not counsel from the mouth of the LORD. And it being contrary to the many express Commands of GOD, that they should destroy all the People of the Land, it gave the whole Congregation too just an Occasion to murmur against the Princes, and was the Original of all the Misfortunes which happen'd to them in future Ages from*

the Natives of the Land. So that the Season of this Year for the Observing of the Jubilee passed off without any sufficient Ground for such a Solemnity, and only the Kings of Jericho and Ai seem to be conquer'd in the Year 2553. When (a) the neighbouring Kings heard of this, they enter'd into a Combination the next Spring to fight against Joshua. And so (b) the King of Jerusalem, and four more Kings in Confederacy with him, resolve to destroy the Gibeonites, for the League which they had made, and accordingly besiege the Town. They send to Joshua to succour them. GOD himself encourages Joshua, and promises him Success. And after the Battle GOD cast down great Stones from Heaven upon them, and slew more in this Manner, than those which the Israelites slew with the Sword. This was succeeded by another Miracle, the like whereof never happen'd before nor since; for the Sun stood still a whole Day to give an Opportunity for the Israelites to gain a complete Victory. Such visible Tokens of GOD's Favour were attended with fresh Successes. (c) Seven Kings and their Cities, and their Land, were (d) conquer'd one after another at one time, in one Year or Campaign, even the second Year after their Entrance into the Land of Canaan, or the Julian Year of the World 2554, because the LORD GOD of Israel fought for Israel. So that nine Kings were conquer'd in the second Year. In the third Year, or Year 2555, they conquer (e) eleven more Kings, which are mention'd in their Order in the Catalogue. And (f) then Joshua returned, and all Israel with him to the camp to Gilgal. Then was the Time, when (g) they seem'd to enjoy a settl'd Peace, and none moved his tongue against the children of Israel; for they had conquer'd all the southern Parts of the Land of Canaan. Now it seems strange, that after such visible Tokens of Success, Joshua did not press forward at least toward the Sea-Coasts, but return'd to the Camp to Gilgal, which was the Place where he first pitch'd; when he came over Jordan, and that he should bring all Israel thither with him. But the Reason seems to be this, That he having now a Time of Peace and visible Tokens of GOD's Favour, was willing in the Month Tisri, or the following Autumn, to retire to such a Place, where he might observe the Jubilee, and accordingly did observe it that Year. The next Year, or Year 2556, the Sabbatical Year began, which lasted until the Autumn in the Year 2557; so that these two Years seem to be Years of

(n) Josh. 14. 6, 7. (o) Josh. 12. 9, to the End. (p) Compare Josh. 10. 43, with Josh. 12. 9 to 19, and Josh. 11. 1. (q) In the End of this Paragraph. (r) Josh. 11. 1 to 10. (s) Josh. 12. 19, 20. (t) Josh. 5. 10, 11. (u) Josh. chap. 6. (x) Josh. chap. 7. (y) Josh. chap. 8. (z) Josh. chap. 9. (a) Josh. 10. 1, 2. (b) Josh. chap. 10. (c) Josh. chap. 10, throughout. (d) Josh. 10. 42. (e) Josh. 12. 13, 14, 15, 16, 17, 18. (f) Josh. 10. 43. (g) Josh. 10. 21.



little or no Action. However having in the former Years conquer'd all the south Country, he proceeds in the following Spring, in the Year 2558, toward the North, conquering the (b) eleven Kings, whose Cities lay in the Tribes of *Ephraim*, *Manasseh* and *Zebulun*, which employ'd him that Summer, and Part of the next; and so in the Year 2559, he proceeds to divide the Land, at which Time *Calcb* was fourscore and five Years old, as is before mention'd.

39. As for the Year of *Jubilee*, it came only once in fifty Years, as (i) *Ainsworth* observes, and to which (k) *Bishop Patrick* seems to incline. The first of these expressly saith, That the Year of fifty Years means the fiftieth Year. So that they are mistaken, who count every nine and fortieth Year to be the *Jubilee*. That nine and fortieth Year was the seventh seven, the ordinary Sabbath, and the Year of Rest; and the Year following was the *Jubilee*, even the fiftieth Year, and thus two holy Years came together. And thus (saith he) the Hebrew Canons declare it. *Maimonides* (l) saith, The Year of *Jubilee* comes not in the Account of

the Years of the seven; but the nine and fortieth is the Release, and the fiftieth is the *Jubilee*, and the one and fiftieth Year begins the six Years of the seven following, and so in every *Jubilee*. And *Rabbi Menahem* (m) is much to the same Purpose, The nine and fortieth Year is the Year of Release; and after it is the *Jubilee* in the fiftieth Year. This is true, when the *Sabbatical* Years and the Years of *Jubilee* began together (which is the only particular Case that they mention) and serves in all other Cases to fix the *Sabbatical* Years to seven Years, or seven *Sabbatical* Periods to nine and forty Years; and the Year of *Jubilee* to be always not the nine and fortieth but the fiftieth Year.

40. Thus we find, that our SAVIOUR was born in the Year of *Jubilee*; and that the Types both of the Day and Year do answer exactly with the Antitype. And as the Year of our SAVIOUR'S Crucifixion (as plac'd in these Tables) is demonstrated from the *Sabbatical* Year; so the Year of his Birth is also demonstrated from the Year of *Jubilee*.

(b) *Josh.* 12. 19 to the End.  
(m) On *Levit.* 25.

(i) On *Levit.* 25. 10.

(k) On *Levit.* 25. 11.

(l) *Chap.* 10. *Secl.* 7.

## CHAP. V.

### A Journal from the Departure of the Israelites out of Egypt, to their Entrance into the Land of Canaan.

THE Time of the Departure of the *Israelites* out of *Egypt*, and the Distance from thence to their Entrance into the Land of *Canaan*, being thus fix'd; and also the *Sabbatical* Years and the Year of *Jubilee* being thus settl'd, as certain *Epochas* to compute by, like the *Olympiads* among the *Greeks*, and the *Indiction* among the *Romans*; I shall now subjoin a Journal of the *Scripture* History from the Departure of the *Israelites* out of *Egypt*, to their Entrance into the Land of *Canaan*. And for this Purpose it is necessary to compute the Beginning of the second Year after their Departure out of *Egypt*, which was in the Year of the World 2514, and the Beginning of the Year before their Entrance into the Land of *Canaan*, which was in the Year of the World 2552.

2. As to the first of these, it appears by (a) Calculation, that the Sun came to the vernal *Equinox* on the fourth Day of *April*; that on the twelfth Day of *April* following, the Difference of the oblique Descension of the Sun and Moon was 14 Deg. 37 Min. and therefore the Moon was visible in that Evening, and consequently the thirteenth Day of *April* was the first Day of the new

Year, according to the *Jewish* Account. The *Julian* Period was also 3219, which being divided by 28, the Remainder is 27 for the Cycle of the Sun, and shews that the *Jewish Sabbatical* Letter for that Year was A, and the *Dominical* Letter was B.

3. As to the second, or the Year of the *Israelites* Entrance into *Canaan*, it appears also by (b) Calculation, that in that Year the Sun also came to the vernal *Equinox* on the fourth Day of *April*, and that on the eleventh Day of *April* following, the Difference of the oblique Descension of the Sun and Moon was 12 Deg. 11 Min. which makes it very uncertain, whether the Moon was visible at that Time or not, and the Negative is most probable, they being not curious in their Observations, and pitching on the east Side of Mount *Horeb*, so that they could not so plainly discern the Moon at her Setting. And consequently the thirteenth Day of *April* was the first Day of the new Year, according to the *Jewish* Account. The *Julian* Period was also 3257, which being divided by 28, the Remainder is 9 for the Cycle of the Sun, and shews, that the *Jewish Sabbatical* Letter for that Year was B, and the *Dominical* Letter was C.

(a) Table the thirty sixth, Page 421.

(b) Table the thirty seventh, Page 422.

TABLE



TABLE the Thirty sixth, or Calculation the Eighth.									
A Calculation of the Moon's <i>qais</i> for Jerulalem, Longitude from London 37 <sup>d</sup> . 30 <sup>m</sup> . and Latitude 31 <sup>d</sup> . 30 <sup>m</sup> . in the first Month of the second Year, after the Departure out of Egypt, Anno ante CHRISTUM 1494. The Year beginning in the Spring.									
Calculation of the Sun's Place.	d. h. m. "		The Calculation of the Moon's	Mid. Mot.		Apog.'s Mot.		Node's Mot.	
Sun sets April	12 06 06 40		Place.	s. d. m. "		s. d. m. "		s. d. m. "	
Time of Visibility add	00 00 48 00		Year of CHRIST 1	04 02 02 45	Apog.'s Place	09 12 07 05	Node's Place	08 28 36 04	
Equal Time	12 06 54 40		Subtract 1 Year	04 09 23 03	Parts to be sub-	01 10 39 51	To be added	00 19 19 43	
Equ. of the Ano. 10 <sup>d</sup> . 13 <sup>m</sup> . ad.	00 00 05 30		A Biffextile Day	00 13 10 35	tracted	00 00 06 41		00 00 03 11	
Total	12 07 00 10		1000 Years	06 18 24 10		00 11 52 30		08 21 52 47	
Equation of V 8 <sup>d</sup> subtract	00 00 02 35		400 Years	05 01 21 40		02 16 45 00		05 26 45 07	
Remainder	12 06 57 35		80 Years	05 24 16 20		00 15 21 00		03 17 21 02	
Refraction add	00 00 02 00		14 Years	01 20 54 34		06 29 37 50		09 00 45 35	
Apparent Time	12 06 59 35		12 Hours in <i>Jofhua's</i> Time	00 06 35 18		00 00 03 21		00 00 01 35	
			Longit. of <i>Jerusalem</i> 2 <sup>h</sup> . 30 <sup>m</sup> .	00 01 22 21		00 00 00 41		00 00 00 20	
			Total subtract	00 05 28 01					
Year of CHRIST 1	s. d. m. "	Apog.'s Mot.	Second Year of the Departure	03 26 34 44	Subtract	11 24 26 54	Second Year	00 24 45 24	
Subtract 1 Year	09 07 53 03	s. d. m. "	April Day 12.	08 23 59 32			To be subtrac-	00 05 24 05	
A Biffextile Day	11 29 45 40	00 00 00 50	Hours 6. Min. 59. Sec. 35.	00 03 50 22	Second Year	09 19 40 11	ted	00 00 00 56	
1000 Years	00 00 59 08	00 00 00 00			To be added	00 11 21 49			
400 Years	00 07 33 15	00 13 53 20	Middle Motion	00 24 24 38		00 00 01 57	Total	00 05 25 01	
80 Years	00 03 01 22	00 05 33 20	Physical Parts subtract	00 00 06 46					
14 Years	00 00 36 16	00 01 06 40	Middle Motion corrected	00 24 17 52	Simple Apog.	09 29 03 57	Simple Node	00 19 20 23	
12 Hours in <i>Jofhua's</i> Time	11 29 36 46	00 00 11 40	Apogæum subtract	10 08 15 13	Sun's Place	00 07 57 31	Sun's Place	00 07 57 31	
Longit. of <i>Jerusalem</i> 2 <sup>h</sup> . 30 <sup>m</sup> .	00 00 29 34	00 00 00 00	Mean Anomaly	02 16 02 39	Annual Arg.	02 08 53 34	Node from Sun	11 18 37 08	
Total subtract	00 00 06 10	00 00 00 00	Equation subtract	00 05 03 20	Equation add	00 09 11 16	Equat. subst.	00 00 38 27	
Second Year of Departure	00 12 08 11	00 20 45 50	Moon's equal Place in her Orb.	00 19 09 32	True Apog.	10 08 15 13	True Node	V 18 41 56	
April 12 add	08 25 44 52	01 23 17 40	Sun's Place subtract	00 07 57 31					
Hours 6. Min. 59. Sec. 35.	03 10 32 10	00 00 00 14	Distance of Moon from Sun	00 11 12 01	True Excentr.	46703	Incl. of Lim.	00 05 17 13	
Sun's Middle Motion	00 00 17 14	00 00 00 00	Variation add	00 00 16 00	Diff. l. from m.	11617	Lat. of Moon	00 00 03 48	
Apogæum's Motion subtract	00 06 34 16	01 23 17 54	Moon's true Place in her Orb.	00 19 25 32	Diff. l. from tr.	3084	Part proport.	00 00 00 13	
Mean Anomaly	01 23 17 54		Node's Place subtract	00 18 41 56			Latitude North	00 00 04 01	
Equation add	10 13 16 22		Argument of Latitude	00 00 43 36					
Sun's true Place	00 01 23 15		Reduction subtract	00 00 00 11					
	V 07 57 31		Moon's true Place	V 19 25 21					
Sun's Declination North	00 03 04 00		Distance of Moon from Sun	00 11 27 50					
Sun's Right Ascension	00 07 04 00								
Sun's Ascensional Difference	00 01 53 00								
Sun's oblique Descension	00 08 57 00								
Moon's Declination North	00 07 41 00								
Moon's Right Ascension	00 18 50 00								
Moon's Ascensional Difference	00 04 44 00								
Moon's Oblique Descension	00 23 34 00								
Difference of the Oblique De-									
scension of Sun and Moon	00 14 37 00								



TABLE the Thirty seventh, or Calculation the Ninth.

*A Calculation of the Moon's  $\phi$ sis for Jerufalem, Longitude from London  $37^{\text{d}}. 30^{\text{m}}$ . and Latitude  $31^{\text{d}}. 30^{\text{m}}$ . in the first Month of the Year before the Children of Israel enter'd the Land of Canaan, Anno ante CHRISTUM 1456. The Year beginning in the Spring.*

Calculation of the Sun's Place.	d. h. m. "		The Calculation of the Moon's Place.	Mid. Mot. s. d. m. "		Apog.'s Mot. s. d. m. "		Node's Mot. s. d. m. "
Sun sets April	11 06 07 32		Year of CHRIST 1	04 02 02 45	Apog.'s Place	09 12 07 05	Node's Place	08 28 36 04
Time of Visibilty	00 00 48 00		Substraft 1 Year	04 09 23 03	Parts to be sub-	01 10 39 51	To be added	00 19 19 43
Equal Time	11 06 55 32		A Biffextile Day	00 13 10 35	tracted	00 00 06 41		00 00 03 11
Equ. of the Ano. 10d. 12m. ad.	00 00 05 35		1000 Years	06 18 24 10		00 11 52 30		08 21 52 47
Total	11 07 01 07		400 Years	05 01 21 40		02 16 45 00		05 26 45 07
Equation of $\gamma$ 7d substraft	00 00 02 30		40 Years	08 27 08 10		06 07 40 30		01 23 40 31
Remainder	11 06 58 37		16 Years	10 22 51 16		09 21 04 13		10 09 28 12
Refraction add	00 00 02 00		12 Hours in Joshua's Time	00 06 35 18		00 00 03 21		00 00 01 35
Apparent Time	11 07 00 37		Longit. of Jerufalem $2^{\text{h}}. 30^{\text{m}}$ .	00 01 22 21		00 00 00 41		00 00 00 20
			Total substraft	00 10 16 33	Total	08 08 12 47	Year begins	00 09 47 30
Year of CHRIST 1	09 07 53 03	Apog.'s Mot s. d. m. "	The Beginning of the Year	03 21 46 12	Year begins	01 03 54 18	To be subtrac-	00 05 24 05
Substraft 1 Year	11 29 45 40	s. d. m. "	April Day 11 Biff.	08 23 59 32		00 11 21 49	ted	00 00 00 56
A Biffextile Day	00 00 59 08	00 00 00 50	Hours 7. Sec. 37.	00 03 50 55		00 00 01 57	Total	00 05 25 01
1000 Years	00 07 33 25	00 13 53 20	Middle Motion	00 19 36 39	Simple Apog.	01 15 18 04	Simple Node	00 04 22 29
400 Years	00 03 01 22	00 05 33 20	Physical Parts substraft	00 00 08 21	Sun's Place	00 07 46 04	Sun's Place	00 07 46 04
40 Years	00 00 18 08	00 00 33 20	Middle Motion corrected	00 19 28 18	Annual Arg.	10 22 28 00	Node from Sun	00 03 23 35
16 Years	00 00 07 15	00 00 13 20	Apogæum substraft	01 04 40 50	Equation subft.	00 10 37 14	Equat. add	00 00 11 44
12 Hours in Joshua's Time	00 00 29 34	00 00 00 00	Mean Anomaly	11 14 47 28	True Apog.	01 04 40 50	True Node	$\gamma$ 04 34 13
Longit. of Jerufalem $2^{\text{h}}. 30^{\text{m}}$ .	00 00 06 10	00 00 00 00	Equation add	00 01 39 02	True Excentr.	58230	Incl. of Lim.	00 05 17 57
Total substraft	00 12 20 42	00 20 14 10	Simple Moon in Orbit	00 17 49 16	Diff.m. from gr.	11617	Lat. of Moon	00 01 09 46
Beginning of the Year	08 25 32 21	01 23 49 20	Sun's Place substraft	00 07 46 04	Diff.m. from tr.	3003	Part proport.	00 00 04 03
April Day 11 Biff.	03 10 32 10	00 00 00 14	Distance of Moon from Sun	00 10 03 12			Latitude North	00 01 13 49
Hours 7. Sec. 37.	00 00 17 16	00 00 00 00	Variation add	00 00 13 04				
Sun's Middle Motion	00 06 21 47	01 23 49 34	Moon's true Place in her Orb.	00 18 02 20				
Apogæum's Motion substraft	01 23 49 34		Node's Place substraft	00 04 34 13				
Mean Anomaly	10 12 32 13		Argument of Latitude	00 13 28 07				
Equation add	00 01 24 17		Reduction substraft	00 00 03 20				
Sun's true Place	$\gamma$ 07 46 04		Moon's true Place	$\gamma$ 17 59 00				
Sun's Declination North	00 03 05 00		Distance of Moon from Sun	00 10 12 56				
Sun's Right Ascension	00 07 08 00							
Sun's Ascensional Difference	00 01 53 00							
Sun's Oblique Descension	00 09 01 00							
Moon's Declination North	00 04 13 00							
Moon's Right Ascension	00 16 07 00							
Moon's Ascensional Difference	00 05 05 00							
Moon's Oblique Descension	00 21 12 00							
Difference of the Oblique De-	00 12 11 00							
scension of Sun and Moon								



TABLE the Thirty Eighth.

A Journal of the Remarkable Occurrences, when the Children of Israel went out of Egypt. Anno Mundi 2513.			
March.	Adar.	Adar.	
14	C	17	The Antemosaic Sabbath is observ'd by the Egyptians. And GOD sends Moses to them at their Devotions by the Banks of the Nile, Exod. 7. 14 to 19.
15	d	18	The first Plague, or, The Waters are turn'd into Blood, Exod. 7. 19 to the End. Usher.
21	C	24	Another Sabbath observ'd as before, and GOD sends Moses again, so that the Rest is broken by a divine Command, before it was abolish'd, Exod. 7. 25, and 8. 1, 2, 3, 4.
22	d	25	The second Plague, or that of Frogs sent, Exod. 8. 5 to 8. Usher.
23	e	26	The second Plague is remov'd, Exod. 8. 8 to 16. Usher.
24	f	27	The third Plague, or that of Lice, is sent, Exod. 8. 16 to 20. Usher.
25	g	28	The Plague of Flies is threaten'd, Exod. 8. 20 to 24. Usher.
26	a	29	The fourth Plague, or that of Flies is sent, Exod. 8. 24. Usher.
27	b	30	The Plague of Flies is remov'd, Exod. 8. 25 to the End.
Anno Mundi 2513.			
March.	Sub. Lec.	Nisan.	
28	C	1	The fifth Plague, or the Murrain of Beasts, is threaten'd, Exod. 9. 1 to 6. Usher. GOD commands Moses to alter the Year, and to keep the Passover in its due Time. Lightfoot
29	d	2	The Murrain is sent, Exod. 9. 6, 7.
30	e	3	The Murrain is remov'd, Exod. 9. 6, 7.
31	f	4	The sixth Plague of Boils is sent, Exod. 9. 8 to 13.
Anno Mundi 2513.			
April.	Sub. Lec.	Nisan.	
1	g	5	The seventh Plague of Hail and Thunder is threaten'd, Exod. 9. 13 to 22.
2	a	6	The Plague of Hail and Thunder is sent, Exod. 9. 22 to 27.
3	b	7	The Plague of Hail and Thunder is remov'd, Exod. 9. 27 to the End.
4	C	8	On this Sabbath Moses goes again to Pharaoh, and threatens him with the eighth Plague, or that of Locusts, Exod. 10. 1 to 12.
5	d	9	The eighth Plague, or that of Locusts is sent, Exod. 10. 12 to 16.
6	e	10	Moses goes to Pharaoh, and the Plague of Locusts is remov'd, Exod. 10. 16 to 21. The Lamb is taken up, and the Passover appointed. The Beginning of the Year is chang'd, Exod. 12. 1, 2, 3.
7	f	11	The ninth Plague, or that of Darknes, Exod. 10. 21, 22, 23. Usher and Lightfoot.
8	g	12	The Plague of Darknes continues, Exod. 10. 21, 22, 23. Usher and Lightfoot.
9	a	13	The Plague of Darknes continues, Exod. 10. 21, 22, 23. Usher and Lightfoot.
10	b	14	Hard Words pass between Pharaoh and Moses, Exod. 10. 24 to the End. Usher and Lightfoot. The Death of the first born is threatned to be that very Night, Exod. 11. 4 and 8. The Passover is observ'd, Exod. 12.
11	C	15	The first born of the Egyptians are slain. The Israelites march out of Egypt. The first Day of the holy Convocation, or of the Feast of unleavened Bread. The Sabbathical Rest is dispensed with on this Day, as to be abolish'd, Exod. 12. Num. 33. 3. The Wave Sheaf was appointed to be offer'd on this Day, being always the Sunday after the Passover. This was a Type of CHRIST's Rising from the Dead on that Day, who was the first Fruits of them that slept, 1 Cor. 15. 20. and by whom all the rest were sanctify'd and made acceptable to GOD. This was the Δευτερόπρωτον, or the second Sabbath after the first, Luke 6. 1. and was the first Day from whence the Feast of Weeks began, and the Day of Pentecost was counted, Acts 2. 1. The Israelites go from Rameses to Succoth, Exod. 12. 37, whilst the Egyptians bury their Dead, Num. 33. 4.
12	d	16	The second Day of unleavened Bread, and toward the Feast of Pentecost. The Israelites come to Etham in the Edge of the Wilderness, Exod. 13. 20. Num. 33. 6. Usher and Lightfoot.
13	e	17	The third Day of unleavened Bread, and toward the Feast of Pentecost. The Israelites come to Pihahiroth, Exod. 14. 2. Num. 33. 7.
14	f	18	The fourth Day of unleavened Bread, and toward the Feast of Pentecost. It was now told Pharaoh that the People fled, Exod. 14. 5. For till their third Day's March they went strait forward toward Horeb; where GOD at first appear'd unto Moses, Exod. 3. 1. according as they had desir'd to go three Days Journey into the Wilderness to sacrifice to GOD, Exod. 3. 18. Exod. 5. 3. and Exod. 8. 17. But when they turn'd out of that Way toward the Red-Sea, then Pharaoh had Intelligence, that they intended to go to some other Place, beside that which they had ask'd Leave to go to. Thereupon Pharaoh and the Egyptians prepare to pursue them for their Jewels, and to bring them back again into their former Slavery.
15	g	19	The fifth Day of unleaven'd Bread, and toward the Feast of Pentecost. The Egyptians pursue the Israelites, Exod. 14. 5, 6, 7, &c.

The



## A Continuation of TABLE the Thirty Eighth.

			Anno Mundi 2513.
April.		Nisan.	
16	a	20	The sixth Day of unleavened Bread, and toward the Feast of Pentecost. The <i>Israelites</i> see the <i>Egyptians</i> marching after them, and are afraid, <i>Exod.</i> 14. 10, &c.
17	B	21	An holy Convocation, <i>Exod.</i> 12. 16. The seventh Day of unleavened Bread. On the Evening before the <i>Egyptians</i> overtake the <i>Israelites</i> , <i>Exod.</i> 14. 10 to the End. The Sea goes back by a strong east Wind all that Night, the next Morning early on the same Day the <i>Israelites</i> go through the Sea on dry Land. The <i>Egyptians</i> are drowned. The <i>Israelites</i> sing Praises to GOD for their final Deliverance, seeing the <i>Egyptians</i> dead upon the Shore. They have a holy Convocation, and sing Praises to GOD for their final Deliverance, and keep the Saturday as a Sabbath, being the first Sabbath of the <i>Mosaic</i> Institution, <i>Deut.</i> 5. 15. This was the last Day of the Passover Week, and in Commemoration hereof the Feast of the Passover was to last seven Days, <i>Exod.</i> 12. 18, 19, 20. <i>Levit.</i> 23. 4, 5, 6, 7, 8. <i>Num.</i> 28. 16 to 26. and the first and seventh Days were more eminently to be observ'd, <i>Exod.</i> 12. 16. <i>Levit.</i> 23. 7, 8. and <i>Num.</i> 28. 18 to 25.
18	C	22	The eighth Day toward the Feast of Pentecost. The <i>Israelites</i> march in the Wilderness without Water, <i>Exod.</i> 15. 22. <i>Num.</i> 33. 8.
19	d	23	The <i>Israelites</i> march in the Wilderness without Water, <i>Exod.</i> 15. 22. <i>Num.</i> 33. 8.
20	e	24	The <i>Israelites</i> march in the Wilderness without Water, <i>Exod.</i> 15. 22. <i>Num.</i> 33. 8.
21	f	25	The <i>Israelites</i> come to Marah, where the Waters were bitter, <i>Exod.</i> 15. 23, 26.
24	B	26	The second Jewish Sabbath.
25	C	29	The fifteenth Day toward the Feast of Pentecost.
May.		Iyar.	
			Anno Mundi 2513.
1	E	5	The third Jewish Sabbath.
2	C	6	The twenty second Day toward the Feast of Pentecost. About this Time the <i>Israelites</i> encamp again near the Red-Sea, <i>Num.</i> 33. 10.
8	B	12	The fourth Jewish Sabbath.
9	C	13	The twenty ninth Day toward the Feast of Pentecost.
11	e	15	The <i>Israelites</i> come to the Wilderness of Sin, <i>Exod.</i> 16. 1, &c.
15	B	19	The whole Congregation of the <i>Israelites</i> , who were met to perform the Duties of their fifth Sabbath, instead thereof murmur for want of Flesh, <i>Exod.</i> 16. 1, 2, 3. This Evening the Quails appear, and even cover their Camp, <i>Exod.</i> 16. 13. They sanctify themselves against the next Day, <i>Num.</i> 11. 18.
16	C	20	The thirty sixth Day toward the Feast of Pentecost. This Morning the Manna appears <i>Exod.</i> 16. 14, 15, 16. with which they were fed forty Years. On this Day being a Sunday the Spirit of Prophecy rested on the seventy Elders, <i>Num.</i> 11. 12 to 18, and 24 to 31. Compare the whole Chapter from Verse 4 to 33, with <i>Exod.</i> 16. throughout.
22	B	26	The sixth Jewish Sabbath. This Day the <i>Israelites</i> seek for Manna, and find none, <i>Exod.</i> 16. 27.
23	C	27	The forty third Day, toward the Feast of Pentecost. The <i>Israelites</i> come to Dophkah <i>Num.</i> 33. 12.
24	d	28	The <i>Israelites</i> come to Alush.
25	e	29	The <i>Israelites</i> come to Rephidim, <i>Num.</i> 33. 14.
26	f	30	The <i>Israelites</i> murmur for Want of Water, <i>Exod.</i> 17. 1 to 8. For this Reason the Place was call'd Massah or Temptation, and Meribah or Strife. Moses strikes the Rock, which supplies them with Water, <i>Exod.</i> 16. 5, 6, 7. which follow'd them afterward thro' the Wilderness, <i>Psal.</i> 78. 16, 20. <i>Psal.</i> 105. 41. 1 <i>Cor.</i> 10. 4. <i>Deut.</i> 9. 21. <i>Targ. Onkel.</i> in <i>Num.</i> 21. 17, 18, 19. and <i>Targ. Jonathan &amp; Hieros.</i> ibid.
May.		Sivan.	
			Anno Mundi 2513.
27	g	1	The Amalekites fight with the <i>Israelites</i> at Rephidim, and are conquer'd by Joshua, <i>Exod.</i> 17. 8, to the End.
28	a	2	The <i>Israelites</i> come to Sinai, <i>Exod.</i> 19. 1, 2. GOD commands, that the <i>Israelites</i> sanctify themselves on that Day and the Morrow, <i>Exod.</i> 19. 10, 11.
29	B	3	This Day being the Jewish Sabbath, the People sanctify themselves in Sanctifying the Day, that they might the better observe the Feast of Pentecost. Thus the Law is our Schoolmaster to bring us unto CHRIST, <i>Gal.</i> 3. 24. The Observance whereof paves the Way for the Gospel; and the Jewish Sabbath is succeeded by the Christian, <i>Exod.</i> 19. 10, 11.
30	C	4	The Day of Pentecost is now fully come, which was always observ'd by the Jews upon a Sunday, they beginning to count the fifty Days from the next Day or Sunday following



A Continuation of TABLE the Thirty Eighth.

Anno Mundi 2513.

May.	Sub. Let.	Sivan.	
30	C	4	lowing the Jewish Sabbath in the Passover Week, Deut. 16. 9, 10, 11, 12. Levit. 23. 15 to 22. The Feast of Weeks begins, which lasts seven Days. On this Day GOD delivers the Law from Mount Sinai; and on this Day the Apostles were afterward inspir'd to preach the Gospel. This happen'd on the twenty fourth Day of May, being ten Days after our SAVIOUR's Ascension into Heaven; so that the Antitype and the Type happen'd in the same Week of the Julian Year, the one at the Beginning, and the other near the End. And consequently it was also remarkable, that the Jewish Passover happen'd at the same Time of the Year with our SAVIOUR's Crucifixion, and that the Jewish Passover ended one Week, and the Antemosaic Sabbath soon after began another. These things were thus fore-ordain'd by him, who is the Alpha and the Omega, the Beginning and the Ending, the First and the Last, who always had the Times and the Seasons in his own Power, and hath order'd the Motions of the Heavens so to correspond thereunto, even from the Foundation of the World, that we may say with Admiration, <i>Oh the depths of the riches both of the wisdom and knowledge of GOD! How unsearchable are his judgments, and his ways past finding out!</i>
31	d	5	Moses builds an Altar to represent CHRIST, and sets up twelve Pillars to represent the twelve Tribes. He offers Sacrifices, sprinkles the Blood, and makes a Covenant between God and the People, Exod. 24. 1 to 9. The People being thus sanctified, Moses and Aaron with Nadab and Abihu, and seventy of the Elders of Israel, go up into the Mount, see the LORD, and eat and drink before him, and he lays not his avenging Hand upon them, Exod. 24. 9, 10, 11. The second Day of the Feast.

Anno Mundi 2513.

June.	Sub. Let.	Sivan.	
1	e	6	The third Day of the Feast.
2	f	7	The fourth Day of the Feast.
3	g	8	The fifth Day of the Feast.
4	a	9	The sixth Day of the Feast.
5	B	10	The last Day of the Feast, which was always on the Day of the Jewish Sabbath. The Glory of the LORD abode upon Mount Sinai during these six last Days of the Feast of Weeks, or of Pentecost, Exod. 24. 15, 16. And for this Reason this was a solemn Feast, even one of the three which lasted seven Days, one in Commemoration of the Law being deliver'd, and the other six in Commemoration of the Glory of GOD appearing for so many Days after.
6	C	11	This Day being the Day of the Week with the Christian Sabbath, Moses goes up into the Mount to receive the two Tables of Stone, Exod. 24. 12, 13, 14. so that Aaron and the Elders depart from him, and only Joshua stays at some Distance. At this Time he not only receives the Law; but on the Day of the Christian Sabbath he begins to receive Directions for Making the Tabernacle, Exod. chap. 25. 26, 27. which was a Type of the Incarnation of JESUS CHRIST, who was made flesh, Καὶ ἐσκήνωσεν ἐν ἡμῖν, and placed his Tabernacle among us, John 1. 14. and was born, and rose from the Dead on the same Day of the Week. And now Moses begins his Fast of forty Days and forty Nights, Exod. 24. 18. Deut. 9. 9.

Anno Mundi 2513.

July.	Sub. Let.	Tammuz.	
12	d	17	This Day the Jews observe as a Day of Fasting, because they reckon, that on this Day Moses broke the two Tables of Stone; so that they compute it three Days sooner than the real Time.
15	g	20	Now at the End of the forty Days past, Moses comes down from the Mount, destroys the golden Calf, and breaks the two Tables of Stone, which GOD had given him.
16	a	21	On this Day Moses arms the Tribe of Levi, who kill three thousand of the principal Idolaters, Exod. 32. 25 to 30.
17	B	22	This being the Day of the Jewish Sabbath, Moses spends it in Prayer to GOD for the Israelites, Exod. 32. 30 to the End.
19	d	24	About this Time the People are plagued for their Idolatry, Exod. 32. 35.
20	e	25	GOD refuseth to go with the People, for which they mourn, and lay aside their Ornaments, Exod. 33. 1 to 7.
21	f	26	The Tent of Moses (which hitherto had been instead of a Sanctuary) is remov'd out of the unclean Camp. And then the Cloud of Glory, which had been taken away because of their Idolatry, is restor'd, Exod. 33. 7, 8, 9, 10.

Q9999

Moses



## A Continuation of TABLE the Thirty Eighth.

Anno Mundi 2513.			
July.	Tammuz		
24	B	29	Moses about this Time frequents the Tabernacle, which he had thus fix'd, and desires to have a Sight of the Glory of GOD, which in some Measure was granted him, <i>Exod. 33. 7 to the End.</i>
August.	Ab		
14	B	20	Moses at this Time observes the Sabbath as a Preparation for his second Going up into the Mount.
15	C	21	Moses upon the Day of the Christian Sabbath goes up the second Time into the Mount, where he tarries, and fasts again for the Space of forty Days and forty Nights, <i>Exod. 34. 28. Deut. 9. 9, and Deut. 10. 10.</i>
August.	Elul.		
25	B	1	No fix'd Time for any thing done in this Month.
September.	Tifri.		
24	a	1	Moses comes down from the Mount with the two Tables in his Hands, and his Face shines, <i>Exod. 24. 29 to the End</i> , which is the Reason, that this Day of the Month was observ'd with more than usual Solemnities, <i>Levit. 23. 24, 25. Num. 29. 1 to 7.</i>
25	B	2	The Sabbath is observ'd.
26	C	3	The Offerings for the Tabernacle are order'd to be brought, <i>Exod. 35. 1 to 10.</i>
27	d	4	The Offerings are brought.
28	e	5	The Offerings are brought.
29	f	6	The Offerings are brought.
30	g	7	The Offerings are brought.
October.	Tifri.		
1	a	8	The Workmen are appointed, <i>Ezek. 35. 30, to the End.</i>
2	B	9	The Sabbath is observ'd.
3	C	10	The Feast of Expiation was first observ'd on the Day of the Christian Sabbath, <i>Levit. 23. 27 to 33. Levit. 25. 9, and Num. 29. 7 to 12.</i>
4	d	11	The Offerings are view'd, <i>Exod. 36. 1, 2, 3, 4.</i>
5	e	12	The Offerings are view'd, <i>Exod. 36. 1, 2, 3, 4.</i>
6	f	13	The Offerings are view'd, <i>Exod. 36. 1, 2, 3, 4.</i>
7	g	14	The People are restrain'd from Offering, <i>Exod. 36. 5, 6, 7.</i> And if Moses brought with him the Pattern, which was shewed him in the mount, <i>Exod. 25. 9, 4. Acts 7. 44. Heb. 8. 5.</i> it might now be shewn to the Workmen.
8	a	15	The Feast of Tabernacles is now observ'd, as before commanded, <i>Exod. 23. 14, 15, 16, 17. Levit. 23. 33 to the End. Num. 29. 12 to the End. Deut. 16. 13 to 18</i> , which must be kept with great Joy, as a Preparation for their Building a Tabernacle for their GOD to dwell among them.
9	B	16	The Jewish Sabbath is observ'd.
10	C	17	The Tabernacle, (a Type of CHRIST, who ἐσκήνωσεν ἐν ἡμῖν, fix'd his Tabernacle among us, <i>John 1. 14.</i> ) is begun to be built on the same Day of the Week, which we observe in Commemoration of the Antitype. And so they continue to work until the End of the Year, the Sabbath Days only excepted. It is remarkable, that among the Commands of GOD for Doing this Work, the Command for Observing the Sabbath is frequently injoin'd, <i>Exod. 31. 15, 17. Exod. 34. 21, and Exod. 35. 2.</i> So that GOD hereby declar'd, that all other Commands should give Place to this. Neither did the divine Wisdom think it proper, that on the Day of the Week, in which CHRIST was afterward dead, and rested in the Grave, the Jews should be employ'd in Building any other Place for his Reception.



A Continuation of TABLE the Thirty Eighth.

Anno Mundi 2513.				
October	24	c	1	Marcheshvan, or the eighth Jewish Month begins.
November	23	e	1	Chisleu, or the ninth Jewish Month begins.
December	23	g	1	Tebeth, or the tenth Jewish Month begins.
Anno Mundi 2514.				
January	21	a	1	Sebat, or the eleventh Jewish Month begins.
February	20	c	1	Adar, or the twelfth Jewish Month begins.
March	21	c	1	Veadar, or the thirteenth Jewish Month begins. For now the Intercalary Month at the End of every Embelimean Year, which before was plac'd at the End of every old Year in September and October, is plac'd at the End of this new Year in March and April; and as the twelfth Month was call'd Adar, so this is call'd Veadar, or a Repetition of Adar, which happen'd in this Year.
April	11	c	20	
	13	e	22	The new Moon.
				The Year ends on the twenty fourth Day of the Month Veadar.

A Journal of the remarkable Occurrences in the second Year after the Israelites went out of Egypt. Anno Mundi 2514.

N. B. At the End of the last Year the Moon chang'd on the eleventh Day of April, and the Jewish Sabbatical Letter for this Year is A. On the twelfth Day of April in the Evening, the Distance of the Moon from the Sun was such, as render'd it very uncertain, whether she was visible or not, and the negative was most probable, the Moon being then so near her Apogaeum, and their Observation at that Time not being exact. If so, then the Moon being first visible on the thirteenth in the Evening, the Year must begin on the fourteenth Day.				
April	Nisan.	1	f	1 The Tabernacle is set up, Exod. 40. 1, 2, 17.
14	Sab. Let.	2	g	2 On this Day it is probable, that GOD spake to the Israelites from the Tabernacle and gave them in Charge that Part of the Levitical Law in Chap. 1, 2, 3, 4, 5, 6, 7. and to consecrate Aaron and his Sons for the Priest's Office, Levit. 8. 1, 2, 3. And thus the ceremonial Law was given to the Israelites from the Tabernacle on the same Day of the Week, in which it was fulfill'd by CHRIST, when he offer'd up his Body as a Sacrifice for us.
15		3	A	3 Aaron and his Sons are consecrated accordingly. The first Day of their Consecration begins on the Day of the Jewish Sabbath, and the last Day of their Consecration ended on the same Day of the Week; for it lasted eight Days, Exod. 29. 29, 30, 35, 36, 37. Levit. 8. 33, 34, 35, 36. And as the Consecration of Aaron lasted a Jewish Week from Sabbath to Sabbath; so we Christians observe a Week from Sunday to Sunday, even the Whitsun Week, in Commemoration of the Inspiration of the Apostles, and Setting them apart by a more glorious Consecration to begin the Church of CHRIST.
16		4	B	4 The second Day of Consecration, Levit. 8. 33, 34, 35, 36. Exod. 29. 29, 30, 35, 36, 37.
17		5	c	5 The third Day of Consecration, Levit. 8. 33, 34, 35, 36. Exod. 29. 29, 30, 35, 36, 37.
18		6	d	6 The fourth Day of Consecration, Levit. 8. 33, 34, 35, 36. Exod. 29. 29, 30, 35, 36, 37.
19		7	e	7 The fifth Day of Consecration, Levit. 8. 33, 34, 35, 36. Exod. 29. 29, 30, 35, 36, 37.
20		8	f	8 The sixth Day of Consecration, Levit. 8. 33, 34, 35, 36. Exod. 29. 29, 30, 35, 36, 37.
21		9	g	9 The seventh Day of Consecration, Levit. 8. 33, 34, 35, 36. Exod. 29. 29, 30, 35, 36, 37.
22		10	A	10 The eighth Day of Consecration, Levit. 9. 1. Aaron offers for himself and the People, Levit. 9. On this Day Nadab and Abihu offered strange fire before the LORD, and were burnt, Levit. 10. 1, 2. That it was on this Day appears; since on this Day they offered the Goat, Levit. 9. 3, 15. which was burnt, because on this Day such things had befallen to Aaron, that he was not fit to eat thereof, Levit. 10. 16, 17, 18, 19, 20. And thus the Service of the Sanctuary began by Accident with Death and Judgment. The Lamb is taken up, and set apart for the Passover, Exod. 12. 3. Num. 9. 1, 2.
23		11	B	11 On this Day, and the remaining Days of the Month, the rest of the Levitical Laws are given. Compare Leviticus with Num. 1. 1.
24		12	c	12 The Passover is observ'd in this second Month by the Command of GOD, Num. 9. 1, 2, 3, 4, 5. occasion'd by some Persons being unclean, and declaring their Condition in the former Month, as was before-mention'd, Num. 9. 6 to 15. Here was a new Dispensation, and a Matter of very great Moment. For the Translation of that Feast a Month beyond its proper Time, did more eminently enforce the Significancy of things future than of things past, and rather recorded the Death of CHRIST to come, than their Deliverance out of Egypt, when it happen'd not to be on the same Night.



## A Continuation of TABLE the Thirty Eighth.

Anno Mundi 2514.

May.	Sub. Let.	Day.	
14	A	1	The Sabbath is observ'd. And GOD on this Occasion speaks to <i>Moses</i> from the Tabernacle, and commands him to number the People, and set up their Standards accordingly, <i>Num. 1. 1.</i>
15	B	2	The People are number'd, and their Standards are set up, <i>Num. chap. 1.</i> And their Encampments are settled according to Order, <i>Num. chap. 2.</i> And the Jewish Church becomes most glorious on the Day of the Christian Sabbath.
16	c	3	The Princes offer their Gifts to the Sanctuary, <i>Num. 7.</i> That they offer'd not until their Standards were set up, is evident by Comparing the Method of both, <i>Num. 2</i> and <i>7.</i> <i>Nahshon</i> the Son of <i>Aminidab</i> of the Tribe of <i>Judah</i> (from whom <i>David</i> and our blessed SAVIOUR descended, <i>Ruth. 4. 20.</i> ) offer'd first, <i>Num. 7. 12.</i>
17	d	4	<i>Nathanael</i> of the Tribe of <i>Issachar</i> offers on the second Day, <i>Num. 7. 18.</i>
18	e	5	<i>Eliab</i> of the Tribe of <i>Zebulun</i> offers on the third Day, <i>Num. 7. 24.</i>
19	f	6	<i>Elizur</i> of the Tribe of <i>Reuben</i> offers on the fourth Day, <i>Num. 7. 30.</i>
20	g	7	<i>Shelumiel</i> of the Tribe of <i>Simeon</i> offers on the fifth Day, <i>Num. 7. 36.</i>
21	A	8	The Sabbath is observ'd.
22	B	9	<i>Eliasaph</i> of the Tribe of <i>Gad</i> offers on the sixth Day, <i>Num. 7. 42.</i>
23	c	10	<i>Elisama</i> of the Tribe of <i>Ephraim</i> offers on the seventh Day, <i>Num. 7. 48.</i> They who were unclean in the first Month now set apart the Lamb for the Passover, <i>Num. 9. 6 to 15.</i>
24	d	11	<i>Gamaliel</i> of the Tribe of <i>Manasseh</i> offers on the eighth Day, <i>Num. 7. 54.</i>
25	e	12	<i>Abidan</i> of the Tribe of <i>Benjamin</i> offers on the ninth Day, <i>Num. 7. 60.</i>
26	f	13	<i>Ahiezer</i> of the Tribe of <i>Dan</i> offers on the tenth Day, <i>Num. 7. 66.</i>
27	g	14	<i>Pagiel</i> of the Tribe of <i>Asher</i> offers on the eleventh Day, <i>Num. 7. 72.</i> They who were unclean in the first Month now keep the Passover, <i>Num. 9. 6 to 15.</i>
28	A	15	The Sabbath is observ'd.
29	B	16	<i>Ahira</i> of the Tribe of <i>Naphtali</i> offers on the twelfth Day, <i>Num. 7. 78.</i> So that upon the Day of the Christian Sabbath all the Offerings are compleated.
30	c	17	On or about this Day, <i>Jethro</i> or <i>Hobab</i> , <i>Moses's</i> Father-in-Law, comes to visit him, <i>Exod. 18.</i> The Reasons for Fixing the Story about this Time are these: First, It is said, <i>Exod. 18. 12.</i> that <i>Jethro</i> took Burnt-Offerings and Sacrifices for GOD. But the Law for Burnt-Offerings and Sacrifices was not yet given, <i>Exod. 10. 26.</i> And by the Law they were to be brought to the door of the tabernacle of the congregation, <i>Levit. 1. 3.</i> and to <i>Aaron</i> and his Sons, <i>Levit. 1. 5.</i> who could not officiate until after their Consecration in the former Month. Secondly, It is said, <i>Exod. 18. 13, 16.</i> that <i>Moses</i> sat to judge the people, and made them know the statutes of GOD, and his laws. Now the Moral Law cannot be meant hereby; for that was given in such a Manner, that they all knew it; but it was the Ceremonial Law, which GOD spake to <i>Moses</i> from the Tabernacle, <i>Levit. 1. 1, 2.</i> and commanded him to declare it to the Children of <i>Israel.</i> Thirdly, The Chusing of Judges and Elders, which was by <i>Jethro's</i> Counsel, <i>Exod. 18. 17, to the End,</i> was not till their Departure from <i>Sinai</i> , <i>Deut. 1. 7, 8.</i> This Counsel was given by <i>Jethro</i> immediately upon his Coming to <i>Moses</i> , <i>Exod. 18. 13, &amp;c.</i> and it was so near to their Departure from <i>Sinai</i> , which is mention'd, <i>Num. 10. 11.</i> that it seems, some Warning of their Departure thence was given them before, <i>Deut. 1. 6, 7, 8, &amp;c.</i> Fourthly, The Murmuring of <i>Aaron</i> and <i>Miriam</i> against <i>Zipporah</i> <i>Moses's</i> Wife (who without Doubt was brought thither with her Children by her Father) is set after their Departure from <i>Sinai</i> , <i>Num. 12.</i> and this in all Probability was upon her first Coming among them, and their first Conversation with her, or soon after. Fifthly, The Departure of <i>Jethro</i> or <i>Hobab</i> from the <i>Israelites</i> at <i>Sinai</i> , <i>Num. 10. 29, 30, 31, 32,</i> is set so near the Place, where this Story is laid, that only a few Verses come between. To this it may be objected, That in <i>Exodus chap. 18.</i> the Story is mention'd, before the <i>Israelites</i> came to <i>Sinai.</i> But the Reason of this will appear by Looking back upon the Curse, which GOD denounc'd against <i>Amalek</i> , <i>Exod. 17. 14, 15, 16.</i> GOD will utterly put out the remembrance of <i>Amalek</i> from under heaven: And the LORD hath sworn, that the LORD will have war with <i>Amalek</i> from generation to generation. Now that the HOLY GHOST might shew, that <i>Jethro</i> , who dwelt among the <i>Amalekites</i> , <i>1 Sam. 15. 16. Judg. 4. 11, 17. Num. 10. 29.</i> did not fall under this Curse, he brings in the Story of his Coming into <i>Israel</i> , and Making his Peace with GOD, in the very next Place after the Curse is related; not thereby to conclude strictly, that his Coming was at that very Time, as soon as the Curse was pronounc'd, but to shew, that he once came, and so avoided the Curse.
31	d	18	<i>Moses</i> judgeth the People, <i>Exod. 18. 13 to 24.</i>



A Continuation of TABLE the Thirty Eighth.

Anno Mundi 2514.				
June.	1	e	19	Jethro gives Moses Counsel to choose Judges, <i>Exod.</i> 18. 13 to 24.
	2	f	20	The Cloud ascends from the Tabernacle, to give Notice of Travelling to the <i>Israelites</i> , <i>Num.</i> 10. 11.
	3	g	21	This Day the People prepare to travel by Setting the Standards and the Tribes in their Order, and Appointing the <i>Levites</i> to their particuiar Charges, <i>Num.</i> 10. 14 to 29. Moses desires his Father-in-Law to go with him, <i>Num.</i> 10. 29, 30, 31, 32. which he refuseth, and goes home, <i>Exod.</i> 18. 27.
	4	A	22	The Sabbath is observ'd.
	5	B	23	The <i>Israelites</i> travel, <i>Num.</i> 10. 33.
	6	c	24	The <i>Israelites</i> continue their Journey, <i>Num.</i> 10. 33.
	7	d	25	The <i>Israelices</i> encamp at <i>Taberah</i> , <i>Num.</i> 11. 3. which is also call'd <i>Kibroth battaavah</i> , or, <i>The Graves of those who lusted</i> , <i>Num.</i> 11. 34. <i>Num.</i> 33. 16. Here they murmur for Want of Flesh, and are plagued, <i>Num.</i> 11. which Murmuring seems to be on the following Sabbath, and an Act of the whole Congregation, <i>Num.</i> 11. 4.
	11	A	29	This therefore was the Sabbath Day, in which they murmur'd.
Anno Mundi 2514.				
June.	13	c	1	The Quails are now sent for a whole Month, <i>Num.</i> 11. 20. And therefore there being no Mention made of them at this Time in any other Place, it is most probable, that the <i>Israelites</i> continu'd at <i>Kibroth battaavah</i> for this whole Month; so that there is nothing else remarkable.
Anno Mundi 2514.				
July.	13	c	1	The Quails are sent no longer. About this Time the <i>Israelites</i> come to <i>Hazeröth</i> , <i>Num.</i> 11. 35. <i>Num.</i> 13. 17. Aaron and Miriam speak against Moses, and vilify his Wife Zipporah, whom Jethro brought to him at Sinai, <i>Num.</i> 12. Miriam is shut out of the Camp for seven Days, which hinders them from Marching, <i>Num.</i> 12. 15.
	24	b	12	About this Time they march and come to <i>Rithmah</i> , <i>Num.</i> 33. 18. in the Wilderness of <i>Paran</i> , <i>Num.</i> 12. 16. which is also call'd <i>Kadesh</i> and <i>Kadesh-barnea</i> , <i>Num.</i> 13. 26. <i>Num.</i> 32. 8. <i>Deut.</i> 1. 9. It was first call'd <i>Rithmah</i> , <i>Num.</i> 33. 18. compar'd with <i>Num.</i> 12. 16. and <i>Num.</i> 13. 26. and perhaps it was so call'd from many Juniper-Trees, which grew there, as <i>1 Kings</i> 19. 4. but now call'd <i>Kadesh</i> , because the LORD was there sanctify'd before the People, and <i>Barnea</i> , or <i>The wandering Son</i> , or <i>a People who deserv'd to wander</i> ; because the Decree for their long Wandering in the Wilderness was made here.
Anno Mundi 2514.				
August.	7	b	26	About this Time the twelve Spies are sent to view the Land of <i>Canaan</i> , <i>Num.</i> 13. <i>Num.</i> 32. 8, 9. <i>Deut.</i> 1. 19 to the End, and return at the End of forty Days, <i>Num.</i> 13. 25. so that nothing remarkable happen'd in the next Month <i>Ab</i> .
Anno Mundi 2514.				
September.	16	g	6	The Spies return on the Evening before the Sabbath, at the End of forty Days, and bring with them a Bunch of <i>Grapes</i> , and also <i>Pomegranates</i> and <i>Figs</i> , <i>Num.</i> 13. 23, 24. which they might well do, even in the Beginning of this sixth Month, because the former Year being an <i>Embolimæan</i> Year made the Months happen the later, and the Sun on this Day was in $\text{æ} 9$ , as it is about the twenty second Day of <i>August</i> in this Age of the World. And the Grapes are fully ripe sooner in that Climate, than they are in these more northern Parts.
	17	A	7	The next Day being the Sabbath, the whole Congregation murmur, <i>Num.</i> 14. 1, 2, 3. and are therefore sentenc'd to wander forty Years in the Wilderness, until they were all destroy'd, <i>Num.</i> 14. 22 to 40. In Memory whereof the <i>Jews</i> have since observ'd the seventh Day of the Month <i>Elul</i> for an annual Fast.
R r r r r				
As				



As the *Israelites* continu'd three hundred seventy one Days near Mount *Sinai*, according as (a) it appears in the Margin by Computing from (b) the Day when they came thither, *Anno Mundi* 2513 (the Year consisting of thirteen Months, or 384 Days) to (c) the Day when the Cloud gave them Notice of their Departure thence; so they continu'd three hundred and seventy one Days at *Kadesh-barnea*: and consequently as they came thither on the twenty fourth Day of *July*, or on the twelfth Day of the Month *Tammuz*, *Anno Mundi* 2514, which Year consisted of 354 Days; so they departed thence on the thirtieth Day of *July*, or the twenty ninth Day of the Month *Tammuz*, *Anno Mundi* 2515. And as the *Sabbatical* Letter for that Year was *G*, and for the Year before was *A*; so it is evident, that they began their Rest there, and their March from thence (as usual) on the Day after the *Sabbath*. That they staid so long at *Kadesh-barnea*, appears from the Words of *Moses*, (d) *So ye abode at Kadesh many days, according to the days that ye abode there*, or as long as they had before stay'd at (e) *Horeb*, which (f) is the same with *Sinai*. So that they spent the same Quantity of Time, or Number of Days in each Place.

*Anno Mundi* 2552.

2. In the first Day (as it is most proba-

ble) of the first Month which began the fortieth Year of the *Israelites* Travels in the Wilderness, they come to (g) *Kadesh*. This was a *Kadesh* in (h) the Wilderness of *Sin*, toward (i) *Eziongeber* and the *Red-Sea*, and was (k) the thirty third Place where they encamp'd, and it was not *Kadesh-barnea*, where they had been before, and which (l) was situate near the South-Coast of the Land of *Canaan*, and was call'd (m) *Rithmah* by *Moses*. In (n) the Text it is said, that *the Israelites came to the desert of Zin to Kadesh in the first month*, but it names not the Year; for it refers to the Decree made of their forty Years Wandering, and this was the first Month of the fortieth Year, as it is more clearly express'd in (o) other Places. And therefore tho' the Occurrences, which happen'd in all this former Space, cannot be fix'd to a certain *Chronological* Order; yet we find, that of the (p) two and forty Journeys in the Wilderness, (q) fifteen were ended in the third Summer, the (r) nine last were perform'd in the last Year, and there remains six and thirty Years for the other eighteen, or about the Space of two Years for each Journey. However, many Particulars of the last Year in the Wilderness, and the first in the Land of *Canaan*, may be mention'd with a greater Exactness, as appears in the following Table.

(a) In Month.	Days	(b) Exod. 19. 1. <i>ישראל</i> .	(c) Num. 10. 11, 12.	(d) Deut. 1. 46. <i>למים אשר</i>
3	29	(e) Deut. 1. 6, 19. (f) Exod. 3. 1, 5, 12. Exod. 33. 6. Deut. 4. 12 to 19, compar'd with Exodus Chap. 19. Deut. 5. 2, &c. compar'd with Exod. 20. 2, &c. Deut. 9. 8. compar'd with Exod. 32. Deut. 18. 16, 17. compar'd with Exod. 20. 19. Deut. 29. 1. 1 Kings 8. 9. 1 Kings 19. 8. 2 Chron. 5. 10. Psal. 106. 19. Malachy 4. 4. If it be ask'd, How the same Mountain came to be call'd both <i>Horeb</i> and <i>Sinai</i> ? To this it is answer'd by Dr. Lightfoot, Vol. 1. Page 711. That this Hill had two Names, and (as Bellonius saith) two Tops. The one Side of it was call'd <i>Horeb</i> , or dry, barren Ground, from the rocky Drought of it, being utterly void of Water. The other was call'd <i>Sinai</i> or Bushes, from the Bushes and Brambles, which grew upon it, in one of which <i>Moses</i> saw the LORD in a Flame of Fire. Perhaps the whole Mountain was antiently call'd <i>Horeb</i> , Exod. 3. 1. and it was never call'd <i>Sinai</i> , until the Children of Israel came thither, Exod. 16. 1. after their Departure out of Egypt, when <i>Moses</i> shew'd them the Bushes where GOD appear'd, and put them in Mind of the Promise given, Exod. 3. 12. That when he had brought the people out of Egypt, they should serve GOD upon this mountain. (g) Num. 20. 1. (h) Num. 20. 14, 15. (i) Num. 33. 36. Deut. 2. 8. (k) Num. 33. 36. (l) Num. 34. 4. Josh. 15. 3. (m) Num. 33. 18, 19. (n) Num. 20. 1. (o) Num. 33. 37, 38, 39. Deut. 2. 7, 14. (p) Num. 33. 1 to 19. (q) Num. 33. 37 to 50. (r) Num. 33. 19 to 37.		
Total is	371			



TABLE the Thirty Ninth.

A TABLE of the remarkable Occurrences in the fortieth Year after the <i>Israelites</i> came out of <i>Egypt</i> , <i>Anno Mundi</i> 2552, and the first Year of their Entrance into the Land of <i>Canaan</i> , <i>Anno Mundi</i> 2553.			
April.	Sub. Let.	Nisan.	
13	e	1	The <i>Jewish</i> Year begins, and about this Time the <i>Israelites</i> march from <i>Eziongeber</i> to <i>Meribah Kadesh</i> in the Wilderness of <i>Zin</i> , <i>Num.</i> 20. 1 to 14. Here they murmur for Want of Water, <i>Num.</i> 20. 1 to 14.
22	g	10	This Day <i>Miriam</i> is suppos'd to have died, <i>Num.</i> 20. 1. since the <i>Jews</i> on this Day observe a yearly Fast in Commemoration hereof. She was the Sister of <i>Moses</i> and <i>Aaron</i> both by Father and Mother, <i>Num.</i> 26. 59. 1 <i>Chron.</i> 6. 3. Her Age is uncertain, but it appears, that she was much older than <i>Moses</i> or <i>Aaron</i> , because <i>Exod.</i> 2. 4. when <i>Moses</i> was laid in the River, she stood at some Distance to observe what might happen. It is probable, that they might mourn for <i>Miriam</i> seven Days, according to Custom, <i>Gen.</i> 50. 10. This was also the Time, that she was shut formerly out of the Camp, <i>Num.</i> 12. 14, 15. and if so, then
29	g	17	The Days of Mourning for <i>Miriam</i> end. And <i>Moses</i> desires a Passage thro' <i>Edom</i> , which is denied him, <i>Num.</i> 20. 14 to 22.
May.	Sub. Let.	Nisan.	<i>Anno Mundi</i> 2552.
2	c	20	About this Time the <i>Israelites</i> go from <i>Meribah Kadesh</i> to Mount <i>Hor</i> , <i>Num.</i> 20. 22. <i>Num.</i> 33. 37.
August.	Sub. Let.	Ab.	<i>Anno Mundi</i> 2552.
11	f	1	<i>Aaron</i> dies, and the <i>Israelites</i> mourn for him this whole Month, <i>Num.</i> 20. 22 to the End. <i>Num.</i> 33. 37, 38, 39.
September.	Sub. Let.	Elul.	<i>Anno Mundi</i> 2552.
10	a	1	The Days of Mourning for <i>Aaron</i> end. About this Time <i>Arad</i> King of <i>Canaan</i> fights with the <i>Israelites</i> , who conquer him with some Loss, <i>Num.</i> 21. 12, 13. so that they stay here the longer, till their wounded Men are cur'd.
October.	Sub. Let.	Elul.	<i>Anno Mundi</i> 2552.
3	c	24	About this Time they journey by the Way of the <i>Red-Sea</i> to compass the Land of <i>Edom</i> , when the People murmur, and are plagued with fiery Serpents, <i>Num.</i> 21. 4 to 10.
8	a	29	About this Time they pitch in <i>Zalmonah</i> , <i>Num.</i> 33. 41.
October.	Sub. Let.	Tifsi.	<i>Anno Mundi</i> 2552.
17	c	8	About this Time they depart from <i>Zalmonah</i> , and pitch in <i>Punon</i> , <i>Num.</i> 33. 42.
24	c	15	About this Time they depart from <i>Punon</i> , and pitch in <i>Oboth</i> , <i>Num.</i> 33. 43.
31	c	22	About this Time they depart from <i>Oboth</i> , and pitch in <i>Ije-Abarim</i> , <i>Num.</i> 21. 11. <i>Num.</i> 33. 44.
November.	Sub. Let.	Tifsi.	<i>Anno Mundi</i> 2552.
7	c	29	About this Time they depart from <i>Ije-Abarim</i> , and pitch in <i>Dibon gad</i> , in the Valley and near the Brook of <i>Zared</i> , <i>Num.</i> 33. 45. <i>Num.</i> 21. 12.

About



## A Continuation of TABLE the Thirty Ninth.

Anno Mundi 2552.

November.	Sub. Let.	Marches.	
14	c	6	About this Time they depart from <i>Dibon-gad</i> , and pitch in <i>Almon-diblatbaim</i> , Num. 33. 46.
21	c	13	About this Time they depart from <i>Almon-diblatbaim</i> , and pass by <i>Ar</i> in the Confines of <i>Moab</i> , Num. 21. 15.
22	d	14	About this Time they approach the Borders of the Children of <i>Ammon</i> , Deut. 2. 17, 18, 19.
23	e	15	About this Time they pass over the River <i>Arnon</i> , Num. 21. 13.
24	f	16	About this Time they come to <i>Beer</i> , or a remarkable Well, which seem'd to spring up of its own Accord, after Digging for Water to prevent their Murmurings, Num. 21. 16, 17, 18.
25	g	17	About this Time they come to <i>Mattanah</i> , Num. 21. 18.
26	a	18	About this Time they come to <i>Nahaliel</i> , Num. 21. 19.
28	c	20	About this Time they come to <i>Bamoth</i> , in the Valley that is in the Country of <i>Moab</i> , to the Top of <i>Pisgah</i> , that looks toward <i>Jeshimon</i> , Num. 21. 20. which is call'd the mountains of <i>Abarim</i> before <i>Nebo</i> , Num. 33. 47. With these Texts compare Deut. 32. 49. and 34. 1. and here they encamp.
30	e	22	About this Time they conquer <i>Sihon</i> King of the <i>Amorites</i> , Num. 21. 21 to 32.

Anno Mundi 2552.

December.	Sub. Let.	Marches.	
3	a	25	About this Time the <i>Israelites</i> conquer <i>Og</i> the King of <i>Basban</i> , Num. 21. 33, 34, 35.
6	d	28	About this Time <i>Balak</i> the King of <i>Moab</i> sends to <i>Balaam</i> to curse <i>Israel</i> , Num. chap. 22, 23, 24. who views them from the Top of <i>Pisgah</i> , Num. 23. 14.

Anno Mundi 2552.

December.	Sub. Let.	Chiffen.	
12	c	4	About this Time the <i>Israelites</i> decamp from the Mountains of <i>Abarim</i> , and pitch in the Plains of <i>Moab</i> by <i>Jordan</i> near <i>Jericho</i> at <i>Shittim</i> , Num. 33. 48, 49. and Num. 25. 1.
19	c	11	About this Time they commit Whoredom with the Daughters of <i>Moab</i> , Num. 25. 1.
25	B	17	About this Time GOD commands the <i>Israelites</i> to destroy the <i>Canaanites</i> , to prevent the like Corruption, Num. 33. 50 to the End.
26	c	18	About this Time the People are number'd, Num. chap. 26. particularly Verse 63.
29	f	21	About this Time the Daughters of <i>Zelophehad</i> sue for an Inheritance among their Brethren, Num. 27. 1 to 12.

Anno Mundi 2553.

January.	Sub. Let.	Chiffen.	
1	A	24	About this Time <i>Moses</i> being foretold of his Death sues for a Successor, and <i>Joshua</i> is appointed to succeed him, Num. 27. 12 to the End. Several Laws are mention'd, Num. chap. 28, 29, 30.

Anno Mundi 2553.

January.	Sub. Let.	Teberh.	
9	B	2	About this Time the <i>Israelites</i> destroy the <i>Midianites</i> , Num. chap. 31.
16	B	9	About this Time the Children of <i>Reuben</i> and <i>Gad</i> , and half the Tribe of <i>Manasseh</i> , sue for an Inheritance on the other Side of <i>Jordan</i> , and obtain it, Num. chap. 32.
23	B	16	About this Time the Borders of the Land are describ'd, and Men appointed to divide it, Num. chap. 34.
30	B	23	About this Time the Cities of Refuge are appointed, Num. chap. 35.

Anno Mundi 2553.

February.	Sub. Let.	Teberh.	
6	B	30	About this Time the Inconveniences of the Daughters of <i>Zelophehad</i> , being Heiresses are remedied by an Order, that all such should marry into their own Tribe, Num. chap. 36.

Moses



A Continuation of TABLE the Thirty Eighth.

Anno Mundi 2553.		
Feb.	8	Moses repeats the Law to the Israelites, Deut. 1. 3.
Anno Mundi 2553.		
March.	3	About this Time Moses dies, Deut. 31. 2. Deut. 34. 7.
	4	The Israelites weep for Moses thirty Days, Deut. 34. 8. that is, until the End of the Year; for the last Month Adar consisted but of four and twenty Days.
Anno Mundi 2553.		
April.	1	The Jewish Year ends with the End of Mourning for Moses, Deut. 34. 8.
Anno Mundi 2553.		
April.	2	The Children of Israel begin the new Month and Year with the Observation of the
	3	Joshua sends the Spies to Jericho, Josh. 2. 1, 22. (Sabbath.
	4	The Spies are hid in the Mountains, Josh. 2. 22.
	5	The Spies return, Josh. 2. 22.
	6	Joshua commands the Israelites to prepare Provision, Josh. 1. 11. (a) and they prepare it accordingly.
	7	The Israelites prepare Provision, Josh. 1. 11.
	8	The Israelites prepare Provision, Josh. 1. 11.
	9	The Sabbath is observ'd, and the People sanctify themselves as Joshua had commanded, Josh. 3. 5.
	10	The Officers give Charge to the People how to follow the Ark, Josh. 3. 1, 2, 3, 4. The Ark is carried to the Waters. The Waters part. The Ark enters Jordan, and some of the People pass over, Josh. 3. 14, 15, 16, compar'd with Josh. 3. 5.
	11	The rest of the People pass over, and the Ark comes up out of Jordan. The Israelites encamp at Gilgal, Josh. 4. 14 to the End.
	12	The People are circumcis'd, Josh. 5.
	13	The People are circumcis'd, Josh. 5.
	14	The People are circumcis'd, Josh. 5.
	15	The Passover is observ'd, Josh. 5. 10.
	16	The Sabbath is observ'd. The first Day of unleaven'd Bread, Exod. 12. 18, 19, 20. Levit. 23. 5, 6. Num. 28. 16, 17, 18. This being the Sabbath GOD preserves the Manna for them, which afterward ceaseth on the Days of Labour, Josh. 5. 10, 11, 12.
	17	The second Day of the Feast. The Manna ceaseth, Josh. 5. 10, 11, 12.
	18	The third Day of the Feast.
	19	The fourth Day of the Feast.
	20	The fifth Day of the Feast.
	21	The sixth Day of the Feast.
	22	The last Day of the Feast.
	23	The Sabbath is observ'd.
	24	The Sabbath is observ'd.
Anno Mundi 2553.		
May.	7	The Sabbath is observ'd.
	8	About this Time the People being cur'd of their Circumcision go to Jericho and march round it once, Josh. 6. 1 to 16.
	9	They march round it the second Time, Josh. 6. 1 to 16.
	10	They march round it the third Time, Josh. 6. 1 to 16.
	11	They march round it the fourth Time, Josh. 6. 1 to 16.
	12	They march round it the fifth Time, Josh. 6. 1 to 16.
	13	They march round it the sixth Time, Josh. 6. 1 to 16.
	14	The Sabbath is observ'd.
	15	This Day, or about this Time, they march round it seven Times, and take it, Josh. 6. 16 to the End.
Some Time after, in the following Summer, they take Ai, Josh. chap. 7 and 8.		
Near the Winter the Gibeonites by Craft obtain a League with the Israelites, Josh. chap. 9.		

(a) The Hebrew Words ימים שלשת כי בעור are not so properly to be translated, For within three days, as, For as yet there are three days, meaning three full working Days, in which Victuals might be prepar'd.



## C H A P. V.

*The History of the WORLD.*

**A**FTER Pharaoh Amenophis was drown'd in the *Red-Sea*, his Son *Sesostris* succeeded him in the Kingdom of *Lower-Egypt*. His Acts both at home and abroad, as they are related by Heathen Historians, exceeded all others in any Part of the World, and even those of *Alexander* the Great; and yet Authors differ prodigiously concerning the Time of his Reign. *Eusebius* (a) out of *Africanus*, and he out of *Manetho* the *Egyptian* Priest, makes him very antient by Placing him in the twelfth Dynasty, and afterward *Moses* in the eighteenth. Sir *Walter Raleigh* (b) places his Death about an hundred and twenty Years before the Deliverance of the *Israelites* out of *Egypt*. Sir *John Marsham* (c) reckons *Sesostris* to be the same with *Shishak* in the Time of *Rehoboam*; but then he and *Eusebius* confute themselves by Placing *Danaus* the Brother of *Sesostris* about the Time of the Departure out of *Egypt*. Sir *John Marsham's* Opinion being follow'd by none, and learnedly confuted by (d) Bishop *Cumberland*, was again reviv'd by the late Sir *Isaac Newton*, without taking the least Notice of the Arguments by which it was confuted. And therefore I rather chose to follow (e) our learned Prelate, who makes his Coming to the Throne to be immediately upon the Passage of the *Israelites* thro' the *Red-Sea*. The (f) *Greek* Historian saith, that after his Birth his Father perform'd a noble Act, and becoming a King. He caus'd all throughout all *Egypt*, who were near of the same Age with his Son, and especially those who were born the same Day with him, to the Number of seventeen hundred in all, to be brought together, and to have the same Education, and be instructed in the same Discipline and Exercises with his Son, supposing that by being thus most familiarly acquainted, and conversing one with another, they would be always most loving and faithful Friends, and the best fellow Soldiers in all the Wars. Providing therefore every thing for his Purpose, he caus'd the Boys to be exercis'd daily in the Schools with hard and difficult Labours, as that none should eat till he had run an hundred and fourscore Furlongs, or two and twenty measur'd Miles and an half.

And by this Means, when they were of a fit Age, they were capable either to be Commanders, or to undertake any brave or noble Action both in Respect of the Vigour and Strength of their Bodies, and the excellent Qualifications of their Minds. There are some, who write, that at the Time of his Birth, *Vulcan* appear'd to his Father in his Sleep, and told him, that the Child then born should conquer the whole World, and that this was the Reason, why his Father assembled so many of the like Age, and bred them up together with his Son to make Way for him to rise with more Ease to that Height of Imperial Dignity; and that when he was grown to Man's Estate, he fully believing what had been foretold, undertook those Expeditions, which are reported of him. In the first Place he was sent with an Army into *Arabia* by his Father, and his Companions, who were bred up with him, and attended him at the same Time, where they endur'd great Fatigues in Hunting and Killing of wild Beasts, and after that having overcome all his great Labours, Toils and Troubles, as also the Want both of Water and Provision in that desert Country, he conquer'd all that rude and barbarous Nation, which was never before subdued, as not being inhabited in the Time of *Nimrod* and *Semiramis*. And the Killing of those wild Beasts was a particular Providence, which made the *Israelites* afterward travel with less Difficulty and Danger in those Countries. After this it is said, that he was sent into the western Parts, where he conquer'd the greatest Part of *Lybia*, being as yet but a Youth. If this Account can be depended on, it is probable, that he was concern'd in this Expedition, when the News was brought him that his Father and his whole Army were drown'd in the *Red-Sea*, and therefore he left the Rest of *Libya* untouch'd, and came back with his whole Army into *Egypt* to secure to himself the Government of that Kingdom. When he return'd, he found the Country in a lamentable Condition. The *Israelites*, who were their Slaves, were gone from them. All the veteran Soldiers were lost with their Arms, Chariots and Horses, the first-born in every Family were all slain in one Night, their Cattle were kill'd with

(a) Canon Chronicus.

(b) History of the World Book 2. Chap. 2. Sect. 1.

(c) Chronicon

Egyptiacum.

(d) Sanchoniatho, Page 403, &amp;c.

(e) Usserii Annales, pag. 30.

(f) Diodorus

Siculus lib. 1. cap. 4. where he begins his History of him with these Words, Seven Descents after *Miris* they say *Sesooxis* (or *Sesostris*) reign'd, who excell'd all his Ancestors in great and famous Actions. But not only the *Greek* Writers differ about this King; but likewise the *Egyptian* Priests and Poets relate various and different Stories concerning him. We shall relate such as are most probable, and agreeable to those Signs and Marks, which are yet remaining in *Egypt* to confirm them.



the Murrain, their Fruit destroy'd first by the Lightning and Hail, and then by the Locusts, which had eaten up every green thing upon the Face of the Earth, so that nothing but a Famine could be expected. In this lamentable Posture of Affairs at home, *Sesostris* prepares for an Expedition abroad, thinking that it could not be worse, and hoping that it might be better, and encourag'd by his former Successes he undertakes to subdue and conquer the whole World. Some report, that he was stirr'd up by his Daughter *Atbyrte* to attempt an universal Monarchy. For being a Woman of an extraordinary Understanding, she made it out to her Father, that the Conquest was easy. And others encourag'd him by their Divinations, foretelling his Successes by the Intrails of the Sacrifices, by their Dreams in the Temples, and Prodigies seen in the Air. For this Purpose he made it his chief Concern to gain the Love and good Will of all the *Egyptians*, judging it necessary in order to effect what he design'd, so far to engage his Soldiers, as that they should readily and willingly venture their Lives for their Generals, and that they whom he should leave behind him, should not contrive, nor hatch any Rebellion in his Absence. To this End he therefore oblig'd every one to the utmost of his Power, working upon some by Money, upon others by Giving them Lands, and upon many more by free Pardons, and upon all Occasions by fair Words, and an affable and courteous Behaviour. For he pardon'd those, who were condemn'd for High Treason, and freed all that were in Prison for Debt by Paying what they ow'd, of whom (g) there was a vast Multitude in the Goals. For (h) the *Israelites* borrowed of the *Egyptians* jewels of silver, and jewels of gold and raiment, and they lent unto them such things as they required, insomuch that they spoiled the *Egyptians*. This made the Creditors more exacting, and the Debtors less able to pay, and therefore the Liberality of *Sesostris*, and the Poverty of his Country, made him the sooner raise an Army. Upon this he resettl'd the antient Division of the Country into six and thirty Parts, which the *Egyptians* call'd *Nomi* or Provinces, and were first made by the *Canaanitish* Pastors at their Entrance into the Country; and over every one of these he appointed a *Nomarchus* or Governor, who should take Care of his Revenue in his Absence, and manage all other Affairs relating to their several and respective Provinces. Out of these he chose the strongest and ablest Men, and rais'd an Army answerable to the greatness of the Design, consisting (if the

Historian may be credited) of six hundred thousand Foot, and twenty four thousand Horse, and twenty seven thousand Chariots of War. And over all the several Regiments he made those the principal Commanders, who had been brought up with him, being such as had been us'd to martial Exercises, and from their Childhood earnest and zealous to perform heroick Exploits, and were knit together as Brethren in Love and Affection both to the King and to one another; and upon these his Companions he bestow'd large Estates in Lands in the richest Parts of *Egypt*, that they might not be in the least Want of any thing, reserving only their Attendance upon him in the Wars.

2. Upon this (i) *Sesostris* constitutes his Brother *Armais*, who was also call'd *Danaus*, Lieutenant General of *Egypt* during his Absence, and vested him with all sovereign Powers and Privileges, the Wearing of the Crown excepted, and with a Caution not to oppress the Queen or her Family, nor to intermeddle with his Concubines; and so he proceeds in his Expedition.

3. In the mean Time the Dukes of (k) *Edom* finding that the *Israelites* had pass'd the *Red-Sea*, and were come into their Neighbourhood, chang'd their Form of Government, and chose a King, that they might the better defend themselves in Case of Necessity. For then (l) as *Moses* said, *The dukes of Edom were amaz'd, and trembling took hold of the mighty men of Moab*. The Name of this first King is not mention'd, but it is plain, that he was an able and a valiant General. He took the Advantage of (m) the *Israelites* after a long March, and kill'd several of those, who stay'd behind. He fought the *Israelites* (n) in a pitch'd Battle at *Rephidim*, and (o) prepar'd to attack them, when they only desir'd a Passage thro' his Country, and the Monarchy thus settl'd continu'd (p) to the Time of *Jehoshaphat* King of *Israel*, and we know not how much longer.

4. But *Sesostris* (q) having rendezvouz'd his Army, march'd first against the *Ethiopians*, who inhabited the south Country; and having conquer'd them, he forc'd them to pay him a Tribute of Ebony, Gold and Elephants Teeth. Then he sent forth a Navy of four hundred Sail into the *Red-Sea*, and was the first *Egyptian*, who built Ships resembling our modern Form; whereas before they were oblong and flat-bottom'd, and consequently not so fit for speedy Sailing. By the Help of this Fleet he gain'd all the Islands in those Parts, and subdu'd the bordering Nations as far as to *India*; but hap-

(g) Diodorus Siculus ubi supra.

(h) Exod. 3. 21. and 11. 2, 3. and 12. 35, 36.

(i) Manetho

in Josephus against Apion, Book 1.

(k) Gen. 36. 40 to the End.

(l) Exod. 15. 15.

(m) Deut.

25. 17, 18, 19.

(n) Exod. 17. 8 to the End.

(o) Num. 20. 14 to 22.

(p) 2 Kings 3. 26.

(q) Diodorus Siculus, lib. 1. cap. 4. and Herodotus in his Euterpe, cap. 56, 57.



pening to come into a shallow Sea, and his Ships drawing more Water than usual, he either could not, or was afraid to go any farther, and so he return'd into *Egypt*. After this, upon Consulting the Priests, he recruited his Army, and march'd with them by Land into *Asia*. By this Time the *Israelites* had pass'd into the Deserts of *Arabia*, whither *Sesostris* was afraid to follow them, partly because he well knew the Barrenness of the Country, that there could not be a Subsistence for two such Multitudes, and the *Israelites* being first, must of course consume all the Provision, and chiefly because he knew what Miseries *Egypt* had so lately underwent for their Sakes; and dreading a miraculous Overthrow of himself and his whole Army, he had learn'd from his Father's Example to beware, and so he march'd directly into *Canaan*, and committed no Hostilities against the King of *Edom*, rather looking upon himself as oblig'd by that Nation for the Mischiefs, which they had so lately done to the *Israelites*, whom he look'd upon as his profess'd Enemies, tho he dar'd not to march after them.

5. In the mean Time the *Canaanites* had heard of the frequent Promises, which GOD gave to *Abraham*, *Isaac* and *Jacob*, that their Seed should possess this Land, and at the Time appointed they should come forth out of *Egypt*, and destroy them all, and that they had in a miraculous Manner pass'd the *Red-Sea* for this Purpose, which put them in a terrible Consternation. They concluded, that if they weaken'd their Army by Engaging with the one, it would be an effectual Means of their being destroy'd by the other. They had Reason to expect their Lives if they submitted to the *Egyptians*, but had no Reason to expect even that, if they submitted to the *Israelites*, and were also in Hope of considerable Reinforcements from *Egypt* to protect them whenever there should be Occasion; and therefore the whole Country immediately submitted to *Sesostris* without the least Opposition. Upon this he places Governors in all the principal Towns, to collect an annual Tribute and send it to him, and also to raise Recruits as often as he should want them. These were (r) one and thirty in all, who in the Time of his Successor *Busris* the Tyrant set up every one for himself, which made them so much the weaker, and was the visible Cause of their being so easily destroy'd by *Joshua* one after another.

6. *Sesostris* flush'd with this Success (as the Historian tells us) without any Loss of Time marches forward with his whole Army, and conquers all *Asia*. For, (saith he) he

(s) not only invaded those Nations, which *Alexander the Macedonian* afterward subdu'd, but likewise those which he never set his Foot upon. For he both pass'd the River *Ganges*, and likewise pierc'd thro' all *India* to the main Ocean. Then he subdu'd the *Scythians* as far as to the River *Tanais*, which divides *Europe* from *Asia*. In the same Manner he brought into Subjection all the rest of *Asia*, and most of the Islands of the *Cyclades*. From thence he went into *Thrace* in *Europe*, and marching thro' the Deserts the *Thracians* endeavour'd to cut off his Retreat, insomuch that he was in Danger of Losing his whole Army, thro' the Difficulty of the Passages, and Want of Provision; and therefore putting a Stop to his Expedition in *Thrace*, he erected Pillars up and down in all his Conquests, whereon were inscrib'd in *Egyptian* Letters, call'd *Hieroglyphicks*, these Words:

*Sesostris, King of Kings, and Lord of Lords, subdued this Country by his Arms.*

7. Among those Nations, which were stout and warlike, he (t) carv'd such Representations upon the Pillars, which might shew their Valour; and among those Nations who made no Resistance he carv'd (u) such Representations, as might shew their Cowardise: And in some Places he set up his own Statue carv'd in Stone, with a Bow and a Lance, about four Cubits and four Hands in Height, of which Stature he himself was reported to be. *Herodotus* (x) reports the same Story, and adds, that the Army under his Command seems to have gone as far as *Scythia* and *Thrace* and no farther, because there are such Monuments in those Countries, and none beyond them, and that he himself had seen some of them in *Syria* or *Palestina*, or the Land of *Canaan*, which shew'd that at that Time they were an effeminate People; and that he saw two of them in *Ionis*, one in the Road from *Ephesus* to *Phocæa*, and the other in the Road from *Sardis* to *Smyrna*. There are some, who call him by the Name of *Ægyptus*, and (y) tell us, that *Egypt*, which was before call'd *Aeria*, took its Name from *Ægyptus*, who reign'd there, when *Danaus* was expell'd. Others call'd him *Rameses*, after the Name of his Grandfather, and from hence (z) *Tacitus* calls him *Rhamses*, and saith of him, that he conquer'd *Africa*, *Ethiopia*, *Media* and *Persia*, *Bactria*, *Scythia*, *Syria*, *Armenia* and *Cappadocia*, as far as the *Bithynian* Sea on the one side, and the *Lycian* Sea on the other. In all these Places we cannot find that he planted any new Colonies, except at the (a) Lake *Mæotis* by the River *Tanais*, where he gave an Original to the Nation of *Colchis*.

(r) Josh. 12. 9 to the End.

(u) The privy Parts of a Woman. lib. 2.

(s) Diodorus Siculus, lib. 1. cap. 4.

(x) Euterpe, cap. 56.

(t) The privy Parts of a Man.

(y) Eusebii Chronicon.

(z) Annalium

(a) Diodorus Siculus, lib. 1. cap. 4. and Herodotus as before.

These



These the (b) learned *Bochart* proves to have come from *Castubim*, by the Affinity of the Name, only leaving out the Letter *S*, who was one of the Grandchildren of (c) *Ham* by *Mizraim*, and whose Posterity lay at the End of the *Red-Sea*, near the Borders of the Land of *Canaan*. This he proves, from the Testimony of (d) *Apollonius* in his *Argonauticks*, who saith, that the Inhabitants of *Æa*, the most antient City of *Colchis*, were brought thither by an *Egyptian* King, who, as the (e) *Scholiast* expressly tells us, was *Sesonchosis* or *Sesostris*. The same also is affirm'd by (f) *Dionysius Periegetes*, (g) *Priscianus*, (h) *Festus Avienus*, (i) *Valerius Flaccus*, (k) *Herodotus*, *Diodorus Siculus*, (l) *Strabo* and others. To these Testimonies may be added other Arguments, which the (m) learned *Bochart* hath more fully prov'd; as that the Inhabitants both of *Colchis* and *Egypt* were of a black Colour, and curl'd Hair; and for this Reason were frequently call'd *Ethiopians*. That *Herodotus* affirms, that the Inhabitants both of *Colchis* and *Egypt* were circumcis'd, not by a late Order, but from the Beginning, of which *Sanchoniatho* (n) gives us this Account, That *Ham* was circumcis'd, and forc'd his Auxiliaries to submit to the same; so that from *Ham* this Custom came into *Egypt*, (o) the Land of *Ham*, and from thence it came to *Colchis*. Both Nations work'd up Linen in the same Manner, and wore Linen Garments: They both worshipp'd the Sun; their most antient King *Æætēs* was said to have the Sun for his Father, and the same was affirm'd of the *Egyptian* Kings. At *Phasis* in *Colchis* there was the Picture of their tutelär Goddess, holding a Cymbal in one Hand with Lions under her Throne; and this was also the Representation of *Isis* in *Egypt*. In *Colchis* there was also a River call'd *Isis*, after her Name. Both Nations were studious of magick Arts, insomuch that in *Egypt* there were *Jannes* and *Jambres*, and in *Colchis* there were *Circe* and *Medæa*. The most famous Philosophers came antiently from *Egypt*; and *Marsyas*, as eminent as any of them, came from *Colchis*. Both Nations were famous for *Geography*, and a Map of the Conquests of *Sesostris* was originally preserv'd by both; neither of these Nations

did offer Sheep for Sacrifices. And as the Posterity of *Castubim* lay nearest to the Land of *Canaan*, from whence they added many Words to their own Language; so they carried these Words with them into *Colchis*, of which this learned Author hath given us a surprizing Account.

8. During this grand Expedition of *Sesostris* abroad, his Brother *Armais*, or *Danaus*, acted the Tyrant at home, and (p) did just the contrary to what he should have done. He without any Difficulty or Scruple casts off the Allegiance, which he ow'd to his Brother, and sets up for himself. He expels the Queen, abuses the King's Concubines, and by the Advice and Assistance of his false Friends he takes the Crown, and resolves to maintain his Title by Force of Arms. The *Egyptian* High Priest gave notice to *Sesostris* from Time to Time of all these Indignities; who being now reduc'd to the last Difficulties, despairing of more Conquests, and fearing to lose all, if he stay'd abroad any longer, he march'd back with all Expedition into *Egypt* by the Way of *Pelusium*, and secures his Government.

9. In the mean Time (q) his Brother *Danaus*, having Notice of his Return from this great Expedition, feigns himself to be of another Temper, and meets him at *Pelusium* the frontier Town, before he could have a certain Account of this Matter from the Inhabitants of the Country. Here *Danaus* invites *Sesostris* to a great Feast, together with his Wife and Children, and under an open Shew of Friendship plots secretly against his Life; for being all overcome by Wine, and gone to Rest, he caus'd a great Quantity of dry Reeds, long before prepar'd for that Purpose, to be plac'd round the King's Pavilion in the Night, and to be all set on fire. The Flames quickly spread themselves all round, and the King had little Assistance either from his Servants or Lifeguard, who were all overcome with Wine. Upon this *Sesostris*, with his Hands lifted up to Heaven, calling upon the Gods for Help for his Wife and Children, rush'd with them thro' the Flames. Tho' it is also reported, that he waking and finding his Danger, consults with his Queen what to do in this Extremity, who adviseth

Anno  
Mundi  
2522.

(b) *Geographia Sacra*, lib. 4. cap. 31. (c) *Gen.* 10. 13, 14. (d) *Lib.* 4. *Verse* 277. Αἰά γε μὲν ἔτι  
ὡν μιν ἐμπέδον, ὅτε τοὶ δὲ ἀνδρῶν, οἱ οὖν καδίσατο καί μιν Αἴαν. (e) Τὴν Αἰάν φησιν ἀπὸ τῶν Σε-  
σογγώσιδ' ἑσόντων μέχρι αὐτῶ μιν εἰν ἄδραυσον, καὶ τὸς ἐκείνων ἀπογόνους τὰς ἀπὸ Σεσογγώσιδ' κατοικιδέντας.  
(f) *Verse* 689. Πὰρ δὲ μυχὸν πόντοιο μετὰ χθόνα Τυνδαριδῶν Χόλχοι ναίετ' αἰετὰς μετ' ἡλυσίδ' Αἰγύπιοις. (g) *Intima*  
*sed ponti post fines Tyndaridarum Ægypto missi Colchi tenuere coloni.* (h) *Impiger hos propter*  
*Colchus colit. Ille feraci Exul ab Ægypto celsæ ferit aspera rupis.* (i) *Lib.* 3. *Verse* 421. *de Sesostri.*  
— *Ut clade suorum Territus, hos Thebas patriumque reducit ad ænnem, Phasidis hos imponat*  
*agris, Colchosque vocari Imperet.* (k) *Lib.* 2. cap. 104. (l) *Lib.* 1. pag. 35. (m) *Geog. lib.* 1.  
*Ammianus lib.* 22. *Agathias lib.* 2. *Eustachius ad Dionysium Periegetem.* *Isacius ad Lycophronem, &*  
*Apollonii Scholiastes. Geographia Sacra, lib.* 4. cap. 31. (n) *Cumberland's Sanchoniatho, Page* 38.  
*The Reason whereof might perhaps be for an Expiation of the Crime mentioned, Page* 34. *And hence arose*  
*the Story of Venus among the Poets quomodo orta est mari.* (o) *Psal.* 105. 23. (p) *Manetho*  
*in Josephus against Apion, Book* 1. (q) *Diodorus Siculus, lib.* 1. cap. 4.



him to throw two of his Children into the Flames, that they might be as a Bridge for all therest; which he did, and so they escap'd. And being thus unexpectedly preserv'd, he made Oblations to the rest of the Gods, but especially to *Vulcan*, as to him by whose Favour he was so remarkably deliver'd. He also on this Occasion plac'd at *Memphis* in the Temple of *Vulcan* his own and his Wife's Statues, each of one intire Stone, thirty Cubits in Height, and others for his Sons, which were twenty Cubits high. Upon this a War follows between the two Brothers, in which (\*) *Sesostris* being Conqueror expels his Brother *Danaus*, who flees from *Egypt* into *Greece*, in a Ship of fifty Oars, which is said to be the first Ship of that Kind seen in that Country, especially in the *Ægean* Sea, the first Inhabitants being transported thither from *Asia* the less in flat-bottom'd Boats, coasting along by the little Islands, and the Inhabitants of *Tarsus*, who had Ships of another Fashion, sailing to Countries peopled at first by them, and lying at a greater Distance. Upon his coming into *Greece*, he begins to erect a Kingdom, and claim'd a Title to it as descending from *Io* the Granddaughter of *Libya*, and so he endeavours to draw off all those, who had formerly been planted there from *Egypt* to be govern'd by him. The Kingdom of *Argives* had been founded there long before by *Inachus*, who reign'd fifty Years; after him *Phoroneus* reign'd sixty Years; then *Apis* five and thirty Years; after him *Argus* seventy Years; from whom not only his City, but also all *Peloponnesus* was call'd *Argos*; then *Crius* reign'd four and fifty Years, *Phorbis* thirty five Years, *Triopas* forty six Years, *Crotopus* one and twenty, and *Sthenelus* eleven. At this Time a War begins between *Sthenelus* and *Danaus*. *Sthenelus* makes *Gelanor* his General, who fights with *Danaus* for some Time, till the *Argives* seeing a Wolf kill a Bull, judg'd that it was the Will of *Apollo*, that the Stranger should have the Kingdom. Upon this *Gelanor* yields up all to *Danaus*, and from him all the *Grecians* who liv'd near the Sea-Shore, and were therefore formerly call'd *Pelasgi*, were since call'd *Danai*. *Danaus* upon his Advancement builds a Temple to *Apollo Lycius*, and make a Wolf's Head to be the Badge, or, as we say, the Arms of *Argos*; and his Daughters erected a Temple to the Honour of *Minerva*. *Herodotus* tells us, (r) that *Danaus* came originally from *Chemmis*, a large City of *Thebais* in *Egypt*, where they kept the Memory of him carefully, and the Genealogy of *Perseus* from him. Perhaps one Cause of his Advancement at *Argos* might be his Directing them

to cut Canals in several Parts of the Country, after the *Egyptian* Method, for the better Conveniency of Watering their Land, which it formerly wanted, and which he manag'd so much to their Satisfaction and Interest, that they were more easily inclin'd to intrust him with the Care of all their other Concerns. *Strabo* saith, that he did it also by the Use of Wells and Pumps, for which they were also famous in *Egypt*. And *Apollodorus* saith, that he did it by the Help of his Daughters, and the Poets make this their Punishment for Killing their Husbands. The Story goes, that *Sesostris* or *Ægyptus* had fifty Sons, and that his Brother *Armais* or *Danaus* in his Absence married them to his own fifty Daughters, and order'd all of them to kill their Husbands the first Night; which they all did, except *Hypermnestra*, who saved her Husband *Lynceus*; and that when *Danaus* had reign'd nine and fifty Years, his Son-in-Law *Lynceus* murder'd him, and succeeded in the Kingdom.

10. *Sesostris* having now spent nine Years in this Expedition, and carrying himself in the mean Time courteously and familiarly toward all his Subjects, and having broken the Power of the *Assyrian* Monarchy, that they were not in a Condition to attack the *Israelites* in the Wilderness, he orders all the Nations, which he had conquer'd, to bring their Presents and Tributes yearly to him, every one in Proportion to his several Abilities. And he himself, with the Captives and the rest of the Spoils, of which there was a vast Quantity, returns into *Egypt*, far exceeding all the Kings which were before him in the Greatness of his Actions and Achievements. He adorn'd all the Temples in *Egypt* with rich Presents, and the Spoils of his Enemies; and after that he rewarded his Soldiers, who had serv'd him in the War, every one according to his Desert. For (s) having before divided the Land of *Lower-Egypt* into six and thirty *Nomi* or Counties, he now divides his Subjects into three Parts; one Part consisted of his Court, which were either Priests or civil Officers, the other Part consisted of Husbandmen and Tradesmen, and the third Part consisted of their settl'd Militia, which also consisted of two Sorts, call'd either the *Hermotybie* or the *Calasiries*, and were esteem'd above all Tradesmen. Accordingly twelve of these *Nomi* were given to these military Men, the full Number of them were two hundred and fifty thousand Men, who in their Courses were the King's Guards; and every one of them had, to maintain him and his Family, Land free from Taxes, whose Area or superficial Content was twelve *Aroure*, each A-

(\*) Marshall's Chronology, as taken out of Apollodorus, and the Marmora Oxoniensia ex Arundelianis.  
 (r) Euterpe, cap. 56. (s) Euterpe, cap. 68.



*roure* being an hundred Cubits on every Side. So that the whole consisted (t) of about nine Acres and an half of our Statute Measure, (u) and according to the nearest Computation, might contain about an eighth Part of the whole Country of *Lower-Egypt*. And tho' we may look upon it but small to breed up a Family upon it; yet in this Case we must consider the great Fruitfulness of the Country, the great Improvements made by Gardening, that they manur'd it themselves, and especially their cheap Way of Living. For we are assur'd, (x) that they brought up their Children with very little Cost, and were sparing to Admiration on that Account. They provided for them Broth made of any poor and mean Stuff, which might easily be had, and fed those who were of Strength, and able to eat it, with the Pith of the Bulrushes or Paper Weeds, which grew in the *Nile*, roasted in the Embers, and with Roots and Herbs got in the Fens, sometimes raw and sometimes boil'd; and at other Times fry'd and boil'd. The Climate was so warm and temperate, that most of the Children went barefooted and naked. And it is said, that it cost not a Parent above twenty Drachms, or about twelve Shillings and Six-pence of our *English* Money, to bring up a Child to Man's Estate. And this was the chief Reason, why *Egypt* was so populous, and excell'd all other Places in magnificent Structures.

11. Thus it is said, that not only the Army return'd home loaded with Riches, and receiv'd the Glory and Honour of their approv'd Valour; but the whole Country of *Egypt* reap'd many Advantages by this Expedition. For *Sesostris* having now disbanded his Army, and having given Leave to his Companions in Arms, and Fellow-Conquerors, to take their Ease, and enjoy the Rewards of their Conquests, and being also fir'd with an earnest Desire of Glory at home as well as abroad, and ambitious to leave lasting Monuments of his Memory behind him, he made many fair and stately Works, admirable for their Cost and Contrivance, by which he is said both to have advanc'd his own Reputation, and to have procur'd unspeakable Advantages to the *Egyptians* for the Time to come. For beginning first with what concern'd the Gods, he built a Temple in all the Cities of *Egypt* to that God, whom every Place most ador'd; he also employ'd none of the *Egyptians* in his Works, but finish'd

all by the Labours of the Captives, and therefore he caus'd this Inscription to be made in all the Temples, *None of the Natives were put to labour here*. It is reported, that some of the Captives brought out of the *Babylonish* Country, (because they were not able to bear the Fatigue of the Work) rebell'd against the King, and having possess'd themselves of a Fort near the River, they wasted the Country thereabout, but at last having obtain'd a Pardon, they chose a Place for their Habitation, and call'd it *Babylon* after the Name of the chief Town in their own Country. And it is farther added, that *Troy*, situate upon the *River Nile*, was so call'd upon a like Occasion. For *Menelaus*, when he return'd from that famous Siege with many Prisoners, arriv'd in *Egypt*, where the *Trojans* deserting him, seiz'd upon a certain strong Place, and took up Arms against the *Greeks*, till they had gain'd their Liberty, and then they built a famous City, and call'd it after the Name of their own. And thus also *Cadmus*, going from *Thebes* in *Egypt* to *Greece*, built there a large City, and call'd it by the same Name. It is certain, that there are Towns in *Egypt* call'd *Troy* and *Babylon*; tho' it is not so certain, how they came at first to be so call'd.

12. When *Sesostris* had built the Temples, he proceeded to raise many Mounts and Banks of Earth, to which he remov'd all the Cities that lay low, and in the Plain. that both Man and Beast might be safe and secure at the Time of the Inundation of the River. He also cut many deep Ditches, from the River as far as from *Memphis* to the Sea, for the ready and quick Conveying of Corn and other Provision and Merchandise thither by shorter Cuts both for the Support of Trade and Commerce, and the Maintaining of Peace and Plenty all over the Country. And when he had done this, he fortified all the frontier Places against the Incursions of Enemies, and made it of difficult Access; whereas before, the greatest Part of *Egypt* lay expos'd to a superior Number of foreign Forces. But now the Multitude of Canals drawn all along the River, made the Entrance very difficult, and the Country not so easy to be invaded. He also defended the east Side of *Egypt* against the Irruptions of the *Syrians* and *Arabians*, with a Wall drawn from *Pelusium* thro' the Desarts as far as *Heliopolis* for the Space of fifteen hundred Furlongs. He also caus'd a Ship to be made

(t) For each *Aroure* being a Square of 100 Cubits, must be 10000 Cubits in the whole, and the 12 *Aroures* will contain 120000 Cubits, which is equal to a Square of 346,414 Cubits in Breadth. And as each Cubit contain'd 21,888 Inches, so such a Side will be equal to 7582 Inches, or 632 Feet; and as  $16\frac{1}{2}$  Feet make a Perch, and 160 Perch an Acre; so such a Square would contain 1520 Perch, or 9 Acres and an half of our Statute Measure. (u) For according to Cellarius's Map of *Lower-Egypt*, the Country is near to an oblong of 300 Miles long upon the Sea-Coast, and 100 Miles broad toward the Land; so that the whole might contain about 30000 Square Miles, or 19200000 Acres, reckoning 640 Acres to a square Mile. Allotting therefore nine Acres and an half to each Man, the 250000 would take in all 2425000, which is about an eighth Part of the whole, inclusive of Rivers, &c.

(x) *Diodorus Siculus*, lib. 1. cap. 6.



of Cedar, of two hundred and eighty Cubits in Length, gilded over with Gold on the outside, and with Silver within; and this he dedicated to the God, who was most ador'd by the *Thebans*. He also erected two Obelisks of polish'd Marble an hundred and twenty Cubits high, on which was inscrib'd a Description of the large Extent of his Empire, the great Value of his Revenue, and the great Number of Nations conquer'd by him.

13. It is also reported of him, that he order'd all the Kings of the conquer'd Nations, who either held their own Kingdoms thro' his Favour, or had receiv'd large Principalities as a Token of his particular Kindness, to come with their Presents and Tributes into *Egypt* at the Times appointed; and when they were come accordingly, he receiv'd them with all the Signs of Honour and Respect; but when he went to the Temple, or into the City, he order'd all the Horses to be unharnes'd out of his Chariot, and that four Kings and other Princes should draw it in their Places. The Design of this proud Custom was to make it evident to all, that there was none comparable to him in Valour, who had conquer'd the most famous and potent Princes in the World. So that in short, this King seems to have excell'd all others, that were ever eminent either for Power or Greatness, either before or after him, both as to his Warlike Enterprizes, the Number of Gifts and Oblations, and his wonderful Works in that Country.

14. After he had reign'd three and thirty Years he fell blind, and wilfully put an End to his own Life; for which *the Heathen Historian* saith, he was admir'd not only by Priests, but by all the rest of the *Egyptians*. Because as he had before manifested the Greatness of his Mind by his Actions; so they thought that his End was agreeable, by a voluntary Death, to the Glory of his Life. It is said, that the Fame and Renown of this King continu'd so fresh down to Posterity, that many Ages after, when *Egypt* was conquer'd by the *Persians*, and *Darius* the Father of *Xerxes* would set up his Statue at *Memphis* above that of *Sesostris*, the chief Priest upon the Debating of the Matter in the Conclave boldly spoke against it, declaring that *Darius* had not as yet exceeded the noble Acts of *Sesostris*, which the King was so far from resenting, that on the contrary, he was well pleas'd and taken with that Freedom of Speech, and said, That he would endeavour (if he liv'd as long as the other did) to be nothing inferior to him, and wish'd them only to compare things done in Proportion to the Time; for that was the justest Trial and Examination of Valour.

15. There is an Objection against this Story, viz. that if it was true, the *Egyptian* Monarchy ought to be reckon'd among the other four, especially as well as the *Grecian*, which began and ended with *Alexander* the Great. But to this it may be answer'd, that each of the other Monarchies utterly overturn'd that which was before it. But as the *Assyrian* Monarchy was standing before his Time; so he left it standing afterward. None of the Historians tell us that he conquer'd either *Babylon* or *Nineveh*; but he rather coasted it along the *Red-Sea* and the *Persian Gulph*, and took in the neighbouring Countries, and after that went thro' the Land of *Canaan* toward *Scythia* on the other Side, and enter'd not into the Heart of the Empire. And as (y) *Daniel* describ'd it, he seiz'd on the Eagles Wings, and pluck'd off the Feathers, but left the Heart and Vitals untouch'd.

16. But the greatest Dispute concerning *Sesostris*, is about the Time when he liv'd. They who follow *Manetho* can never be reconcil'd with *Scripture* or Probability; and others, who make him to be *Shishak* in *Rehoboam's* Time, entangle themselves with as many Difficulties. But tho' they differ so widely from Truth, some on the one Hand and some on the other; yet they all place his Brother *Danaus* near the Time in which he really liv'd. *Eusebius*, who follow'd *Manetho* in *Sesostris*, places *Danaus* but two Years distant from this Time, as it is observ'd by our learned *Prelate*, and he makes *Sesostris* to be the Son of that *Pharaoh*, who was drown'd in the *Red-Sea*. Sir *John Marsham*, who makes *Sesostris* to be *Shishak*, affirms his Brother *Danaus* to have liv'd four and twenty Years before the Departure of the *Israelites*; so that their near Agreement about the Time of one Brother, might more easily reconcile the Difference about the other. Our learned *Bishop Cumberland* (z) is of the same Opinion with *Archbishop Usher*, in Making *Sesostris* to be the Son of that *Pharaoh*, who was drown'd in the *Red-Sea*, and he hath given such solid Arguments to prove it, that tho' they have been disregarded by some; yet they have been answer'd by none. As for the Names of *Sesostris* and *Shishak*, they only agree in a single Letter, which tho' repeated, is not sufficient to frame an Argument upon it; and as for their Actions they were vastly different. The Actions of *Sesostris* have been already mention'd, and as for *Shishak*, the *Scripture* tells us in the (a) Book of *Kings*, that in the Beginning of *Rehoboam's* Reign *Judah* did evil in the sight of the LORD, and provoked him to jealousy. So that it came to pass in the fifth year of king *Rehoboam*, that *Shishak* king of *Egypt*

(y) Dan. 7. 4.

(z) Sauchoniatho, Page 402, &amp;c.

(a) 1 Kings 14. 25, 26.



came up against Jerusalem: And he took away the treasures of the house of the LORD, and the treasures of the king's house; he took away even all the shields, which Solomon had made. In (b) the Book of Chronicles the Account is more particular, with this Addition, that Shemaiah the Prophet admonish'd the King and Princes of their Wickedness; and upon their Humiliation promis'd, that GOD would grant them some Deliverance, and his Wrath should not be poured out upon Jerusalem by the Hands of Shishak, and accordingly he went back into Egypt, and we hear no more of him. Josephus (c) expounds it thus: Rehoboam being brought into the utmost Extremity of Despair, the Prophet told the King, that GOD was pleas'd so far to accept of their Humiliation and Repentance, that they should not be utterly destroy'd and cut off, but only deliver'd into Subjection and Slavery to the Egyptians, that they might learn by Experience, whether it was better to serve GOD or Man. In this panick Fear Rehoboam deliver'd up Jerusalem to Shishak upon certain Conditions, but he without any Regard to Faith or Honour broke his Articles; and afterward went back again with a prodigious Booty. So that this bars all farther Progress in that Expedition. Sesostris spent nine Years in his Wars, and there is not the least Shadow of Reason to think, that Shishak did not return the same Summer. Shishak went immediately back again from Jerusalem; but Sesostris extended his Conquests into Scythia and Thrace. Sesostris conquer'd all the Land of Canaan, or else he could have gone no farther; but Shishak did not touch the ten Tribes of Israel, where Jeroboam reign'd, who had (d) liv'd with him a long Time in the Reign of Solomon, and probably invited him to distress Rehoboam, against whom he had rebell'd, that he might be the safer, when the Kingdom of Judah was impoverish'd.

17. But not to insist upon (e) lesser Authorities, there are several other Writers of considerable Note, who place Sesostris long before Rehoboam's Time. Aristotle (f) affirms the Kingdom of Sesostris to have been much older in Time than Minos in Crete, which Sir John Marsham owns to be in the Time of Joshua. Pliny affirms, (g) that Troy was taken in the Time of Ramesis. This Ramesis was the third in Descent from Sesostris. And there were but five Years from his Death to the Reign of Thoris, under whom Afri-

canus places the Taking of Troy. So that these Authors agree pretty near in this Matter, and both must imply, that Sesostris being long before the Time of Ramesis, must be at a greater Distance from the Siege of Troy. Strabo (h) affirms Sesostris to have been before the Trojan Times; and Sir John Marsham, and in general, all the Writers of the Argonautick Expedition own plainly, that the Colonies of Sesostris had been in Colchis before that, which all agree to be the Century before the Fall of Troy.

18. The only support of this Opinion, that Shishak and Sesostris were the same, is a Quotation in Josephus, (i) where he saith, that Herodotus of Halicarnassus takes Notice of this Expedition, only erring in the Name of the King. Now Josephus begins his Chapter thus, GOD aveng'd himself upon Rehoboam by the Hand of Shishak King of Egypt, (k) concerning whom Herodotus being mistaken, ascribes what he did to Sesostris. So that Josephus saith expressly, in the Beginning of the Chapter, that Sesostris was not Shishak, and others infer from the same Chapter, that Sesostris was Shishak. Neither will the Quotation out of Josephus prove what it is alledged for. As it is quoted it stands thus: Herodotus of Halicarnassus takes Notice of this Expedition, being only deceived as to the Name of the King. This alone intimates, as if there were but one Difference, and that is the Name; but take the whole Sentence together, and we shall find many more Differences. For Josephus adds, (l) he was deceived only as to the Name of the King, and that he went into many other Countries, and that he subdu'd the Palæstina Syria, and seiz'd the Men who were in it, without striking a Stroke. Now if we take the whole Sentence together, which is the fairest Way, it destroys that for which it was quoted, and shews that there were many other Differences between Sesostris and Shishak beside the Name. We may as well argue, that the Word *πλανηθεῖς*, deceived, must not be restrain'd by the Word *μόνον*, only; but that it must refer to all the Words which are join'd together by the Conjunction *καί*, or and, in the same Sentence. Thus to give a parallel Instance: In the Apostles Time there were some, who taught the primitive Church, that (m) except they were circumcised, and kept the law of Moses, they could not be saved, against whom St. Paul disputed, and wrote very largely both to the Philippians and Colos-

(b) 2 Chron. 12. 1 to 10.

(c) Jewish Antiq. Book 8. Chap. 4.

(d) 1 Kings 11. 26 to 41.

(e)

Agathias & Chronicon Alexandrinum, &c.

(f) Politic. lib. 7. cap. 10.

(g) Nat. Hist. lib. 37.

(h) Lib. ult. (i) Jewish Antiq. Book 8. Chap. 4.

(k) His Words are these, Περὶ ἧς πλανηθεῖς

(l) His Words are these,

Ἡρόδοτος τὰς περὶ αὐτῶν Σησώστρεϊ προσάπτει, Jewish Antiq. Book 8. Chap. 4. (m) except they were circumcised, and kept the law of Moses, they could not be saved, against whom St. Paul disputed, and wrote very largely both to the Philippians and Colos-

(n) Acts 15. 1.



*ians*. Now let us suppose, that St. Paul (who uses (u) the same Words with *Josephus*) did give up the Cause, excepting in the Case of Meats, because he saith (o) the Jewish Oeconomy stood only in Meats, without repeating the whole Verse, which stood only in meats, and drinks, and divers washings, and carnal ordinances imposed upon them until the time of reformation; can we imagine, that the Primitive Christians would have thought St. Paul to have been fairly treated? But if any one had confuted such a Method, by Laying the whole Quotation before the World, and after that a third Person had still insisted on the first Objection, as if it had been never answer'd, what must then be thought of it? And this is the Case in the present Controversy. Sir John Marsham quotes *Josephus* by Halves, to prove an Assertion of his own. Bishop Cumberland (p) plainly lays this before the World in a Discourse almost for this only Purpose; and yet Sir Isaac Newton takes no Notice of the Answer, but proposeth the very same Argument, as if it was unanswerable. He also (q) tells us, that GOD gave to Shishak מלכות הארצות the kingdoms of the lands, and puts down the Hebrew Words, and the Text for a Proof of it. The whole Verse, which he quotes, is this, *Nevertheless they (the Jews) shall be his servants; that they may know my service, and the service of the kingdoms of the countries*. Here is not a Word of other Countries given to Shishak in the whole Text (the Words, GOD gave them to him, are made Scripture by Sir Isaac Newton) and therefore when he (r) saith, that he hath made his Chronology to agree with the Scriptures, he may be suppos'd to mean the Scriptures of his own making. The learned Bochart, who (s) interpreted the Words of *Josephus*, as if Sesostris was Shishak, tells us, that according to this it is evidently false, that the first Inhabitants of Colchis planted there by Sesostris could be so late as this Time. For the Argonautick Expedition, where they are particularly mention'd, was many Ages before the Time of Rehoboam. This Argument he was so candid to leave as unanswerable against his own Opinion, as taken from *Josephus*, whereas if he had hit upon the true Time of Sesostris, there would not have been the least Occasion for this Objection.

18. But after all, if *Josephus* was of this Opinion, it will appear, that this was the Mistake of *Josephus*, and not of *Herodotus*, to whom he chargeth it. *Josephus* took his Antiquities from the Records of the

Jews, which gave a full Account of what happen'd to Abraham their Father, and his Posterity, both before and after they had inherited the Land of Canaan, but gave him no Account of that Country, when it was not theirs, and particularly whilst the Israelites were in the Wilderness. It is therefore more than probable, that *Josephus* knew of no Conquest of the Land of Canaan by the Egyptians before the Time of Rehoboam, and therefore telling us what *Herodotus* saith of Sesostris, he adds, *Now this can only be understood of the Conquest of our Country by the Egyptians*, not thinking that it might be (as it really was) conquer'd by the Egyptians, when it was not theirs. *Josephus* farther adds, *Herodotus tells us of several Pillars erected and left there with the Images of Men cut upon them in an effeminate Manner, as an emblematical Way of stigmatizing the Men for giving up their Country without a Blow*. Now this Rehoboam (saith he) was undoubtedly our King, who gave up all for the Asking. *Herodotus* saith, that the Pillars were set up by Sesostris, and so they were; for he set up many Pillars of the same Nature in other Countries. But *Josephus* by Mistake applies them to Shishak after his Expedition, because he knew of no other Expedition but that. *Herodotus*, in what he saith of Sesostris, agrees with *Diodorus Siculus* and others: But if *Josephus* intended to fix the Actions of Sesostris to Shishak, there is no antient Author who will agree with him.

19. And after all, the very Pillars, which *Josephus*, *Herodotus* and all Authors both antient and modern do mention, might determine this Controversy, that Sesostris was not Shishak. Shishak made an Irruption into Judaea, plunder'd the Temple and the Country; and as both the Scriptures and (t) *Josephus* tell us, immediately went back again into Egypt. Now can we imagine, that if he had set up such Pillars, as a perpetual Mark of Infamy on that Nation, the Jews would have let them stand, so as to be seen in *Herodotus's* Time? They would certainly have pull'd every one of them down immediately upon his Retreat. But if Sesostris, who succeeded the Pharaoh, that was drown'd in the Red-Sea, had conquer'd Canaan, and set up the Pillars, there is good Reason to think, that they might continue still. No one dar'd to pull them down in his Reign, or in the Time of the Deputies, who govern'd under him. These continu'd till Joshua conquer'd them one after another, so that the Canaanites, on whom the Pillars reflected, were a conquer'd People, and dar'd

(u) *Josephus*, lib. 8. cap. 4. useth the Words *μόνον* and *καί* in the same manner with St. Paul, *μόνον ἐν βρώμασι καὶ πόμασι*. (o) Heb. 9. 9, 10. (p) Sanchoniatho, Page 409, &c. (q) Page 68, and 217, and 2 Chron. 12. 8. (r) Preface near the End. (s) *Geographia Sacra*, lib. 4. cap. 31. (t) 2 Chron. 12. 7, 8, 9. and *Josephus Jewish Ant.* Book 8. Chap. 4. *ἀνίσταται ἐς τὰ εἰσέλα.*



not pull them down. And the *Israelites* knew, that these Pillars were no Reflection on them, but only on their Enemies, and therefore they left them standing.

20. Another Argument to fix the Time of *Sesostris*, may be their Ages at their Deaths. *Diodorus Siculus* saith, that he reign'd fix and thirty Years, reckoning from the Death of his Father. Others, who are followed by *Marshall*, say that he reign'd fixty eight Years, reckoning from the Beginning of his Expeditions into foreign Countries. And consequently he could not be less than ninety Years old when he died. His Brother *Danaus* was made Viceroy of *Egypt*, and liv'd eighty three Years after. At the End of nine Years, he fled into *Greece*, where (u) after fifteen Years Time he was made King of *Argos*, where he reign'd nine and fifty Years; so that he liv'd seven and forty Years after the Death of his Brother, and could not be much less than 120 Years old when he died. Now this Age agrees well with the Time of the *Israelites* Departure out of *Egypt*. *Aaron* was (x) 123 Years old when he died. *Moses* was (y) 120 Years old at his Death, when his eye was not dim, nor his natural strength abated. *Caleb* was (z) 85 Years old, and in perfect Vigour, when the Land of *Canaan* was divided, and how long he liv'd afterward is uncertain; and *Joshua* (a) was 110 Years old at his Death; so that all this agrees well with the Age of *Danaus* and *Sesostris*. But it was very different in the Time of *Rehoboam*. *David* was but (b) 70 Years old when he died. In his Reign (c) *Barzillai* being 80 Years old, was by Reason of Age a Burden to himself and those about him. *Solomon* reign'd (d) forty Years, and (e) was very young, when he began to reign. *Rehoboam* (f) died at eight and fifty Years of Age. And *Jehoshaphat* died at (g) sixty Years of Age, which few of his Successors exceeded; and therefore the Length of the Life both of *Sesostris* and *Danaus* can by no Means agree with the Age of *Rehoboam* or his Contemporaries.

21. I shall only add another Argument, which is, that *Sesostris* was the first *Egyptian* that built long Ships. For the better Managing of this Argument, it will be necessary to give an Account of the Rise and Progress of Navigation in those early Times. And for this Purpose we may observe, that Ships were very common during the Time of the *Israelites* being in the Wilderness. *Moses* tells them, (h) that if they were disobedient GOD should bring them again into

*Egypt* by Ships; and *Balaam* prophesies (i) of Ships coming from *Chittim* or *Greece*. So that by the Help of Ships the *Grecian* Coast was well known at that Time; and indeed it could not be peopled at first (k) by the Sons of *Japhet*, after their Names, in the manner as *Moses* mentions, but by Shipping. As to the Rise of Navigation, it is certain, that the first Pattern of a Ship for the new World to imitate was the Ark, which landed on an Hill, and being of great Bulk must be taken Notice of by all, and imitated by those who came first to the *Sea-Shore*. Now the Ark was (l) an Oblong of three hundred Cubits long, fifty Cubits broad, and thirty Cubits high; so that the Model thereof was a *Parallelepiped*, the Breadth of it being much less than the Length, and the Height was much less than the Breadth, the Sides also were streight, and the Bottom flat; and therefore it was call'd an *Ark*, or a *Chest*, this being the Form which it did most resemble. This *Ark* was not design'd to be made for Sailing, but rather to lie upon the Water, and to land *Noah* and his Family near the Place, where it was built; and therefore could only be a Pattern for them to make square and flat-bottom'd Vessels by; and such as these might be easily built, their Timber being naturally fit for this Purpose. So that they who tell us, that the first Ships were round, are out in their *Mathematicks*, there being not the least Necessity for such a Figure, and no Way to make it but by the Trouble of Bending of Boards, or the Pains of Cutting a great deal of Timber to Waste, which naturally growing streight, might be fitted to the other Form with much less Labour or Damage. When *Ham* and *Japhet*, who were sav'd in the Ark, came to *Babylon*, it is probable, that they built such oblong Boats as these of a large Bulk, to be serviceable in Building both the City and the Tower, and so they might fetch what they wanted not only down the Streams of *Tigris* and *Euphrates*, but also down the Rivers *Gorgus*, *Lycus* and *Caprus*, which run into the *Tigris*. And it is observable, that here were excellent Materials for such a Purpose. As the Ark was made of *Gopher* or *Cypress* Wood, which was the most durable of any; so it is observable, that among these Rivers there was a Place call'd *Cyparissus*, near to *Arbela* where *Alexander* the Great beat *Darius*; and here it is suppos'd by the learned *Bochart*, that *Noah* built the Ark. And the *Cypress* also grew in so great a Quantity in the Plains of *Babylon*, that (m) *Alexander*

(u) For the Departure of the *Israelites* out of *Egypt* was before the Year of CHRIST 00, 1425 Years; the Expulsion of *Danaus* was 9 Years after, or in the Year 1486, as appears from Archbishop Usher, and the Year of his being made King of *Argos* was 1474, as appears from Marshall's Tables. (x) Com-  
pare Exod. 7. 7, with Num. 33. 38. (y) Deut. 34. 7. (z) Josh. 14. 7, 11, 12. (a) Josh. 24. 29.  
(b) 2 Sam. 5. 4. (c) 2 Sam. 19. 35. (d) 1 Kings 11. 42. (e) 1 Kings 3. 7. (f) 1 Kings  
14. 21. (g) 1 Kings 22. 42. (h) Deut. 29. 68. (i) Num. 24. 24. (k) Gen. 10. 1, 2, 3, 4, 5.  
(l) Gen. 6. 15. (m) Artianus in Alexandro, lib. 7. pag. 161. Strabo, lib. 16. pag. 741.



is said to have built a vast Fleet in that Place, which consisted of no other Wood. And therefore when *Nimrod* began the *Assyrian* Monarchy, he built all the Places, which the (u) *Scripture* mentions, upon the great Rivers, that he might have the better Conveniency by Water-Carriage, and they might get into Boats to avoid wild Beasts, and keep an open Passage to and from those People, whom they left behind, as Occasion should require. Thus *Babylon* was built upon *Euphrates*; *Erek* upon the River between *Babylon* and the *Persian* Gulf; *Accad* where the *Tigris* and *Euphrates* join'd; *Calneh*, *Resen*, *Nineveh*, and *Rebobo* upon the *Tigris*, and *Calah* upon the River *Lycus*. With such Boats as these they might easily go to the *Persian* Gulf, and fetch from thence the rich Commodities of *Sheba*, *De-dan*, *Raamah*, and the Land of *Havilah*.

22. Accordingly the River *Euphrates* would naturally lead the Posterity of *Ham* toward the north Part of the *Mediterranean* Sea. And *Sanchoniatho* tells us, that (o) *Ham* himself had his chief Residence at *Berytus*, a Sea-Port Town in *Phœnicia*, which he gave to the *Cabiri* or *Dioscouri*, and to Husbandmen and Fishermen; and (p) the Descendants of the *Dioscouri*, having built some tumultuary and other stronger Ships, went to Sea, and being over-against Mount *Cassius*, they were cast away, and there they consecrated a Temple in Memory of their Escape, which was of so great an Antiquity, that it is reported by some, who afterward saw it, that they found no Image in it. *Arvad* (q) the Son of *Canaan*, and Grandson of *Ham*, with his Posterity the *Arvadite*, possess'd the Island of *Aradus*, which he must do by Shipping, and call'd it after his Name. *Sidon* (r) the first-born of *Canaan* is reported to have built the City of *Sidon* in *Phœnicia*, and that the Inhabitants of the Country were call'd *Sidonians* from him. The Name (s) in *Hebrew* plainly implies, that it was a Town remarkable for the fishing Trade, like *Bethsaida* in the Land of *Canaan*. These Inhabitants must have a Notion of the Ark, they lay open to the Sea, and near to the Forest of *Lebanon*, from whence they might be supply'd with Timber for the Building of their Ships. And there is no Doubt but they had been long employ'd this Way, which made *Solomon* in (t) his Letter to *Hiram* say, *Thou knowest, that there is not among us any who have skill to hew timber like the Sidonians*. It is the general Opinion, that the *Sidonians* fled in great Numbers to *Carthage*, when *Joshua* enter'd

the Land of *Canaan*, and then they built that City; and the Likeness (I might say Identity) of the *Carthaginian* Language, which we have in *Plautus's Pœnulus*, with the old *Phœnician* Language, is an Argument us'd by many learned Men to favour this Opinion. *Procopius* (u) tells us, that when the Inhabitants of *Phœnicia* and *Palæstina* were conquer'd, and put to flight by *Joshua*, they were scatter'd all over *Africa*, and built a Castle in the City of *Numidia*, which in his Time was call'd *Tigisis* (*Tingis* or *Tangier*) where there were two Pillars of white Stone erected near a great Fountain, with this Inscription in the *Phœnician* Character and Language, *We are they who fled from Joshua the Robber the Son of Nun*. *Bochart* (x) gives many Reasons to confirm this Account, and adds, That there is no Cause to doubt of it.

23. When *Ham* went afterward into *Egypt* (which from him was call'd (y) *The land of Ham*) there is no Doubt but he carry'd this Art of Navigation with him, and the *Egyptians* soon learned to trade to the *Persian* Gulf, from whence they brought the Jewels of Gold and Silver, and all the precious Stones, which the *Israelites* borrow'd of them. The *Canaanitish* Pastors (z) came out of *Egypt* into that Land, at the Time when *Abraham* first sojourn'd there, and they carry'd on the same Trade in the *Mediterranean* Sea with such Success, that the Word *Canaan* in *Hebrew* signifies a Merchant; and the *Philistines*, who were the chief among them, were generally seated near the Shore.

24. Such a Trade as this was afterward carry'd on by the *Israelites*, when they dwelt in the Land of *Canaan*. Thus *Jacob* prophesy'd of (a) *Zebulun*, that he should dwell at the Haven of the Sea, near the Lake of *Tiberias*, which is call'd in *Scripture* the Sea of *Galilee*; and he should be an haven for Ships. His Lot should extend from thence to the *Mediterranean*, where there were many Sea-Port Towns. And when *Deborah* and *Barak* conquer'd *Sisera* at the River *Kishon*, the Tribe of *Dan* (b) plac'd their Families on Shipboard, which they might well do at (c) the Haven of *Joppa*, that lay in their Tribe. And the Tribe of *Asher* was so timorous, that (d) they put off from the Shore, till the Battle was over, and remained in the Sea, which they might the better do, since (e) *Zidon* and *Accho*, afterward call'd *Ptolemais* (to say nothing of *Tyre*) might afford them Ships for such a Purpose; and their Design

(p) Gen. 10. 11, 12, 13. (o) Cumberland's *Sanchoniatho*, page 38. (p) *Ibid.* Page 31. (q) Gen. 10. 18. *Bocharti Geographia Sacra*, lib. 4. cap. 36. (r) Gen. 10. 15. (s) צִידוֹן a צִידוֹן piscari, five aves, feras vel pisces reti capere. (t) 1 Kings 5. 6. (u) *Lib. Vandalicorum* 2. (x) *Canaan*, lib. 1. cap. 24. page 476. (y) *Psal.* 105. 23. (z) Gen. 12. 6, and 13. 7. (a) Gen. 49. 13. (b) *Judg.* 5. 17. (c) *Josh.* 19. 46. (d) *Judg.* 5. 17. (e) *Judg.* 1. 31.



was without Doubt to sail away (as the *Phœnicians* had before done from *Joshua*) in Case of Necessity.

25. The Posterity of *Japhet*, who upon the Erecting of the *Assyrian* Monarchy fled from their Habitations between the *Tigris* and *Euphrates*, and settl'd in *Asia* the less, soon found out a Way, by the Help of Shipping, to take Possession of the opposite Shores of *Greece*, being conducted thither by the Sons and Grand-Sons of *Japhet*, who accordingly (as *Moses* mentions) call'd the Places by their own Names. And as *Tarshish* or *Tarsus* was first seated in *Cilicia*, the most eastern Parts of that Country; so his Voyages were longer, and consequently he made larger Ships, and Ships according to the modern Form, which they call'd long Ships, and were more necessary for their Purpose. Hence it was, that all Vessels, for longer Voyages and greater Burdens, came to be call'd *Ships of Tarshish*, because they were built like the Ships of *Tarshish* properly so call'd. And this is the Reason, that (f) the *Septuagint* do sometimes call the *Ships of Tarshish* by the *Ships of the Sea*, in Opposition to smaller Vessels us'd by Coasters, or in shorter Voyages. This is a natural and easy Way to account for *Solomon's* Navy being call'd (g) *A navy of Tarshish*, and also for (h) the Ships which were built by *Jehoshaphat's* Order, being call'd *Ships of Tarshish*. Now it is evident from *Scripture*, that these Ships could not be call'd *Ships of Tarshish*, as being built at *Tarshish*, or Trading either to *Tarshish* originally so call'd, or to any Colony of it call'd by that Name, nor from their Sailing on the Sea of *Tarshish*, or the *Mediterranean Sea*. For the *Scripture* saith, (i) that the Ships of *Solomon* were design'd to go to *Ophir for Gold*, which lay on the Mouth of the *Red Sea*, and is a Peninsula on the south-east of the Gulph of *Bengal*, which was call'd by the Antients both *Greek* and *Latin*, *The golden Chersonesus*, and now *Malaya*. And the *Ships of Tarshish* built by *Jehoshaphat* were (k) broken at *Eziongeber*, which was an Haven upon the *Red Sea*, where (l) the *Israelites* once encamp'd in their Journeys between *Egypt* and *Canaan*. So that they, who affirm, that *Shishak* was the first, who built long Ships in the Time of King *Rehoboam*, do very much forget themselves; since we cannot but think, that in their Reading they have met with such Particulars, as would otherwise oblige them to be of a contrary Opinion.

26. Hence it appears, that the long Ships built for large Voyages, and great Burdens,

were first built at *Tarsus* in *Cilicia*, and after that in common Use in the *Mediterranean Sea*, and even on the *Egyptian Shore*; for *Danaus* fled from thence to *Greece* in a Ship of fifty Oars. But the *Red Sea* being not so broad as the *Mediterranean*, and in many Places very shallow, and abounding with *Islands*, they traded in those Parts with the old-fashion'd oblong Ships, being such as would draw but little Water. And *Sesostris*, the Successor of *Pharaoh Amenophis*, and Brother of *Danaus*, was the first who built long Ships of the modern Fashion in those Seas. These Ships being all in the utmost Danger, and many or most of them cast away in the narrow Water, made the *Egyptians* content themselves with their old Fashion; insomuch that it was reckon'd one of the famous Acts of King *Solomon*, that he first built the Ships of *Tarshish*, or long Ships, in those Parts. So that the Affirming *Shishak* to be the first who built them, is to deny what the *Scripture* saith of King *Solomon*, and to shake the Authority of those sacred Writings in the preceding History.

27. But to dispatch the History of *Lower Egypt* all at once until the Time of *Solomon*. After (m) *Sesostris* had reign'd three and thirty Years, his Son succeeded him in the Kingdom, and took upon him the same Name, or *Sesostris* the Second. *Herodotus* calls him *Phero*, mistaking his Name for *Pharaoh*, which was the common Title of the Kings of *Egypt*. His real Name was *Busiris*, and by some he is said to be the Son, or rather the Grandson of *Neptune* and *Libya*, the Daughter of *Epaphus*. Our learned *Prelate* (n), saith that *Ramesse Miamun*, who made the Decree for the Drowning all the Infants of the *Israelites*, was often by the *Mythologists* call'd *Neptune*; and his Grandson was so like him for Tyranny and Cruelty, that for this Reason he might be call'd his Son. And from hence it is probable, that (o) it was usual with the Poets to call all bloody and cruel Tyrants the Sons of *Neptune*, as void of all Humanity, and sprung out of the Sea. He perform'd nothing remarkable by his Arms abroad. But remembering the great Calamity, which beset the *Egyptians* for the sake of the *Israelites*, whom they call'd *Hebrews* or *Foreigners*, he reviv'd the Custom of Sacrificing Men, which *Tethmosis* had long before abolish'd, and built (p) Altars for that Purpose on the Banks of the *Nile*, where he put all Strangers to Death, who came into his Country, with the utmost Torments, as an effectual Method to prevent Strangers from Settling among them,

(f) *Psal.* 48. 7, and *Isai.* 2. 16.

(g) 1 *Kings* 10. 22.

(h) 1 *Kings* 22. 48.

(i) 1 *Kings* 9.

28, and 10. 11, and 1 *Kings* 22. 48.

(k) 1 *Kings* 22. 48.

(l) *Num.* 33. 35, 36.

(m) *Diodorus*

*Siculus*, lib. 1. cap. 5.

(n) *Usserii Annales*, pag. 31.

(o) *Auli Gellii noctes Atticæ*, lib. 15. cap. 21.

(p) *Ovidius de Tristibus*, lib. 3. Sævior es tristis *Busiride*. *Aulus Gellius*, lib. 2. cap. 6. *Virgil. Georgic.* lib. 3. *Quis aut Euristhea durum, Aut illaudati nescit Busiridis aras?*



and bringing upon them the same Misfortune at another Time. But GOD's Vengeance for these Facts soon found him out. For the Heathen Historian tells us, that the Affliction and Misery which befel him, was remarkable; for he became blind, as his Father was before him, and so he continu'd for a long Time, deriving his Misfortune either from his Father in his Birth, or rather as (p) a Judgment upon him for his Impiety. And after him there were many Successions of Kings in *Egypt*, of (q) whom we are told, that they did nothing worth the Mentioning of their Names in History; and this is the Reason, that we hear nothing of them in the *Scripture* for many Ages after.

28. And here we cannot but again admire the Providence of GOD both in Preserving the *Israelites* from their Enemies in the Wilderness, especially after the Defeat (r) at *Hormah* in the second Year, and in the Manner of their conquering the Land of *Canaan*. GOD had promis'd (s) those who were then alive at the *Red-Sea*, that they should no more see the *Egyptians* come against them in an hostile Manner, and he knew how to fulfil his Word. When *Sesostris* came to the Throne, he had but a melancholy Time in *Egypt*, there being not an House in which there was not one dead; and his Father and the whole Army were drown'd. For this Reason he could not bear staying in the Country, but resolv'd upon some Expedition, and accordingly he fits out a large Navy in the *Mediterranean Sea*, and got together the greatest Army that he possibly could, under his Command, and left the Country to be govern'd by his Brother *Armais*, *Danaus* or *Rameffes*. The Judgments which befel his Country one after another, were too fresh in his Memory to let him pursue the *Israelites*; neither could his Fleet be any way serviceable on this Occasion, when they were in the Wilderness, and at a Distance from the *Red Sea*. It is probable, that he did not march out of *Egypt* (t) till after the Battle between *Joshua* and the *Amalekites*, and (u) that at *Hormah*, when the *Israelites* had a sharp Engagement in the

one, and were defeated in the other. Then *Sesostris* begins his Expedition against the Land of *Canaan*, which he conquer'd with little Difficulty, being divided into eleven Kingdoms, according to (x) the Names of the eleven Sons of their Father *Canaan*: And thus the *Canaanites*, who in the Pastoral Wars thought to have conquer'd all *Egypt*, are conquer'd by them, and so they revenge themselves of the Injuries, which they had formerly sustain'd. The *Canaanites* were now enslav'd that they could not stir; and the conquering Army was on the other Side of *Jordan* (which was a Barrier) and it was afterward employ'd in other Expeditions. After the Conquests of *Sesostris* in *Asia*, he pass'd over into *Europe*, where he was in Danger of Losing his whole Army, thro' the Difficulty of the Passages, and want of Provisions. This put a Stop to his Expedition in *Thrace*, and so he return'd into his own Country. The Rebellion of his Subjects at home in his Absence, caused him to undertake no more Expeditions abroad; and the Danger of Losing his Army abroad was a particular Caution to him not to venture any more into a Wilderness, especially against a People in whose Behalf GOD had so signally appear'd, by Plaguing the *Egyptians*, Causing them to pass safely thro' the *Red Sea*, and Drowning their Enemies who pursu'd them. And thus the *Israelites* were preserv'd. Besides, *Sesostris* having conquer'd the Land of *Canaan*, puts Governors in every Town to act under him, and order'd every one of them annually to come to *Egypt*, and bring their Tributes to him. *Busris* succeeding him, acted so tyrannically toward Strangers, that none of them would venture to come into *Egypt*, but they all set up for themselves; and he being taken blind, and unactive in warlike Exploits, could not reduce them any more to his Obedience. These were (y) all call'd Kings, and had a separate Interest from each other, so that the Strength of each was so much the less. Upon this they quarrel with one another, insomuch that (z) *Adonibezek*, who was one of them, subdu'd threescore and ten of the rest. And whereas if they had been united, they (a)

(p) Diodorus Siculus, lib. 1. cap. 5. tells us, that it was for his Impiety against the River, against which he threw his Javelin; and adds this Comical Story, by which we may observe, how ready the Devil is by his Oracles to stir up those to Murder, who are inclin'd to Cruelty. Being blind, he was forc'd to apply himself for Help to the Gods, whom he sought to appease with many Offerings for a long Time together; yet he could find no Relief, till at the End of ten Years he was directed by the Oracle to go and worship the God of *Heliopolis*, and wash his Face in the Urine of a Woman, who never had known any other Man beside her own Husband. Hereupon he began with his own Wife, and made Trial of many others, but he found none honest, except a Gardiner's Wife, whom he afterward married, when he was recover'd. All the suppos'd Adulteresses, and perhaps many honest Persons, he caus'd to be burnt in a little Village (which from this Execution the *Egyptians* call the holy Field) to testify his Gratitude to the God of *Heliopolis* for this great Benefit. At the Command of the Oracle he erected two Obelisks, each of one intire Stone, eight Cubits in Breadth and an hundred in Height, and dedicated them to the Deity. Herodotus also tells us the same Story, with little Variation, in his *Euterpe*, chap. 57. (q) Diodorus Siculus, lib. 1. cap. 5. (r) Num. 14. 44, 45. Deut. 1. 44, 45. (s) Exod. 14. 13. (t) Exod. 17. 8 to the End. (u) Num. 14. 44, 45. (v) Gen. 10. 15, 16, 17, 18. (y) Josh. 12. 19 to the End. (z) Judg. 1. 6, 7. (a) Num. 13. 28, 33. Deut. 1. 28, and 4. 38, and 7. 1, 7, and 9. 1, and 11. 3, and 20. 1. far



far exceeded the *Israelites* both in Number and Might; yet being thus divided among themselves, they could not engage in any one common Enterprize, which was the visible Providence, that (b) enabled *Joshua* so easily to conquer them one after another.

29. But to return to the *Israelites*. After they had pass'd the *Red Sea*, and sung a Song of Praise, and kept their (c) first *Sabbath* in Commemoration of their Deliverance out of *Egypt*, the *Israelites* (d) were very backward and unwilling to march; so that *Moses* brought them from the *Red Sea*, not without some Importunity. Some think the Cause hereof proceeded from a Desire to return into *Egypt*, which now, perhaps, they thought to be so empty, that being thus arm'd with the Spoils of their Enemies, they might easily get it for themselves; others think, that they expected the Sea might throw up more Spoil, which if they carried, they might gather for themselves. And yet another Reason might be, that they were not well satisfy'd in the Abolishing of the ancient Sabbath, and Establishing the new one, which they had observ'd the Day before. However they (e) gave so much Credit to what he told them, that they march'd at his Command (f) into the Wilderness of *Shur*, which (g) lay in the Road from *Canaan* to *Egypt*, that so the People might be the more easy, as not knowing his true Intention, and hoping that they might go back (h) from thence to *Egypt* by the Way of *Etham*, where they had been but very lately before. But this did not answer their Expectation; for they wander'd three Days in that Wilderness, and found no Water; so that their Cattle as well as they suffer'd much by it, and could not afford them Milk sufficient to quench their Thirst. Upon this they were glad to return back again toward their first Station, and so they came to *Marah* on Wednesday the twenty fifth Day of the Month *Nisan*. Here they found Water, but were still disappointed, for it was so brackish and (i) bitter, that they could not drink of it. And for this Reason they call'd the Place *Marah*, which in *Hebrew* signifies Bitterness. The People upon this murmur against *Moses*, and *Moses* cries to *GOD*, who directs him to a Tree, which when he had cast into the Waters, they were made sweet, and may put us in mind of our blessed SAVIOUR, who by the Tree of his Cross chang'd the Bitterness of everlasting Death into the Sweetness of eternal Life. Here *Moses* saith, (k) that *GOD* made for the *Israelites* a statute and an ordinance, and here he proved them.

And said, If thou wilt diligently hearken to the voice of the *LORD* thy *GOD*, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the *Egyptians*; for I am the *LORD* that healeth thee. What this particular Statute and Ordinance was, can be known only by Conjecture. It is certain, that it related not to any Part of the ceremonial Law; for (l) the Prophet *Jeremiah* plainly alluding to it, saith in the Name of *GOD*, I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of *Egypt*, concerning burnt-offerings and sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your *GOD*, and ye shall be my people. It is the most antient and constant Tradition of the *Jews*, that now he commanded them to observe the Sabbath, which they understand by Statute, and to do Justice, particularly to honour their Parents, and the Judges, whom *GOD* had set over them, which they understand by Ordinance or Judgment, as the *Hebrew* Word *שבת* plainly signifies, especially because these two Commandments are press'd upon them in *Deuteronomy*, with this particular Inforcement, (m) As the *LORD* thy *GOD* hath commanded thee; which they will have to relate to this Command at *Marah*. And this (n) *Maimonides* confesses in these Words: It appears from the Scripture, and the *Cabala* also, that the first Precept which *GOD* gave us after we came out of *Egypt*, was not concerning burnt-offerings and sacrifices, but it was that which was given us at *Marah*, where he gave us a Statute and a Judgment. And it is a certain Tradition, that the Statute was the Sabbath, and the Judgment was the Taking away all Iniquity, or the Preventing Sins from being national by Inflicting Penalties upon Offenders. So that it is probable, that at this Time *GOD* gave them a Law for the constant Observing of the Sabbath on the seventh Day of the Week, and not on the first, as it had been observ'd before. They had observ'd it on the seventh Day before by Killing the Passover thereon, and travell'd on the next Day out of *Egypt*, which was their antient Sabbath. They rested the next seventh Day at the *Red Sea*, where they sung their Song of Praise for their glorious Deliverance, and travell'd again on the next Day by the Direction of *Moses*. So that here was another antient Sabbath broken.

(b) *Exod.* 23. 29, 30, and *Deut.* 7. 22. (c) *Exod.* 14. 31, and 15. 1 to 22. (d) This Bishop Patrick observes from the *Hebrew* Word *שבת* in *Exod.* 15. 22. (e) *Exod.* 14. 31. (f) *Exod.* 15. 22. (g) *Gen.* 16. 1, 7. (h) *Num.* 33. 8. (i) *Pliny* mentions these bitter Fountains, *Nat. Hist. lib.* 6. cap. 29. (k) *Exod.* 15. 25. (l) *Jer.* 7. 22, 23. (m) *Deut.* 5. 12, 16. See *Selden, lib.* 3. de jure naturali & Gentium, cap. 9. pag. 314, 333, &c. Edit. Vet. (n) *More nebochim*, part 3. cap. 32.



But these were only particular Cases. They had a particular Command, (o) That on the first day there should be an holy convocation, and on the seventh day there should be an holy convocation. But this might refer only to the Days of the Passover Week. And therefore GOD justifies what they had done before, by Declaring his Will for the Future, that they should observe the seventh Day of the Week as a Sabbath, and not the first. This will more plainly appear from a Repetition of (p) the Command in *Deuteronomy*, *Keep the sabbath day, the seventh and not the first, as the LORD thy GOD commanded thee at Marah, and not as it was practis'd before. Six days shalt thou labour and do all thy work, as it was before, But the seventh day of the Week is now the sabbath of the LORD thy GOD. And remember that thou wast a stranger in the land of Egypt, and that the LORD thy GOD brought thee out thence through a mighty hand, and by a stretched out arm; therefore the LORD thy GOD commanded thee at Marah to keep the seventh day, as that which had been just before most solemnly observ'd in Commemoration of this Deliverance. The Prophet Ezekiel seems also (q) to intimate the same, where he saith, that when GOD lifted up his hand to bring them into the land, that he had espied for them, he commanded them not to defile themselves with the idols of the land of Egypt, and to prevent this, he gave them his sabbaths to be a sign between him and them, that they might know, that he was the LORD that sanctified them, that separated them unto himself from all the People of the World, that they might serve him alone, and the Sabbath might be a Sign of it, because he alone was worshipp'd on that Day. But then it follows, that the House of Israel walked not in these Statutes, for they greatly polluted his sabbaths, and their hearts went after their idols, which they worshipp'd on the other Day, and so this Day was neglected. And to prevent this, GOD commanded them not to defile themselves with these idols, but to hallow his sabbaths, that they might be a sign between him and them, and they might know, that he was the LORD their GOD by being worshipp'd on this Day, which was alter'd for this Purpose, that he might not be worshipp'd at the Time when others offer'd to their Idols.*

30. The Stay of the Israelites at Marah, their fifth Station, was but short; but soon after this Statute and Ordinance was given, they (r) march to Elim, their sixth Station, where they had a much better Conveniency;

for there were twelve Wells of Water, and threescore and ten Palm-trees, so that here they had sufficient to quench their Thirst, and a pleasant Shade to refresh themselves; and after they had stay'd there as long as was convenient, they take a long March toward the Country of Canaan, and approach to the Land of Edom. That this was a long March is evident, because Elim was situated near the Red Sea, of which (s) the Writer of the *Holy Wars* gives this Account, that Baldwin the first, when he pass'd that Way into Egypt, enter'd Elim, a most antient City, and well known to the children of Israel, in antient Times; and when they came thither, the Inhabitants having Knowledge of the King's Approach, took Shipping, and so retreated into the neighbouring Sea.

31. The Stay of the Israelites at Elim, gave Time to the new King of Edom to raise a large Army, and particularly from the Country of Amalek the (t) Grandson of Esau or (u) Edom, who lying nearest the Land of Canaan, on the south Side, were most concern'd to annoy them; because if the Israelites had Possession of the Country, they would be the most expos'd to their Incursions, or to be wholly subdu'd by them. And therefore the Army consisting chiefly of Amalekites, and these being the most desperate Enemies, whatever was done by the whole is particularly said to be done by them. Besides, it is most probable that the King of Edom himself was of that Tribe, and the Scripture seems to intimate the same, by Calling him (\*) Amalek, or the Amalekite, and therefore his Army consisted chiefly of them, being his near Relations, and old Acquaintance, and therefore such whom he could best confide in. However, the King of Edom seeing the Israelites in full March, and not thinking himself strong enough for a pitch'd Battle, lays an Ambuscade of Amalekites, who fall upon the Rear, when they were in the greatest Disorder, after they were pass'd by, and so put the whole Body into Confusion. Of this Moses speaks thus (x) almost forty Years after. *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt, How he met thee by the way, and smote the hindmost of thee, even all them that were feeble behind thee, when thou wast faint and weary, and he feared not GOD. Therefore it shall be, when the LORD thy GOD hath given thee rest from all thine enemies round about in the land which the LORD thy GOD giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget*

(o) Exod. 12. 16. (p) Dent. 5. 12, 13, 14, 15. (q) Chap. 20. 5, 6, 7, 12, 16, 18, 20. (r) Exod. 16. 27. Num. 33. 9. (s) William Archbishop of Tyre, lib. 11. cap. 19. (t) Gen. 36. 12. (u) Gen. 25. 29, 30, and Gen. 36. 8. (\*) Exod. 17. 13. (x) Deut. 25. 17, 18, 19. it,



it, which was (y) afterward perform'd, when *Saul* was King of *Israel*.

32. Now tho' the *Israelites* had taken the Arms and Armour of the *Egyptians* at the *Red Sea*, yet *Moses* had not as yet train'd them up in the Art of War, neither was he fully assur'd of their Fidelity; but as they had murmur'd once before at the *Red Sea*, and the second Time at *Marah*; so he was apprehensive, that they would be apt to return to *Egypt* rather than sustain the Wants and Dangers, which every where accompany'd them in the Wilderness, and the perpetual Wars to which they might be thus expos'd, so that he marches off with his undisciplin'd Army, for fear of a Battle; and his Enemies seeing them arm'd, were afraid to pursue them; and so after a long and tedious March, they come back again to the *Red-Sea*, and there they encamp; which tho' *Moses* (z) omits to mention in the Book of *Exodus*, yet he takes a particular Notice of it in (a) the Book of *Numbers*, as their seventh Station. And here it is probable, that *Moses* pitches upon those who were fittest to bear Arms, and makes *Joshua* their General; so that now they are disciplin'd and train'd up to the Art of War, to prevent a like Insult at another Time. *Moses* was eighty Years of Age, and therefore not fit to go out to Battle; and he had also Business enough of another Nature; but *Joshua* was (b) two and thirty Years of Age in the Prime of his Strength, and therefore (c) he is call'd *A young man*.

33. However, (d) one and thirty Days after their Coming out of *Egypt* they march again, and come to the Wilderness of *Sin*, which was their eighth Station; so that they came hither on a *Tuesday*, and in three Days Time had eaten up all the Product of the Country; and in this Length of Time had consum'd the Stores, which they carry'd with them out of *Egypt*. And tho' they had great Numbers of Cattle and Sheep among them; yet it is probable, that they were not willing to feed themselves with many of those, but reserv'd them both for the Milk to breed up their Children, and also to stock the Country, when they should come to the Land of *Canaan*. And therefore upon the *Sabbath* Day following, the whole Congregation, who should have met together for the Worship of GOD, betake themselves to a different Exercise, and murmur the third Time against *Moses* and *Aaron*. *Moses* betakes himself to Prayer, probably

about the Time when the morning Sacrifice was offer'd, and had a Promise, that at the Evening they should eat Flesh, and in the Morning they should be fill'd with Bread; which happen'd accordingly; for (as (e) *Josephus* tells us, who is follow'd by (f) our *Translation*) soon after this there came a wonderful Flight of Quails, of which there are a vast Number in the Arabian Gulf, and these Birds were so tir'd with crossing it, that they drop'd down quite wearied into the Camp of the Hebrews. Others (g) of very eminent Learning interpret it of Locusts, who were brought into the Wilderness of *Arabia* from the *Red Sea*, by (h) a southern or an easterly Wind, and sometimes fled in such vast Quantities, as to darken the Air; and when they fell one upon another to a great Depth, they were not suffocated by it, but preserv'd like a Cluster or Swarm of Bees by Reason of the Length of their Feet, and the Thinness of their Wings. Such as are commonly brought hither, have a very purging Quality, and therefore not fit for a constant Food. But it is as certain, that there was another sort in those Parts of the World, which were accounted a very delicious Meat; and they, who have tasted of them, compare them to a fresh Crab or Lobster (like to which they are in Shape and Figure) and they are several Ways prepar'd, and accounted very wholesom Food, when the Heads, Wings and Feet were thrown away. This was (i) the constant Food of St. *John the Baptist*, and (k) *Pliny* saith, that some Parts of *Ethiopia* liv'd upon them, and that being dry'd in Smoke and salted, they were preserv'd for their Nourishment throughout the whole Year. The next Day, being the Day after the *Sabbath*, they had a miraculous Bread rain'd from Heaven, which continu'd in Showers every Night, the Eve of the *Sabbath* excepted, until they were (l) in Possession of some Part of *Canaan*, and had eaten of the Corn of the Country, and then it ceas'd. It was a (m) small round thing, as small as the Hoar-frost upon the Ground at first, but afterward it was white, and about the Bigness of Coriander-Seed, and the Taste of it was like Wafers made with Honey. This they call'd מן הוּא, *Man hue*, which in Hebrew signifies, *What is this?* and afterward מן, *Man*, or a Portion, because it was what they never saw before, and therefore they could not tell how to give it any other Name. Of this they (n) gather'd the six following Days of the Week, with a parti-

(1) 1 Sam. 15, throughout. (z) Exod. 16. 1. (a) Num. 33. 10. (b) Our learned Prelate with good Reason makes him to die in the Year 2591, when *Josh.* 24. 29, was an hundred and ten Years old, and therefore he was born in the Year 2481, and so must be two and thirty Years of Age in this present Year 2513. (c) Exod. 33. 11. (d) Exod. 16. 1. (e) Jewish Antiquities, Book 3. Chap. 1. (f) Exod. 16. 13, and Num. 11. 31. (g) Bishop Patrick on both Places from Ludolph's Historia Æthiopica, and Treatise de Locustis. (h) Psal. 78. 26. (i) Matth. 3. 4. (k) Nat. Hist. lib. 6. cap. 30. (l) Josh. 5. 12. (m) Exod. 16. 31. (n) Exod. 16. 19, 20, 21, 26.



cular Command that they should leave none of it till the next Morning, and when any was left, it bred Worms and stank; and this was to teach them that they were to depend on GOD's Providence to *give them day by day their daily bread*. On the Eve of the Sabbath, (o) *Moses said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD; bake that which ye will bake to day, and seethe that which ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.* And when they did so, it did not stink, neither was there any worm therein. Upon this Moses commands them saying, *Eat that to day, for to day is a sabbath unto the LORD, to day ye shall not find it in the field.* And after that, when some of the people went out on the seventh day to gather it, they found none. And the LORD said unto Moses, *How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every one in his place, let no man go out of his place on the seventh day, and so they rested accordingly:* And it was so strictly observ'd, that some Time after, when (p) they found a Man, who was binding up of Wood, or imploy'd about his weekly Business, the rest were so strict in Observing it, that they put him in Prison, and he was not brought before Moses, at least not judg'd, till the next Day, when he was condemn'd by the Command of GOD to be ston'd with Stones, and he was executed accordingly; so that this new Jewish Sabbath was, by the Direction of Moses, observ'd in Egypt, and at the Red Sea, commanded at Marah, repeated by Moses both in Exodus and Deuteronomy, confirm'd by a constant Succession of Miracles in the Wilderness for forty Years, and the Transgressors were capitally punish'd; without all which they could not well be suppos'd to change the old Day for a new one, tho' they might have retain'd their antient Custom with less Difficulty or Sanction.

34. For a Perpetuating the Remembrance of this Miracle, (q) GOD commanded Moses to take a pot, and put an omer full of Manna therein, and lay it up before the LORD to be kept for their generations. This Pot was (r) made of Gold, and plac'd within the Ark, in which there was Aaron's rod that budded, and the two tables of the covenant; so that it continu'd there till the Babylonish Captivity, when (s) these five

Particulars were lost: 1. The *Shechinah*, or Divine Presence. 2. The *Urim* and *Thummim*. 3. The holy Fire upon the Altar. 4. The Spirit of Prophecy; and 5. The Ark of the Covenant, and the Mercy-Seat, which was upon it, and so the Pot of Manna was lost, having been miraculously preserv'd till that Time.

35. After the *Israelites* had tarry'd for some Time in the Wilderness of *Sin*, and made (t) their eighth Station at *Dophkah*, they march'd from thence to *Alush*, their ninth Station, in both which Places there pass'd nothing remarkable; and so from thence they went to (u) *Rephidim* their tenth Station, which was the direct Road to the Country of *Edom*. Here was no Water for the People to drink, and therefore they murmur the fourth Time, and from this Murmuring against GOD's Providence, and Tempting of him, the Place was sometimes call'd *Massah*, or *Temptation*, and sometimes *Meribah*, which signifies *Strife* or *Contention*. Upon this Moses prays to GOD, and GOD commanded him to take of the Elders of *Israel* to be Witnesses of the Miracle, and his Rod in his Hand, and come to the Rock of *Horeb*, so call'd in Hebrew from the Dryness of the Country round it, and smite the Rock, and it should afford them Plenty of Water, which he did, and the Success answer'd his Expectation. The Psalmist observes (x) GOD *clave the rocks in the wilderness, and gave them drink as out of the great depths; so that the waters ran down like rivers, and flow'd from Horeb to Rephidim* in Quantities sufficient for themselves and their Cattle, and was a (y) standing or continual Water, which made this Part of *Arabia* habitable in future Ages, tho' no Man ever dwelt in it before. The Jews tell us, that this Water follow'd them afterward in the Wilderness wherever they went, so that they wanted no more until the last Year of all. And the Apostle (z) intimates the same by saying, that the *Israelites* drank of that spiritual rock, which followed them, and that rock was CHRIST, or a Figure of him. The Rock being smitten afforded Water, and CHRIST being crucified, affords us his Spirit. The Water from the Rock accompany'd the *Israelites* to the End of their Travels, and they all drank of it without Distinction, and CHRIST by his Spirit is (a) with us always, even to the end of the World. And thus (b) by one spirit are we all baptiz'd into one body, whether we be Jews or Gentiles, whether we be bond or free, and are all made to drink into one spirit.

(o) Exod. 16. 23, 24. (p) Num. 15. 32, 33, 34, 35, 36. (q) Exod. 16. 33, 34. (r) Heb. 9. 4. (s) Talmud Babylon, in Yoma, cap. 1. f. 21. and Talmud Hierosol. in Taanith, cap. 3. f. 65. (t) Num. 33. 12, 13. (u) Exod. 17. 1 to 7. (x) Psal. 78. 15, 16. (y) Psal. 114. 8. (z) Psal. 78. 16, 20. Psal. 105. 41. 1 Cor. 10. 4. Deut. 9. 21. Targ. Onkel. in Num. 21. 17, 18, 19, and Targum Jonathan & Hieros. *ibid.* (a) Matth. 28. 19. (b) 1 Cor. 12. 13.



36. The King of *Edom*, who knew nothing of this Miracle, expecting the *Israelites* to be almost dead with Thirst, and flush'd up by his former Success, resolves to hazard a pitch'd Battle, and therefore gathering all his Forces together, and especially the *Amalekites* as before-mention'd, he marches out of his Country to attack them. Upon this *Moses* orders *Joshua* his General to choose the stoutest Men and best disciplin'd, and fight with the whole Army, promising that he would be importunate with GOD in Prayer, and take the Rod of GOD in his Hand, thereby encouraging *Joshua* to hope that GOD would deliver them, tho' a Miracle was requir'd to bring it to pass. The next Morning *Joshua* goes to fight the Enemy, and *Moses* goes with *Aaron* and *Hur*, who (as (c) *Josephus* tells us) was *Miriam's* Husband, to the Top of a Hill, where they might see the Engagement; and when *Moses* lifted up his Hands, imploring the divine Aid, the *Israelites* prevail'd, the Sight of the Rod of GOD inspiring them with such Courage, that their Enemies could not stand before them; but when *Moses* let down his Hand, and they could not see the Rod, their Spirits flagg'd, and they began to give Ground, as imagining that *Moses* despair'd of Victory. When *Aaron* and *Hur* saw this, they took a Stone, and set *Moses* on it, and they held up his Hands until the Evening, and so after a hard Battle *Joshua* gain'd an intire Victory. In a grateful Commemoration hereof, *Moses* builds an Altar, and calls it *JEHOVAH Nissi*, or, *The LORD is my Banner*, as plainly shewing, that by him alone they had Success. And he gives (d) this Reason, Because as he sat on the Stone, and stretched out his Hand with the Rod; so the Hand of the LORD sitting upon the Throne of his Majesty, was stretched out, and held up his Banner to fight with *Amalek* throughout all Generations.

37. The Encampment of the *Israelites* at *Rephidim* was on the west Side of the Mount of *Horeb*, and on that Side which lay toward the Land of *Edom*. It was a Mountain with two Tops, like *Parnassus* in *Greece*. The Top which lay toward *Edom*, was a rocky, dry, and barren Ground, and was therefore call'd *Horeb*. The Top, which lay toward *Arabia*, was full of Bushes, and therefore was call'd *Sinai*; and among these was one of the Bushes, where GOD had (e) before appear'd unto *Moses*. The *Israelites*, on the second Day of the third Month, being *Friday* the twenty eighth Day of *May*, and the Day after the Battle, decamp'd from the Side of the Mountain call'd *Horeb*, and pitch'd on the

other Side call'd *Sinai*. Here they might well expect greater Revelations of GOD, and his Will, and therefore came more willingly thither, because (f) GOD had before said these Words to *Moses* in this Place, *Certainly I will be with thee, and this shall be a token, that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve GOD upon this mountain*. When they were encamp'd here, the Cloud, which (g) constantly went before them to guide them in the Way, remov'd, and stood upon the Top of the Mountain, where the Glory of GOD appear'd, and call'd *Moses* to him, who went frequently down to the People to deliver the Message of GOD to them, and frequently went up again to return their Answers to GOD. Thus he saith of himself, (h) *I stood between the LORD and you at that Time, to shew you the word of the LORD; for ye were afraid by reason of the fire, and went not up unto the mount*. Thus was *Moses* a Mediator between GOD and his People and a fit Type of CHRIST the Prophet like unto *Moses*. And the Reason of that strict Injunction, that tho' they were (i) declar'd to be a peculiar treasure unto GOD above all people, a kingdom of priests, and an holy nation; yet (k) there should not a hand touch the Mountain, but he should surely be stoned or shot through; and whether it was beast or man, it should not live, was that (l) no man should presume to take this office upon himself, except he was first call'd and appointed thereunto. And as to what peculiarly belongs to CHRIST, it should not be given to Saint or Angel, or any other Creature: For (m) as there is but one GOD, so there is but one mediator between GOD and man, the man CHRIST JESUS, who gave himself for all. Accordingly GOD commands, and the People sanctify themselves the remaining Part of that Day, and the next Day being the Sabbath, and so they were ready on the third Day being *Sunday*, and the great Day of the Feast of *Pentecost*, to hear what GOD should say unto them, who on this Day deliver'd to them the ten Commandments with his own Mouth, as they are recorded in the twentieth Chapter of *Exodus*, and afterward wrote them with his own Hand in two Tables of Stone, and gave them to *Moses* as a perpetual Law both to the *Israelites* and all Mankind. In Commemoration hereof, GOD appointed the Feast of Weeks, or the Day of *Pentecost* to be observ'd, and to be reckon'd from the Day of the *Passover* in a very particular Manner, so as to be counted (n) from

(c) Jewish Antiq. Book 3. Chap. 2. (d) Exod. 17. 16. In Hebrew thus, The hand is upon the throne of the LORD. (e) Exod. 3. 2, 3. (f) Exod. 3. 12. (g) Exod. 13. 21, 22. Num. 14. 14. Deut. 1. 33. Neh. 9. 9. Psal. 78. 14. 1 Cor. 10. 1. (h) Deut. 5. 5. (i) Exod. 19. 5, 6. (k) Exod. 19. 12, 13. (l) 2 Chron. 26. 18. Heb. 5. 4. (m) 1 Tim. 2. 4, 5. (n) Lev. 23. 15, 16. Deut. 16. 9.



the Morrow after the first Sabbath following the Passover, as from the first Day of the Week or Sunday, in the very same Manner as we *Christians* compute our *Whitsontide*. Their Passover was (o) the fourteenth Day of the first Month, which both on this Year, and the Year when our SAVIOUR was crucify'd, happen'd on a Friday. The Day after was the *Jewish Sabbath*, in which our SAVIOUR also rested in the Grave. The Day after being (p) *the morrow after the sabbath*, or a *Sunday*, the *Israelites* were oblig'd to bring a sheaf of the first fruits of their harvest unto the priest, as that which was (q) cut or taken from the Earth on that Day. The *Priest* was oblig'd to wave this sheaf, or move it round to all Parts of the World, to shew that on that Day he should be taken from the Ground, or rise from the Dead, who was to be the first Fruits of them that slept. And as this Sheaf was a Consecration or Dedication of all the rest, and a Sign that the whole Harvest should follow in its due Season; so the Resurrection of CHRIST was a Type and Pledge of ours, that (r) we also like him *shall all be made alive*. And thus they offer'd a *Sheaf* or *Omer* of the first Fruits of their *Barley Harvest*. From this Day was taken an Account of the seven Sabbaths, or Weeks, and upon the Morrow after the seventh (that is, upon our LORD's Day) was celebrated the Feast of Weeks, being the fiftieth Day or Day of *Pentecost*, which was also (s) call'd, *The Day of the first Fruits*, at which Time they offer'd the first Fruits of their second or Wheat Harvest, which was therefore call'd (t) the *Feast of Harvest*, because then was the Conclusion of the principal or whole Harvest of the Year. Upon which Day (u) the *Apostles* having themselves receiv'd the first fruits of the spirit begat three thousand Souls with the Word of Truth, and presented them as the first fruits of the *Christian Church* unto GOD, and to the Lamb. And therefore the Matter being so order'd by GOD himself, that in the Observation of the Feast of the *Wave-offering*, and the Feast of *Weeks*, the seventh Day of the Week, or the *Jewish Sabbath*, was purposely pass'd over, and those great Solemnities were kept upon the first Day of the Week, and these (x) were Shadows of things to come; it is no Wonder that the *Christian Church* hath appropriated that Day (in which those things were fulfill'd, of which they were Shadows) instead of the seventh for the Service of GOD.

38. Upon this Occasion *Moses* tarry'd in the Mountain of *Horeb* forty Days and forty Nights, during all which Time (y) he did neither eat bread nor drink water, and his Fasting in the Mount, before he receiv'd the Law, was a Type of our SAVIOUR's Fasting so long in the Wilderness, before he preach'd the Gospel. During this Time GOD gave to *Moses* by Word of Mouth the Ceremonial Law, which he was to teach the *Israelites*, and also the Judicial Law, by which their Magistrates were to act, and a particular Command to build a Tabernacle for his Worship: and that he might be more exact herein, GOD shew'd him a visible Pattern of it in the Mount, with all the Furniture belonging to it, and the Vestments of the Priests set up before him in the same Manner, as he afterward set it up below among the People, with a strict Command to make all things according to the Pattern which he saw. For GOD would have nothing left to the Fancy of the People, whom he knew to be too much inclin'd to the Gentile Superstition. And if *Moses* had not been determin'd by a divine Prescription, they would have been apt in all these things to have interpos'd their own Inventions.

39. In all this Law there were three things remarkable, viz. The Sacrifices, the High Priest's Garments, and the Structure of the Tabernacle, and these were Types of something else. The Sacrifices were slain to make an Atonement for the Sins of the People, to shew that JESUS CHRIST should in due Time offer up himself for the same Reason, and be that (z) *Lamb of GOD*, who should take away the sins of the whole World. The Sacrifices were slain at the Altar, which (a) sanctify'd the Gift, and the Altar of CHRIST's Godhead gave Worth and Efficacy to his Manhood, and so made it to be a complete and a sufficient Sacrifice. The (b) bodies of those beasts, whose blood was brought into the sanctuary for sin, were burnt without the camp: And JESUS also, that he might sanctify the people with his own blood, suffered without the gate. In some Cases (c) a Goat was slain, and another which was join'd to it was let out into the open Field, after the High Priest had laid his Hand thereon, and confess'd the Sins of the People, which Goat was to carry them into the Land of Forgetfulness. Thus the Body of CHRIST should die, the Soul should be separated from it, and thro' the Efficacy hereof apply'd by Faith, GOD hath (d) promis'd, that our sins

(o) Exod. 12. 18. Levit. 23. 5. Num. 28. 6.  
1 Chron. 15. 22, 23. (s) Num. 28. 26.  
James 1. 18. Rev. 14. 4. (x) Heb. 10. 1.  
Matth. 23. 19. (b) Heb. 13. 11, 12.  
8, 9, 10, 11, 12.

(p) Levit. 23. 10, 11. (q) Dent. 16. 9. (r)  
(t) Exod. 23. 16. (u) Rom. 8. 23. Acts 2. 1 to 12.  
(y) Dent. 9. 9. Matth. 4. 2. (z) John 1. 29. (a)  
(c) Levit. chap. 16. (d) Jer. 31. 32, 33, 34. Heb. 8.



and our iniquities he will remember no more. In another Case one (e) Bird was to be kill'd, and another to be dipp'd in its Blood, and let fly into the open Air; and very often (f) there were Burnt-offerings, when the Bodies were consum'd by Fire, and the Smoke thereof ascended up into the Air, and all this was to shew, that when the Body of CHRIST did really die, his Soul should ascend into (g) Paradise in a separated State, to make Way for our Souls to be happy in the same Manner. In the Judicial Law, there was (h) this remarkable Sentence: *If a man hath committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, for he that is hanged is accursed of GOD.* And tho' it was the Custom of the Romans (who at that Time had Authority over the Jews, and brought in the Punishment of Crucifixion among them) to leave the Bodies of crucify'd Persons expos'd to publick View in the open Air; yet CHRIST, who was crucify'd for us, was taken down, and bury'd the same Day, who (as (i) the Apostle saith) *hath redeemed us from the curse of the law being made a curse for us, as it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come upon all, and that all might receive the promise of the spirit through faith.*

40. As for the High Priest's Vestments, who was a Type of CHRIST our great High Priest, it is observable, that they were made of the finest Materials and finest Work, which possibly could be, to shew the great Dignity of his Office. The (k) Bonnet represented a Crown, or rather such a *Tiara*, as the Kings of the East wore in antient Times, to shew the Kingly Office of our SAVIOUR. Upon the Mitre there was a Plate with (l) this Inscription upon it, HOLINESS UNTO THE LORD, to typify him, who alone was (m) without Blemish and without Spot. Upon (n) the Shoulders of the High Priest there were two Onyx Stones, and on them were engrav'd the Names of the twelve Tribes of *Israel*, which at that Time was the whole Church, to shew how CHRIST bears, carries and supports his whole Church in all their Trials and Afflictions. There was also (o) a Breastplate adorn'd with twelve precious Stones, and on them were engrav'd the same twelve Names, to shew how near his Church and People are to CHRIST. They were engraven not only upon (p) the Palms of his Hands, but his wounded Side shews, that

they were very near his Heart, and he hath them in continual Remembrance before his Father, and continually (q) *liveth to make intercession for them.* Josephus (r) farther adds, *By the linnen Garment of the High Priest is meant the whole Body of the Earth; by the violet Colour the Heavens. The Pomegranates answer the Lightning, the Noise of the Bells the Thunder. The four colour'd Ephod (since it pleas'd GOD to order it so to be) bears a Resemblance of the very Nature of the Universe; and the Interweaving of it with Gold hath a Regard to the Rays, that give us Light. The Rationale in the Middle of it intimates the Position of the Earth in the Center of the World. The Girdle about the Body of the Priest, is as the Sea about the Body of the Earth. The two Sardonyx Stones are a Kind of Figure of the Sun and Moon; and by the twelve other Stones are understood either the twelve Months, or the twelve Signs in the Circle, which the Greeks call the Zodiack. The violet-colour'd Tiara speaks a Resemblance of Heaven; and it would have been an Irreverence to have written the sacred Name of GOD upon any other Colour; and the triple Crown and Plate of Gold gives us to understand the Glory and Majesty of Almighty GOD.* All this seems to represent the Divinity of our great High Priest, that (s) *All power is given unto him, and (t) He is Lord of all things both in heaven and earth.* That (u) *He is not the GOD of the Jews only, but of the Gentiles also; and (x) in every nation he that feareth GOD and worketh righteousness is accepted of him.*

41. It is remarkable, that (y) when *Alexander* the Great had made himself Master of *Tyre*, he march'd against the *Jews* with a full Resolution to punish them for Disobeying his Commands. In this Distress *Jaddua* the High Priest, and all *Jerusalem* with him, implore the Mercy of GOD for their Deliverance from this Danger, and make their devout Addresses to him with Sacrifices, Oblations and Prayers. By which GOD being mov'd with Compassion toward them, directed *Jaddua* in a Vision by Night to go out and meet the Conqueror in these Robes, with the Priests attending him in their proper Habits, and all the People in white Garments. *Jaddua* in Obedience hereto went forth the next Day according to this Direction; and advancing to a Place call'd *Sapha*, he there waited the Coming of *Alexander*, and on his Approach met him in this pompous and solemn Manner. As soon as *Alexander*

(e) Levit. 14. 49 to 54. (f) Levit. chap. 1. Num. 19. 1 to 11. (g) Luke 23. 43. (h) Deut. 21. 22, 23. (i) Gal. 3. 13, 14. (k) Exod. 28. 40, and 29. 9. (l) Exod. 28. 36. (m) 1 Pet. 1. 19. 1 John 3. 5. (n) Exod. 28. 9, 10, 11, 12. Isai. 46. 4, and 63. 9. (o) Exod. 28. 15 to 22. (p) Isai. 49. 16. (q) Heb. 7. 25. (r) Jewish Ant. Book 3. Chap. 7. (s) Matth. 28. 18. (t) Acts 17. 24. (u) Rom. 3. 29. (x) Acts 10. 34, 35. (y) Josephus's Jewish Antiquities Book 11. Chap. 8.



saw the High Priest coming toward him in this Manner, he was struck with a profound Awe, and hastning forward bowed down to him, and saluted him with a religious Veneration, to the great Surprize of all that attended him, who expected nothing less, than that *Alexander* would have destroy'd them, as he destroy'd the *Tyrians*, and came thither with an eager Desire to have had a Share of the Booty. When all were amaz'd at this Behaviour, *Parmenio* ask'd the King the Reason of it, and how it happen'd, that he, whom all ador'd, should pay such Adoration to the Jewish High Priest? To which he answer'd, that he did not pay that Adoration to him, but to that GOD, whose Priest he was. For that when he was in *Macedonia*, and there consulting with himself how he should carry on the War against the *Persians*, and was in much Doubt about the Undertaking, the same Person, and in the same Habit, appear'd to him in a Dream, and encourag'd him to lay aside all Distrust about that Matter, and pass boldly over into *Asia*, promising him, that GOD would be his Guide in the Expedition, and give him the Empire of the *Persians*; and therefore seeing this Person, and knowing him by his Shape and Countenance, that he was the very same that appear'd to him, he assur'd himself from thence, that he made the present War under the Conduct of that GOD, whose Priest he was, and therefore paid Adoration to him in the Person of his Priest. Upon this having kindly embrac'd *Jaddua*, he enter'd *Jerusalem* in a friendly Manner, and offer'd Sacrifices to GOD in the Temple; where *Jaddua* having shewn him the (\*) Prophecies of *Daniel*, which foretold the Overthrow of the *Persian* Empire by a *Grecian* King, he went from thence with the greater Assurance of Success in his farther Carrying on of the War, not doubting but that he was the Person, who was meant by those Prophecies. So that the GOD, who directed *Moses* to make such Ornaments for the High Priest, was the GOD, who caus'd *Alexander* to dream this Dream, who foretold by *Daniel* the Subversion of the *Persian* and the Succession of the *Grecian* Monarchy, who assisted *Alexander*, and gave him Success in all his Undertakings, who (†) governs all the Kingdoms of the World, and disposeth of them, as it seems best unto him.

42. As for the Tabernacle, (y) *Josephus* tells us also, that it is the Image of the whole World. It was thirty Cubits long, and divided into three Parts, two for the Priests in general, as a Place is common to them all,

and free of Access like the Earth and the Sea. The third Place, where no Mortal must be admitted, is as the Heaven, reserv'd only for GOD himself. The twelve Loaves of Shew-bread upon the Table, signify the twelve Months of the Year. The Candlestick is made up of seventy Pieces, and refers to the twelve Signs of the Zodiack, through which the seven Planets take their Course; and the seven Lamps on the Top of the seven Branches bear an Analogy to the Planets themselves. The Curtains, with the four Colours wrought unto them, represent the four Elements. The Linnen signifies the Earth, as the Flax takes its Growth out of it. The Purple represents the Sea from the Blood of the Fish Murex, that gives it the Tincture. The violet Colour is the Symbol of the Air, and the Scarlet of the Fire. The Jew hath well observ'd, that the Holy of Holies, or the Inner Part was a Resemblance of the Heavens, into which (z) the High Priest went alone not without blood, which he offered for himself, and for the Errors of the People. And the Apostle (a) tells us, That the Holy Ghost signified hereby, that the way into the holiest of all was not yet made manifest, whilst the first Tabernacle was yet standing. But CHRIST being come an high priest of good things to come by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Before this Holy Place stood the Ark, with the two Tables of the Law in it, and (b) a Covering over it, which we call the Mercy-Seat, which (c) the Septuagint and the Apostle sometimes call a Propitiation. Over this there were two Cherubims stretching forth their Wings, and looking toward each other. Of this GOD said to *Moses*, (d) There will I meet with thee, and there will I commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony. Here therefore the divine Presence did manifest it self, and therefore he is so often call'd (e) the GOD that sitteth or dwelleth between the cherubims. This Mercy-seat was therefore reckon'd a Type of CHRIST, who interposeth between the Sentence of the Law, and the Justice of GOOD, who is (f) the Propitiation for our Sins, and (g) appointed by GOD for this Purpose through faith in his blood. And as this was the Place of the immediate Presence of GOD, and stood di-

(\*) Dan. 8. 1 to 9, and 19. 20, 21. Dan. 11. 1, 2, 3, 4. (†) Dan. 2. 20, 21, 22. Dan. 4. 1, 2, 3, 32, 34, 35, 37. Dan. 5. 18, 19, 20, 21. Psal. 75. 4, 5, 6, 7. (y) Jewish Ant. Book 3. chap. 7. (z) Exod. 30. 10. Levit. 16 through out. Heb. 9. 6, 7. (a) Heb. 9. 8, 9, 10, 11, 12. (b) Exod. 25. 17, 18, 19, 20, 21. In Hebrew כפרת כפר to cover, appease, or reconcile. (c) Exod. 25. 17, 18, 19, 20, 22. Exod. 30. 6. Exod. 31. 7. Exod. 35. 11. Exod. 37. 6, 7, 8, 9. Exod. 39. 35, and 40. 18. Levit. 14. 15, and 16. 2, 13. Num. 7. 89. Heb. 9. 5. (d) Exod. 25. 22. (e) Psal. 99. 1. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. 1 Chron. 13. 6. Psal. 80. 1. Isa. 37. 16. (f) John 2. 1, 2. (g) Rom. 3. 24, 25. really



rectly opposite to the Entrance into the Tabernacle, and without the Holy of Holies; so from thence came the Custom among the *Jews*, to worship and bow toward that Place, especially at their first Coming in and Going out, and from hence the same Custom was continu'd in the *Christian Church*, long before any Images were set up in the same to be worshipp'd, as they have been since in the Church of *Rome*; and to this they might well apply the Commands of the *Psalmist*, not only (b) to *worship, and fall down and kneel before the LORD our maker*, but also (i) to *worship before his footstool*.

43. As GOD had declar'd (k) his Design of making such a *Sanctuary* to be, that he might dwell among them; so this *Dwelling* was fitly represented, by having all things in it belonging to a *Dwelling-House*, particularly a *Table* and *Bread*, whereby they were made to understand, that this was the Place of his Habitation. There was a Table and a Candlestick order'd for this House, because they were the ordinary Furniture of a Room; but no Seats, it not being proper to sit in the Presence of his divine Majesty. For the same Reason the Table had its *Dishes, Spoons, Bowls* and *Covers*, (tho' they were never us'd) and was always furnish'd with Bread upon it; and the Lamps were continually burning in the Candlesticks; and there was a continual Fire in the Dwelling of GOD upon his Altar, and a constant Meat and Provision brought to it by the Sacrifices there offer'd, which were partly consum'd by Fire upon GOD's own Altar, and partly eaten by the Priests, who were GOD's domestick Servants, and therefore to be maintain'd by him. And beside the Beasts offer'd up in Sacrifices, there was also a *Meat-offering* made of Flour and Oil together, with a *Drink-offering*, which were always join'd to the daily Sacrifice, being the Bread and the Drink, which was to go along with the Meat. It was also strictly commanded, that Salt should accompany every Oblation, because it was not fit that GOD's Meat should be unfavoury. And all these were to be consum'd at the Altar only, with the holy Fire that came down from Heaven, because they were GOD's Portion, and to be consum'd by Fire in an extraordinary Manner. And the Bread, being made of the same Corn which the *Jews* themselves did eat of, shews that they were GOD's Guests, who continually entertain'd them with the same Provision, which was made for him.

44. Another thing remarkable in the Tabernacle is, that it was a Model by which the Temple was afterward built, which is (l) therefore call'd a Resemblance of the holy

Tabernacle, which GOD had prepar'd from the Beginning. In the Tabernacle there was first the Holy of Holies, separated from the other by a Veil, then the main Body, with the Door opposite to it, and after that the outward Court. Thus it was in the Temple, whose Veil was rent at the Crucifixion of our SAVIOUR, and thus in the *Christian Churches*, there are the Chancels, which were antiently separated from the Rest by Rails or Lattices, and therefore call'd *Cancelli*; next to this is the Body of the Church, and a Door opposite to it; and without this the Church-Yard. We may add, that in the Temple there were two Piles of Building on each Side, which were Chambers for the Priests, and in our large Churches we have generally two Isles in the same Manner. In the Temple there was an high Tower opposite to the Holy of Holies, and the Towers in our Churches are generally opposite to the Chancel. In the Temple there was a very large square Walk, call'd (m) *Solomon's Porch*, and this gave the first Rise to the Cloysters in all *Cathedral Churches*, and also in the *Colleges* in our Universities. The chief Difference is, that their Holy of Holies was plac'd toward the West, and the Entrance was from the East; but our Chancel is plac'd toward the East, and the Entrance is from the West. They look'd forward toward us, to see what should happen in the latter Days, and we look back again toward them, to view what happen'd in the early Ages. They look'd after the Accomplishment of all by the MESSIAH, and we should behold how all things were fulfill'd, which were written in the Law and the Prophets concerning him. Wherever they were they look'd toward *Jerusalem*, and so do we, as if we both did wait for (n) that *Jerusalem, which is from above, and is the mother of us all*.

45. The *Jews* tell us, that when *Moses* was in the Mount, he not only receiv'd the written Law, but the traditionary also, and say (o) that when GOD deliver'd a Precept to *Moses*, he always added the Exposition and Meaning of it. That *Moses* afterward went into his Tent, and *Aaron* alone follow'd him; to whom *Moses* deliver'd the Precept, which he had receiv'd, together with its Exposition, or oral Law. That hereupon *Aaron* kept on the right Hand of *Moses*, and *Eleazar* and *Ithamar* came next into the Tent; to whom *Moses* communicated what he had before imparted to *Aaron*, upon which one of them betook himself to the right Hand of *Moses*, and the other to the left Hand of *Aaron*. After this the seventy Elders came in, and *Moses* taught them, as he had taught *Aaron* and his Sons. After

(b) Psal. 95. 6. (i) Psal. 99. 5. (k) Exod. 25. 8. (l) Wisd. 9. 8. (m) John 10. 23. (n) Gal. 4. 26. (o) Maimonidis *Præfatio in Expositionem Mishneh. Pirke Aboth, cap. 1. Zacutus in Ju-*



saw the High Priest coming toward him in this Manner, he was struck with a profound Awe, and hastning forward bowed down to him, and saluted him with a religious Veneration, to the great Surprize of all that attended him, who expected nothing less, than that *Alexander* would have destroy'd them, as he destroy'd the *Tyrians*, and came thither with an eager Desire to have had a Share of the Booty. When all were amaz'd at this Behaviour, *Parmenio* ask'd the King the Reason of it, and how it happen'd, that he, whom all ador'd, should pay such Adoration to the Jewish High Priest? To which he answer'd, that he did not pay that Adoration to him, but to that GOD, whose Priest he was. For that when he was in *Macedonia*, and there consulting with himself how he should carry on the War against the *Persians*, and was in much Doubt about the Undertaking, the same Person, and in the same Habit, appear'd to him in a Dream, and encourag'd him to lay aside all Distrust about that Matter, and pass boldly over into *Asia*, promising him, that GOD would be his Guide in the Expedition, and give him the Empire of the *Persians*; and therefore seeing this Person, and knowing him by his Shape and Countenance, that he was the very same that appear'd to him, he assur'd himself from thence, that he made the present War under the Conduct of that GOD, whose Priest he was, and therefore paid Adoration to him in the Person of his Priest. Upon this having kindly embrac'd *Jaddua*, he enter'd *Jerusalem* in a friendly Manner, and offer'd Sacrifices to GOD in the Temple; where *Jaddua* having shewn him the (\*) Prophecies of *Daniel*, which foretold the Overthrow of the *Persian* Empire by a *Grecian* King, he went from thence with the greater Assurance of Success in his farther Carrying on of the War, not doubting but that he was the Person, who was meant by those Prophecies. So that the GOD, who directed *Moses* to make such Ornaments for the High Priest, was the GOD, who caus'd *Alexander* to dream this Dream, who foretold by *Daniel* the Subversion of the *Persian* and the Succession of the *Grecian* Monarchy, who assisted *Alexander*, and gave him Success in all his Undertakings, who (†) governs all the Kingdoms of the World, and disposeth of them, as it seems best unto him.

42. As for the Tabernacle, (y) *Josephus* tells us also, that it is the Image of the whole World. It was thirty Cubits long, and divided into three Parts, two for the Priests in general, as a Place is common to them all,

and free of Access like the Earth and the Sea. The third Place, where no Mortal must be admitted, is as the Heaven, reserv'd only for GOD himself. The twelve Loaves of Shew-bread upon the Table, signify the twelve Months of the Year. The Candlestick is made up of seventy Pieces, and refers to the twelve Signs of the Zodiack, through which the seven Planets take their Course; and the seven Lamps on the Top of the seven Branches bear an Analogy to the Planets themselves. The Curtains, with the four Colours wrought unto them, represent the four Elements. The Linnen signifies the Earth, as the Flax takes its Growth out of it. The Purple represents the Sea from the Blood of the Fish Murex, that gives it the Tincture. The violet Colour is the Symbol of the Air, and the Scarlet of the Fire. The Jew hath well observ'd, that the Holy of Holies, or the Inner Part was a Resemblance of the Heavens, into which (z) the High Priest went alone not without blood, which he offered for himself, and for the Errors of the People. And the Apostle (a) tells us, That the Holy Ghost signified hereby, that the way into the holiest of all was not yet made manifest, whilst the first Tabernacle was yet standing. But CHRIST being come an high priest of good things to come by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Before this Holy Place stood the Ark, with the two Tables of the Law in it, and (b) a Covering over it, which we call the Mercy-Seat, which (c) the Septuagint and the Apostle sometimes call a Propitiation. Over this there were two Cherubims stretching forth their Wings, and looking toward each other. Of this GOD said to *Moses*, (d) There will I meet with thee, and there will I commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony. Here therefore the divine Presence did manifest it self, and therefore he is so often call'd (e) the GOD that sitteth or dwelleth between the cherubims. This Mercy-seat was therefore reckon'd a Type of CHRIST, who interposeth between the Sentence of the Law, and the Justice of GOOD, who is (f) the Propitiation for our Sins, and (g) appointed by GOD for this Purpose through faith in his blood. And as this was the Place of the immediate Presence of GOD, and stood di-

(\*) Dan. 8. 1 to 9, and 19. 20, 21. Dan. 11. 1, 2, 3, 4. (†) Dan. 2. 20, 21, 22. Dan. 4. 1, 2, 3, 32, 34, 35, 37. Dan. 5. 18, 19, 20, 21. Psal. 75. 4, 5, 6, 7. (y) Jewish Ant. Book 3. chap. 7. (z) Exod. 30. 10. Levit. 16 through out. Heb. 9. 6, 7. (a) Heb. 9. 8, 9, 10, 11, 12. (b) Exod. 25. 17, 18, 19, 20, 21. In Hebrew כפרת נפשות from כפר to cover, appease, or reconcile. (c) Exod. 25. 17, 18, 19, 20, 22. Exod. 30. 6. Exod. 31. 7. Exod. 35. 11. Exod. 37. 6, 7, 8, 9. Exod. 39. 35, and 40. 18. Levit. 14. 15, and 16. 2, 13. Num. 7. 89. Heb. 9. 5. (d) Exod. 25. 22. (e) Psal. 99. 1. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. 1 Chron. 13. 6. Psal. 80. 1. Isa. 37. 16. (f) John 2. 1, 2. (g) Rom. 3. 24, 25.



rectly opposite to the Entrance into the Tabernacle, and without the Holy of Holies; so from thence came the Custom among the *Jews*, to worship and bow toward that Place, especially at their first Coming in and Going out, and from hence the same Custom was continu'd in the *Christian Church*, long before any Images were set up in the same to be worshipp'd, as they have been since in the Church of *Rome*; and to this they might well apply the Commands of the *Psalmist*, not only (b) to worship, and fall down and kneel before the LORD our maker, but also (i) to worship before his footstool.

43. As GOD had declar'd (k) his Design of making such a Sanctuary to be, that he might dwell among them; so this Dwelling was fitly represented, by having all things in it belonging to a Dwelling-House, particularly a Table and Bread, whereby they were made to understand, that this was the Place of his Habitation. There was a Table and a Candlestick order'd for this House, because they were the ordinary Furniture of a Room; but no Seats, it not being proper to sit in the Presence of his divine Majesty. For the same Reason the Table had its Dishes, Spoons, Bowls and Covers, (tho' they were never us'd) and was always furnish'd with Bread upon it; and the Lamps were continually burning in the Candlesticks; and there was a continual Fire in the Dwelling of GOD upon his Altar, and a constant Meat and Provision brought to it by the Sacrifices there offer'd, which were partly consum'd by Fire upon GOD's own Altar, and partly eaten by the Priests, who were GOD's domestick Servants, and therefore to be maintain'd by him. And beside the Beasts offer'd up in Sacrifices, there was also a Meat-offering made of Flour and Oil together, with a Drink-offering, which were always join'd to the daily Sacrifice, being the Bread and the Drink, which was to go along with the Meat. It was also strictly commanded, that Salt should accompany every Oblation, because it was not fit that GOD's Meat should be unfavoury. And all these were to be consum'd at the Altar only, with the holy Fire that came down from Heaven, because they were GOD's Portion, and to be consum'd by Fire in an extraordinary Manner. And the Bread, being made of the same Corn which the *Jews* themselves did eat of, shews that they were GOD's Guests, who continually entertain'd them with the same Provision, which was made for him.

44. Another thing remarkable in the Tabernacle is, that it was a Model by which the Temple was afterward built, which is (l) therefore call'd a Resemblance of the holy

Tabernacle, which GOD had prepar'd from the Beginning. In the Tabernacle there was first the Holy of Holies, separated from the other by a Veil, then the main Body, with the Door opposite to it, and after that the outward Court. Thus it was in the Temple, whose Veil was rent at the Crucifixion of our SAVIOUR, and thus in the *Christian Churches*, there are the Chancels, which were antiently separated from the Rest by Rails or Lattices, and therefore call'd *Cancelli*; next to this is the Body of the Church, and a Door opposite to it; and without this the Church-Yard. We may add, that in the Temple there were two Piles of Building on each Side, which were Chambers for the Priests, and in our large Churches we have generally two Isles in the same Manner. In the Temple there was an high Tower opposite to the Holy of Holies, and the Towers in our Churches are generally opposite to the Chancel. In the Temple there was a very large square Walk, call'd (m) *Solomon's Porch*, and this gave the first Rise to the Cloysters in all *Cathedral Churches*, and also in the *Colleges* in our Universities. The chief Difference is, that their Holy of Holies was plac'd toward the West, and the Entrance was from the East; but our Chancel is plac'd toward the East, and the Entrance is from the West. They look'd forward toward us, to see what should happen in the latter Days, and we look back again toward them, to view what happen'd in the early Ages. They look'd after the Accomplishment of all by the MESSIAH, and we should behold how all things were fulfill'd, which were written in the Law and the Prophets concerning him. Wherever they were they look'd toward *Jerusalem*, and so do we, as if we both did wait for (n) that *Jerusalem, which is from above, and is the mother of us all*.

45. The *Jews* tell us, that when *Moses* was in the Mount, he not only receiv'd the written Law, but the traditionary also, and say (o) that when GOD deliver'd a Precept to *Moses*, he always added the Exposition and Meaning of it. That *Moses* afterward went into his Tent, and *Aaron* alone follow'd him; to whom *Moses* deliver'd the Precept, which he had receiv'd, together with its Exposition, or oral Law. That hereupon *Aaron* kept on the right Hand of *Moses*, and *Eleazar* and *Ithamar* came next into the Tent; to whom *Moses* communicated what he had before imparted to *Aaron*, upon which one of them betook himself to the right Hand of *Moses*, and the other to the left Hand of *Aaron*. After this the seventy Elders came in, and *Moses* taught them, as he had taught *Aaron* and his Sons. After

(b) Psal. 95. 6.

(i) Psal. 99. 5.

(k) Exod. 25. 8.

(l) Wisd. 9. 8.

(m) John 10. 23.

(n)

Gal. 4. 26.

(o) Maimonidis *Præfatio in Expositionem Mishneh. Pirke Aboth, cap. 1. Zacutus in Ju-*

chasin, &c.



them came in the Multitude, and all that sought the LORD, who receiv'd the like Instruction from his Mouth; so that *Aaron* receiv'd these Traditions from *Moses* four Times, his Sons three Times, the Elders twice, and the Multitude once. After this *Moses* withdrawing *Aaron* repeated the whole of both Laws, as he had heard it from him, and he withdrew. Then *Elcazar*, and *Ithamar* repeated the same, and withdrew. After this the seventy Elders made the same Repetition to the People then present; so that all of them having heard these Laws repeated four Times, they had them firmly fix'd in their Memories. After this, *Moses* the Day before his Death repeated it to *Joshua*; *Joshua* deliver'd it to the Elders, who succeeded him; the Elders deliver'd it to the Prophets, the Prophets transmitted it down to each other till it came to *Jeremiah*; *Jeremiah* gave it to *Baruch*, and *Baruch* to *Ezra*. *Ezra* gave it to the Men of the great Synagogue, the last of whom was *Simon the Just*: By him it was deliver'd to *Antigonus* of *Socho*; by him to *Jose* the Son of *Johanan*; by him to *Jose* the Son of *Joezer*, and by him to *Nathan* the *Arbelite* and *Joshua* the Son of *Pera-chiah*; and by them to *Judah* the Son of *Tobai*, and by him to *Simeon* the Son of *Shutab*, and by him to *Shemaiah* and *Ab-talion*; and by him to *Hillel* and *Sham-mai*, who interpreted the same in a different Manner to their Scholars. *Hillel* is said to deliver it to *Simeon* his Son, who is suppos'd to be the same, that took our SAVIOUR into his Arms, when he was presented in the Temple. *Simeon* deliver'd it to *Gamaliel* his Son, who was President of the *Sanhedrim*, when (p) the *Apostles* were examin'd before them, and (q) educated *St. Paul* in all these Traditions of the Fathers. From him it descended to *Simeon* his Son, then to *Gamaliel* his Son, then to *Simeon* his Son, and so to *Rabbi Judah*, whom they call *The holy Man*. But as all this is without the least Warrant from *Scripture*; so if the *Jews* could invent so many, so great, and such formal Lyes for nothing, what might they have done, had it been for a Wager?

46. This *Rabbi Judah* being a blind Man, and having nothing else to do, about eighty Years after the Destruction of the Temple, and the Dispersion of the *Jews*, fearing lest so great a Treasure should be lost, set himself

to collect all these Traditions into Writing out of these two Schools, which he did in a Book call'd, *The Mishneh*, or *second Law*, and in which he generally lays down their different Opinions, which Book being written in a very short and obscure Style, occasion'd two very copious Expositions of it, the one call'd, *The Babylonish Talmud*, in thirteen large Volumes, and the other call'd, *The Jerusalem Talmud*, in eight large Volumes, and all of them in *Folio*, which last Books are the most difficult of all the *Rabbinical* Learning. And as the *Jews* tell us, that the Reconciling of these Differences, and Setting them in a due Light, is a Work reserv'd for the MESSIAS; so he hath done it in much fewer Words, declaring of them all alike, that (r) they transgressed the commandment of GOD, and laid it aside by their Traditions, and in vain did they worship him, teaching for doctrines the commandments of men.

47. But to return from this Digression: *Moses* having stay'd longer in the Mount than the *Israelites* expected, so many of them as could not be oppos'd by the rest (s), come tumultuously unto *Aaron*, and require of him to make a sacred Symbol or Sign, as other Nations had, which might represent GOD to them in a visible Manner. *Aaron* partly overcome by their Importunity, and partly frighten'd into a Compliance, takes their Ear-rings of Gold, melts them in the Fire, and makes the Similitude of an Ox with them, about the Bigness of a Calf. Perhaps he thought that the *Israelites* would be best pleas'd with such an Image at this, having (t) seen the Idolatry of the *Egyptians* in Worshipping both living Oxen, and also the Pictures of such; or, which is more probable, only to put them in Mind of the divine Power, which was hereby represented. For an Ox's Head was antiently an Emblem of Strength, and Horns were a common Sign of Kingly Power. Upon this the *Israelites* hold a Feast, and run into all the Extravagances of the *Egyptian* Idolatry. And GOD commands *Moses* to go down immediately, and put a Stop to it. But before this (u) GOD declares first his Intention to destroy all the *Israelites*, which was diverted by the Prayer of *Moses*, who (x) stood before him in the breach to turn away his wrathful indignation. When (y) GOD resolv'd to spare the *Israelites*, he expresses

(p) Acts 5. 27 to 35. (q) Acts 22. 3. (r) Matth. 15. 3, 6, 9. (s) Exod. Chap. 32. (t) The *Egyptians* worshipp'd *Joseph* (who fed them in the Famine) under the Representation of an Ox, which plow'd the Ground, and trod out the Corn; which Ox they call'd *Mnevis*; and they also worshipp'd another Ox, which they call'd *Apis*, with great Solemnity, whenever they could meet with such a one. This *Apis* was consecrated to *Isis* and *Osiris*, and they describe him thus, His Body was to be all black, excepting a square Spot of White upon his Forehead. He was also to have the Figure of an Eagle, as some say, or of an half Moon, as others tell us, on his Back; a double List of Hair on his Tail, and a Beetle or Knot under his Tongue. And perhaps after *Aaron* had cast it at first into the Shape of an Ox, Exod. 32. 4. he might afterward fashion it with a graving Tool, according to this Description. (u) Exod. 32. 9, 10. (x) Exod. 32. 11, 12, 13, 14. Psal. 106. 23. (y) Deut. 9. 20. his



his Anger against *Aaron*, and declares his Resolution to destroy him; but *Moses* pray'd for *Aaron* also at the same Time, and so he was preserv'd. At his Coming in Sight of the Camp, he (z) was very angry, and cast the two Tables out of his Hands, and brake them beneath the Mount, which the (a) *Eastern* Writers say he afterward pick'd up again, and plac'd in the Ark, together with other two whole Tables, which were afterward given him. Upon this he destroys the *Golden Calf*, and grinds it to Powder, and throws it into the Water, of which they were afterward oblig'd to drink. He calls for those who were zealous for the Cause of GOD to destroy the chief Idolaters, which the *Levites* did at that Time, to the Number of three thousand Men, who acted with that Impartiality, that they spar'd not even their own Children, whom they knew to be guilty. And for this Service *Moses* promis'd to them (b) that they should be consecrated to the LORD, and be a peculiar People to him, they should be GOD's Priests, and Ministers of his House, and the tenth of all the Land should be given them for an Inheritance. The next Day *Moses* goes again to GOD to beg Pardon for his People. And tho' GOD had not utterly cast off his People, and had resolv'd not to punish the innocent; yet he declares, that they should perish, who had offended his Divine Majesty. And accordingly, he (c) sent a Pestilence among them, and tells them, that (d) he would visit this Sin of the Fathers upon their Children in future Generations, which made the *Jews* observe, that (e) no Vengeance had since come upon the *Israelites*, in which there had not been half an Ounce of the *Golden Calf*. However (f) after several Threatnings and other Signs of GOD's Displeasure, he shew'd himself in some Measure reconcil'd to them; and upon the great Humiliation of the People, he (g) order'd *Moses* to hew two Tables of Stone like unto the first, and bring them with him to the Top of *Sinai*, which *Moses* did accordingly, and then GOD renew'd his Covenant with his People, proclaim'd himself a GOD merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquities, transgressions and sins; he wrote upon the Tables (h) the ten Commandments, as they had been in the former. Upon this Occasion *Moses* was again in the Mount as before forty Days and forty Nights, during which Time, he (i) neither did eat bread, nor drink wa-

ter, and so was the second Time a Type of our SAVIOUR's Fasting in the Wilderness.

48. When he came down from the Mount with the two Tables in his Hand, it is said, (k) that the *Skin of his face shone*. The Word which signifies a Horn being deriv'd from this *Hebrew* Verb, hath made many be of this Opinion, that there were two Horns or Rays of Light, which came from his Forehead; and for this Reason he is usually painted in our Churches with two such Rays from his Face, and a Rod in his Hand. And several Commentators give these Reasons of it, viz. to put the *Israelites* in mind of their Sin, and to shew, that as they were most inclinable to worship those Beasts, which had Horns; so GOD could dignify whom he pleas'd in such a Manner, and particularly his Servant *Moses*, whom they ought to reverence the more in Time to come for this Reason. The *Apostle* tells us, that (l) the children of *Israel* could not stedfastly behold the face of *Moses* for the glory of his countenance, and a Sense of their own Guilt might make them the more asham'd on such an Occasion. When therefore *Moses* spoke to the People, he put a Veil over his Face; but when he went to speak with GOD, he took it off. The *Apostle* (m) makes it to represent the Obscurity of the Law, unless as it refers to the Antitype. *Moses* put a veil over his face, that the children of *Israel* could not stedfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in CHRIST. But even unto this day when *Moses* is read, the veil is upon their hearts; nevertheless when it shall turn unto the LORD, the veil shall be taken away. For we all, who are Christians, when we read therein, behold as in a glass the glory of the LORD.

49. As soon as the Face of *Moses* ceas'd to shine, that the *Israelites* might freely and familiarly converse with him, *Moses* (n) told them, that they must build a Tabernacle for GOD to dwell among them, who expected, that the People should willingly offer such things as were necessary for that Purpose, which they did so liberally, that they were soon restrain'd from Offering any more. Upon this *Bezaleel* of the Tribe of *Judab*, and *Aholiab* of the Tribe of *Dan*, were appointed by GOD himself for the Overseeing and Managing of the whole Work; which was

(z) Exod. 32. 19. Deut. 10. 2. (a) Eutychii *Annales*, pag. 108. (b) Exod. 32. 29. Deut. 33. 8, 9. (c) Exod. 32. 35. (d) Exod. 33. 34. (e) Rabbi Isaac in Sanhedrim, cap. 11. Exod. Chap. 33, and 34. (f) Exod. 33. 1 to 8. (g) Exod. 34. 1. Deut. 10. 1, 2, 3, 4. (h) Exod. 34. 28. (i) Matth. 4. 1, 2. (k) Exod. 34. 29 to the End. In Hebrew קרן to shine, and קרן a Horn. (l) 2 Cor. 3. 7. (m) 2 Cor. 3. 13 to the End. (n) Exod. 35. 4, &c. to the End of the Book.



done with that Exactness, that upon a strict View by *Moses*, it was found to be according to the Pattern that was before shewn him. And accordingly he commended the Workmen, who had done their Work faithfully, and the Children of *Israel*, who had contributed the Materials, and gave Thanks to GOD, who had enabled them so to do, and had given them so evident a Sign, that he was pleas'd to dwell among them. When the *Israelites* perceiv'd, that such a stately Tent was building, they rightly concluded, that they should not decamp, until it was finish'd and set up; and therefore they made Booths for themselves and their Families. Accordingly on *Friday* the eighth Day of *October*, or the fifteenth Day of their seventh Month, they observe the Feast of *Tabernacles*, as GOD had before (o) commanded them so to do; which without Doubt they observ'd with great Joy, as a Preparation for their Building a Tabernacle for their GOD. The Day following they observ'd their Sabbath, which Command was not only given them before at *Marah* and *Sinai*, but also enjoin'd (p) among the other Commands for Doing this Work; and hereby GOD declar'd, that all other Commands should give Place to this. Neither did the divine Wisdom think it proper, that on the Day of the Week, in which CHRIST was afterward dead, and rested in the Grave, the *Jews* should be employ'd in Building any other Place for his Reception. But on the Day following, being Sunday, the Tabernacle (which was a Type of CHRIST, who (q) *was made flesh, and dwelt among us*, and was also born on this Day, and so fix'd his Tabernacle with us) is begun to be built, even on the same Day of the Week, which we observe in Commemoration of the Anti-type. In eight Days Time the *Israelites* had finish'd the Making of Booths for themselves, and therefore the first and the eighth or last Day were (r) the two great Days of the Feast, as it is still among us *Christians*, the one in Commemoration of the Birth of CHRIST, and the other in Commemoration of his Circumcision.

50. The *Israelites* being thus employ'd, we hear no more of them till the Tabernacle was set up, which was done by (s) the express Command of GOD, on the first Day of the first Month of the Year, according to their Account, when GOD was pleas'd in a miraculous Manner to testify his Approbation of it. For (t) the Cloud, which had hitherto gone before them like a Pillar by Day, and like a Flame of Fire by Night, now visibly

remov'd from the Front of their Camp, and covered the tent of the congregation, in such a Manner, that *Moses* was not able to enter into it, because the cloud abode thereon, and the glory of the LORD filled the tabernacle; and thus a cloud was upon it by day, and fire was on it by night, in the sight of all the house of *Israel* throughout all their journeys: And it was afterward their constant Method, that when the cloud was taken up from over the tabernacle, the children of *Israel* went forward in all their journeys. But if the cloud was not taken up, then they journeyed not, until the day when it was taken up.

51. The first Month of this new Year takes in the whole Story of *Leviticus*. And therefore as soon as the Tabernacle was erected, and probably, on the Day following, GOD (u) speaks to *Moses* from thence, and gives him several Rules and Ordinances concerning it, the first of which are concerning Sacrifices to represent the Death of CHRIST, as the Tabernacle it self did represent his Body. After this he (x) gives Direction concerning the Consecration of *Aaron* to be the High Priest, and his Sons to be Priests under him; which was done with that Solemnity, that it lasted seven Days, in the Presence of the whole Congregation, or so many as could be Spectators of it, that they might be Witnesses of what was done, and satisfy all the People, that *Aaron* and his Sons did not intrude themselves into this Office, but were solemnly call'd and consecrated to it by *Moses* the Servant of the LORD. And therefore an inward Call alone is not sufficient, but there must be an external Ordination for that Purpose; for (y) no man ought to take this office unto himself, but he that is called of GOD, as was *Aaron*. There must be Satisfaction given not only to the Person himself, but also to the People among whom such a Person officiates. But here is no Witness to testify an inward Call, except the same Person. And in this Case even CHRIST saith (z), *If I bear witness of my self, my witness is not true*. There are but two Ways to prove our Mission, either by a due Ordination, or by Working of Miracles. This last was that which CHRIST appeal'd to, with this Declaration, that (a) if it had been otherwise, he ought not to have been believ'd. And therefore they who cannot bring this Testimony, ought to submit to the other, before they presume to take this Office upon them.

52. *Aaron* being thus consecrated, he offers upon the Day after a (b) burnt-offering for himself, and a sin-offering for all the

(o) Exod. 23. 14, 15, 16. Exod. 34. 22, 23, and Deut. 16. 13 to 18. (p) Exod. 35. 1, 2, 3. (q) John 1. 14. (r) John 7. 37. (s) Exod. 40. 2. (t) Exod. 40. 34 to the End. (u) Levit. Chap. 1, 2, 3, 4, 5, 6, 7. (x) Levit. Chap. 7, 8. (y) Heb. 5. 4. (z) John 5. 31. (a) John 10. 37, 38. (b) Levit. 9. 1 to 23.



People, and (c) immediately after this he lifted up his Hands, imploring the divine Blessing upon the People, which he afterward pronounc'd. Upon this GOD manifested his Approbation of the whole, for that Glory (d) which before fill'd the Tabernacle, now appear'd without in the Sight of all the People, and a Fire came from thence, which burnt up the Sacrifices: And when all the People saw it, they shouted for Joy, and prais'd GOD with an humble Thankfulness, who hereby testify'd his Presence among them, and his gracious Acceptance of them. And as GOD had before given a positive Order, (e) that *the fire should be ever burning upon the altar, and should never go out*; so they preserv'd this Fire until the Captivity, by a constant Supply of Wood for that Purpose; so that it continu'd during the first Temple, but the *Jews* agree, (f) that it was wanting in the second, notwithstanding the Story (g) in the *Maccabees*, that it was hid in a Pit, and miraculously restor'd in the Time of *Nehemiah*.

53. But as no State in this Life is without its Troubles; so a sad Accident happen'd, which turn'd the Joy of *Aaron's* Family into Sorrow; for (h) *Nadab* and *Abihu*, his two eldest Sons, attempted without any Order from GOD to burn Incense in the Sanctuary. They both attempted it, tho' it was to be offer'd but by one at a Time, and probably they offer'd it out of Season, it being neither the Time of the Morning, nor the Evening Sacrifice. And whereas they might now be oblig'd to take only of the Fire burning on the Altar, which they call'd holy Fire, they took it from another Place, which if allow'd, would have brought the Altar into Disesteem, and occasion'd the Worshipping of other Gods in other Places. The Cause of all this might be, that they had eaten and drank too liberally on this solemn Feast, which made them forget themselves, and rashly run into so gross a Mistake, which occasion'd the Prohibition (i) of Wine and strong Drink to the Priests, who were to enter into the Sanctuary. But GOD, to deter others from the like Offence, struck them dead immediately with Fire from before his Face, giving this as a Reason, (k) *I will be sanctified by all them that come nigh me, and before all the people will I be glorified*. This Misfortune so sensibly afflicted *Aaron*, that he (l) would not eat of the Goat for the Sin-offering, as he was (m) expressly commanded; and he gave this Reason to *Moses* for it, that (n) they had in many Particulars acted as it was commanded; but that since there had such a

heavy Misfortune befall him, in the Death of his two Sons, he could not have eaten it with a joyful and thankful Heart, as he ought to have done, and therefore he fear'd, that GOD would be angry at him, and he also should lose his Life in the same Manner with his Sons; which (o) Apology satisfy'd *Moses*. For where there is no wilful Contempt, but rather a Respect intended in any Action, all good Men are inclin'd to make a favourable Construction of it, and grant it an Indulgence, tho' there may be some Error in it.

54. And now the Feast of the Passover drawing nigh, GOD (p) commanded the *Israelites* to observe it in the same Manner as they had observ'd it in *Egypt* the Year before, lest they should look upon it as a temporal Command, which they did accordingly; at which Time some Persons, who had been unclean by the Touching of a dead Body, desire to know of *Moses*, whether they should keep it with the rest of the *Israelites* or not; and *Moses*, by the Direction of GOD, makes a standing Rule, that in all such Cases they should keep it on the fourteenth Day of the next Month. And the Rest of the Month was spent in GOD's Delivering many other Commands to the *Israelites*, as we find them recorded in (q) the remaining Part of the Book of *Leviticus*.

55. On (r) the first Day of the second Month in this new Year, GOD commands *Moses* to number the Tribes, and place them in their Order about the *Tabernacle*; and it is very remarkable, that let them march which Way soever, the same Tribes were always on the same Side, let it be either East, West, North or South, and began first to march accordingly, even tho' they happen'd to be the hindmost. The (s) *Levites* were appointed to pitch on the three Sides of the *Tabernacle*, and *Moses* and *Aaron* before it. On the (t) east Side there were the Tribes of *Judah*, *Issachar* and *Zebulun*. On the south Side there were the Tribes of *Reuben*, *Siméon* and *Gad*. On the west Side were the Tribes of *Ephraim*, *Benjamin* and *Manasseh*; and on the north Side the Camps of *Dan*, *Asher* and *Naphthali*. That there was an infinite Wisdom concern'd in the Disposal of these Camps, which knew all Events to the End of the World, and was the same which appear'd to (u) *Ezekiel* and (w) *St. John*, will appear by comparing them all together. In the Wilderness there was a Throne for the Divine Majesty, or the Holy of Holies, in the *Tabernacle*. In *Ezekiel* and the *Reve-*

(c) Levit. 9. 22, 23. (d) Levit. 9. 24. (e) Levit. 6. 13. (f) Talmud Bab. in Joma, cap. 1. sect. 21. & Talmud Hierosol. in Taanith, cap. 2. sect. 65. (g) 2 Mac. 1. 17 to 24. (h) Levit. 10. 1 to 8. (i) Levit. 10. 8, 9, 10, 11. (k) Levit. 10. 3. (l) Levit. 10. 19. (m) Levit. 6. 26. (n) Levit. 10. 19. (o) Levit. 10. 20. (p) Num. 9. 1, 2, 3, 4, 5. (q) Levit. Chap. 11, to the End of the Book. (r) Num. Chap. 1 and 2. (s) Num. 3. 1 to 40. (t) Num. Chap. 2. (u) Ezek. Chap. 1, and 8. 4. (w) Rev. Chap. 4.



lations there is a Throne, expressly call'd so, and all these are suppos'd not to be vacant, but fill'd with the Divine Majesty, as it is particularly express'd by *Ezekiel* and *St. John*. In the Wilderness, and by *St. John*, this Throne is plac'd in the Midst of all, in *Ezekiel* above all. And all this is to shew GOD's Providence in and over his Church, and that nothing happens to her but by his Appointment and Permission. Next to the Tabernacle in the Wilderness, was the Camp of the *Levites*, including the Priests as their principal Part. Next to the Throne in the *Revelations* are the four and twenty Elders, like the Heads of (x) the four and twenty Courses of the Priests, appointed by *David* to attend upon the Temple in their several Turns. Beyond these in the Wilderness, are the twelve Tribes of *Israel*, reduc'd into four Armies or Bodies, pitching at a convenient Distance on the East, South, West and North Sides, each having its particular Standard under so many principal Tribes, *Judah*, *Reuben*, *Ephraim* and *Dan*. Each of these principal Tribes, as the Head of each Army, according to the antient Tradition (y) of the *Jews*, had their own peculiar Animals display'd on their Banners, particularly *Judah's* Ensign on the East was a Lion, *Ephraim's* on the West was an Ox, *Reuben's* on the South was a Man, and *Dan's* on the North was a flying Eagle. Thus when *Ezekiel* saw his Vision with (z) his Face toward the North, the four Faces of the *Cherub* which he saw did exactly correspond thereto. For the Face (a) on the Right-hand or East was as a Lion, that on the Left-hand or West was like an Ox, that on the South, which he mentions first as being before him, was like a Man, and that on the North was like an Eagle. The (b) same Order is also observ'd by *St. John*, as an Introduction to his Prophecies, or (c) the Opening of the Seals, which immediately follow'd. And as (d) the Seat of *St. John's* Visions was the *Roman Empire*; so this Situation in the Wilderness, and *Ezekiel's* Vision, compar'd with his, do fix the History of the four first Seals, and consequently serves for a Key to all the rest. The first Seal shews us (e) a white Horse, and he that sat on him, had a bow, and a crown was given to him; and he went forth conquering and to conquer. By this is meant CHRIST himself, who was perfectly clean and pure, and without Spot or Blemish. He is represented by *St. John* as a *Lion*, the Ensign of *Judah* on the east Side, and is call'd (f) the *Lion of the tribe of Judah*, to shew more expressly

a Correspondence of this Seal with his Authority and Power. He first set up his Kingdom at his Resurrection and Ascension, which begun in the East, and soon made a great Progress, and after the Destruction of his Enemies the *Jews*, was still more and more advancing it self in the *Roman Empire*. The (g) second Seal shews a red horse, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. This is introduc'd by the second Animal an Ox, whose Station was on the West Side of the Camp of *Israel*, and the Prophetick Scenes. This fixes the History to the Reign of *Trajan*, and his immediate Successors of the *Ælian* Family. He was born in *Spain* the utmost Parts of the West, and was the first *Roman* Emperor, who was not an *Italian*. And he and his Successor *Hadrian* made the most dismal Slaughters of the *Jews*, which ever were known, to the Number (as (h) some say) of twelve hundred thousand Men. The third Seal (i) shews a black horse, and he that sat thereon had a pair of balances in his hand. And there was a voice in the midst of the four beasts, saying, A measure of wheat for a penny; and three measures of barley for a penny. And see, that thou hurt not, or (k) be not unjust in the oil and the wine. This was introduc'd by the third Animal, which had the face of a man, whose Station was on the South Side of the Camp of *Israel*, and the Prophetick Scenes. This fixes the History to the Beginning of the Reign of *Septimius Severus*, who was born in the South Part of the *Roman Empire*, even in *Africa* it self, and he and his Successors under this Seal were the only *Roman* Emperors, who were of this Extraction. And the Care, which he and his Successors took to make good Laws, and execute them impartially, particularly in Relation to Oil and Wine, and to procure Plenty of both, as related by the Historians of those Times, doth perfectly agree with this Prophecy. The fourth Seal (l) shews a pale horse, and his name that sat on him was Death, and hell followed with him, and power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. This was introduc'd by the fourth Animal, which was like a flying eagle, whose Station was in the North side of the Camp of *Israel* and the Prophetick

Anno  
CHRIS.  
TI 33.

Anno  
CHRIS.  
TI 98.

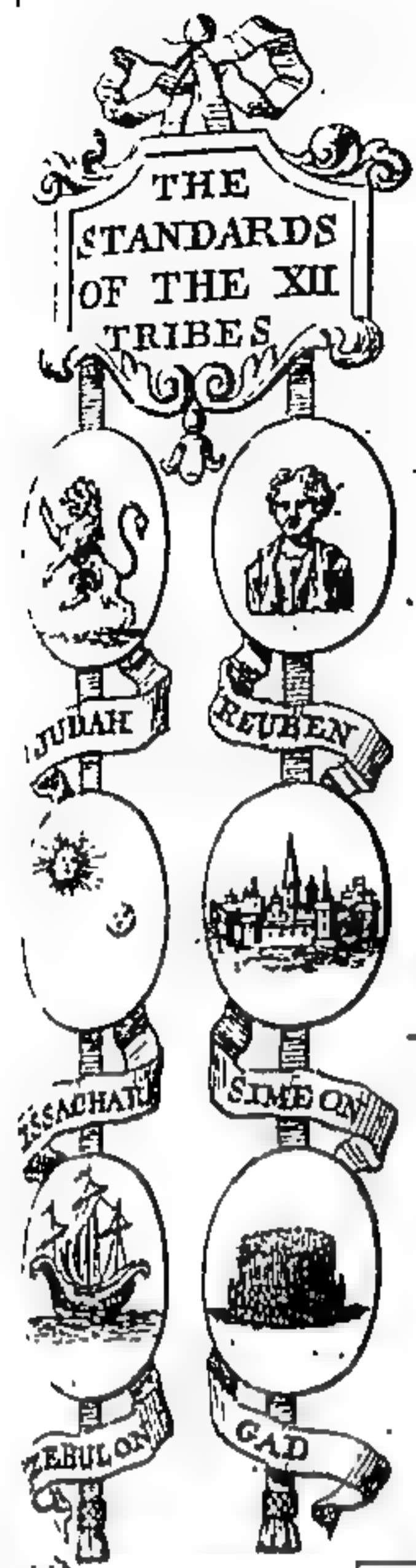
Anno  
CHRIS.  
TI 193.

(x) 1 Chron. 24. 1 to 20. (y) Aben Ezra on Num. 2. 2. (z) Ezek. 1. 4. (a) Ezek. 1. 10.  
(b) Rev. 4. 7. (c) Rev. Chap. 6, 7, 8. (d) Whiston on the Revelations, page 41. (e) Rev.  
6. 1, 2. Mede pag. 442. Whiston, pag. 135. (f) Rev. 5. 5. (g) Rev. 6. 3, 4. Mede, pag. 442.  
Whiston, pag. 137. (h) Sepher Juchasin. (i) Rev. 6. 5, 6. (k) καὶ τὸ ἔλαιον, καὶ τὸν οἶνον μὴ  
ἀδικήσῃς. Mede, pag. 443. Whiston, pag. 140. (l) Rev. 6. 7, 8. Mede, pag. 445. Whiston, pag. 142.

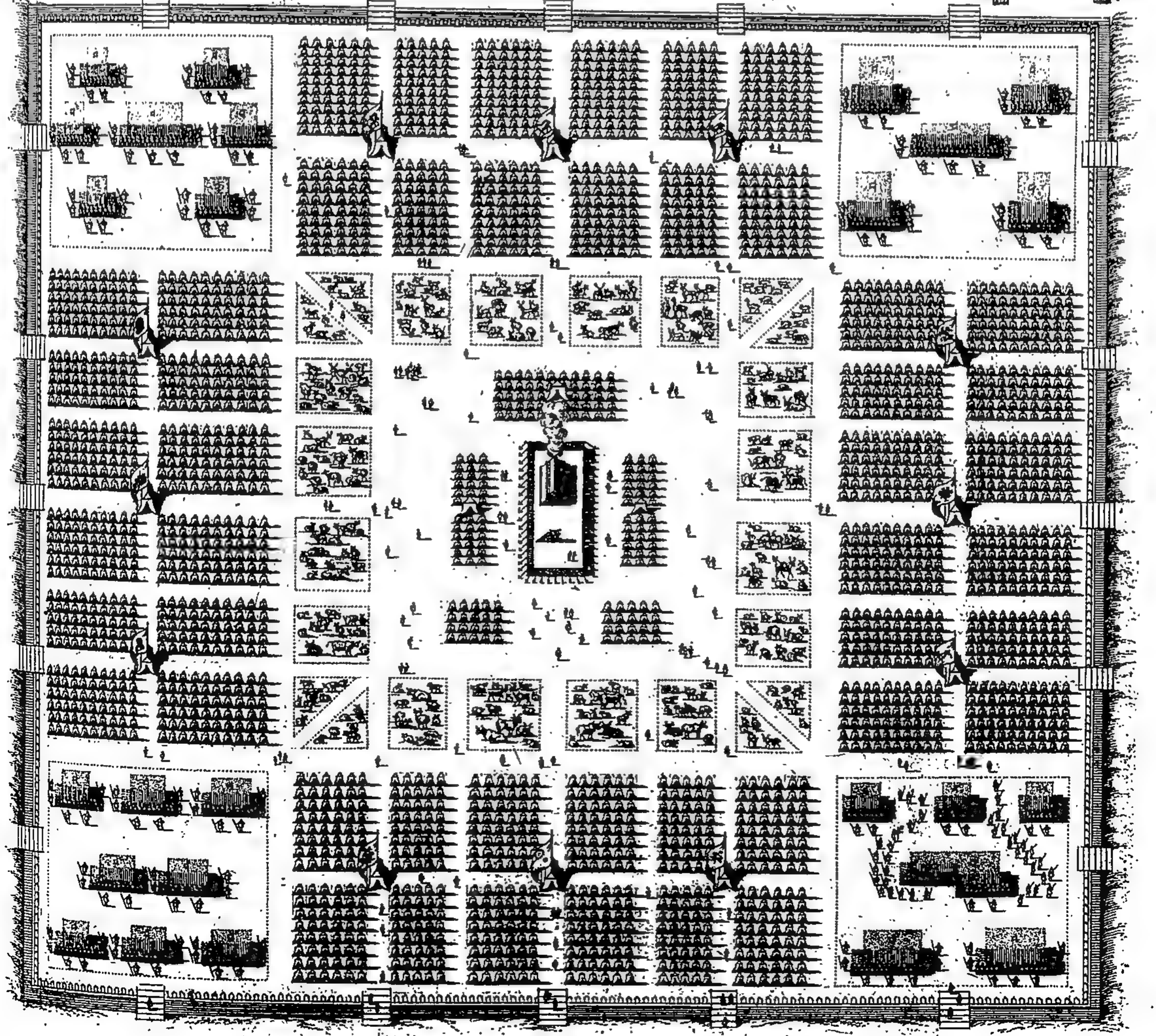


# THE CAMP OF THE ISRAELITES.

Num: Chap: 2.



THE CAMP OF EPHRAIM. 108100.			THE CAMP OF DAN. 157600.		
WEST.					
Tribe of EPHRAIM 40500.		Tribe of MANASSEH 32200.		Tribe of BENJAMIN 35400.	
GERSHONITES. 7500.					
Tribe of GAD 45650.		All the LEVITES 22000.		Tribe of DAN 62700.	
Tribe of SIMEON 59300.		KOHA	8600.	ME	6200.
Tribe of REUBEN 46500.		The Tabernacle and Camp of GOD.		Tribe of ASHER 41500.	
150.		150.		Tribe of NAPHTALI 53400.	
MOSES		AARON			
Tribe of ZEBULON 57400.		Tribe of ISSACHAR 54400.		Tribe of JUDAH 74600.	
THE CAMP OF JUDAH. 186400.					
EAST.					





Scenes, and fixeth the History to the Beginning of the Reign of *Maximinus*, who was born North as far as *Thrace*, and thus it was to continue during the Reigns of his immediate Successors.

There were Wars and Murders, Tyranny and Cruelty, a Pestilence for fifteen Years together, and a Famine consequent thereon, at which Time it was no Wonder, (m) if the wild Beasts of the Earth increas'd upon them. So that it is evident, that the GOD, who gave Directions, how the *Israelites* should pitch their Tents, was the GOD who appear'd to *Ezekiel* and *St. John*, in Visions agreeing therewith, and made them so exactly to agree with the History of future Ages; and consequently knew in the Beginning what should happen to the End of the World.

56. In the Situation of the *Levites* round the Tabernacle, it is observable, that the Family of *Gershon* pitch'd (n) behind toward the West, the Family of *Kobath* on (o) the Right-hand toward the South, and the Family of *Merari* (p) on the Left-hand toward the North, and they were reckon'd to be twenty and two thousand, but in Computing them we shall find that they were three hundred more. Thus

Num. 3. 22.	<i>Gershon</i>	7500
28.	<i>Kobath</i>	8600
34.	<i>Merari</i>	6200
Total		22300

Which may be thus accounted for: The Family of *Kobath* was the most numerous, and (q) *Moses* and *Aaron* were descended from them. *Moses* and *Aaron* (r) pitch'd their Tents on the East Side of the Sanctuary,

and probably *Moses* on the Right-hand near to his Family; so that he might take three hundred from them, one half to attend on him, and the other half to attend on *Aaron*, and so they who remain'd in their respective Camps might be the exact Number, which the *Scripture* mentions; and the Camp of *Kobath* will be still the largest of the three.

57. The Number of the *Israelites* from (s) twenty Years old and upwards, (t) was 603550, but the Number of the (u) *Levites* from a Month old and upwards was but 22300, so that we cannot suppose, that the Number of those, who were above twenty Years old, could exceed twenty thousand, which was not a thirtieth Part in Number of the rest. These were to have the full Tythe of Cattle, Sheep, and indeed of every thing even to Mint, Anise and Cummin; so that in this Respect two *Levites* had as much or more of the Product of the Ground as five other *Israelites*, beside the Sacrifices, voluntary Oblations, and other Offerings at the three stated Feasts, and (x) the eight and forty Cities which were given to them, could not be less than a (y) full Proportion with the rest; so that there was a much more ample Provision than many imagine, for such as in those Days did attend the Service of the Altar. And if (as most affirm) they paid a second Tythe every Year, the *Levites* had much more, and the Husbandman paid above a sixth Part, as appears from (z) an ancient Computation in this Manner.

6000 Bushels in one Year belonging to the Husbandman.

100 Bushels was the least, which could be paid to the *Priests*, for the first Fruits of the threshing Floor:

(m) Such a Destruction of Men the *Scriptures* frequently intimate to be the Cause of the Increase of wild Beasts, as *Levit.* 26. 21. *Deut.* 7. 22. *Deut.* 32. 24. *Ezek.* 5. 17, and *Ezek.* 14. 15, 21. (n) *Num.* 3. 23, 24, 25, 26. (o) *Num.* 3. 29, 30, 31, 32. (p) *Num.* 3. 35, 36, 37. (q) *Exod.* 6. 16, 17, 18, 19, 20. (r) *Num.* 3. 38. (s) *Num.* 1. 2, 3. (t) *Num.* 1. 46. (u) As above. (x) *Num.* 35. 1 to 9. (y) As the *Levites* had eight and forty Cities given them, *Num.* 35. 7. and on each Side a thousand Cubits for Suburbs, and two thousand more for the Fields of the Suburbs, *Levit.* 25. 34. or for their Pasture Ground. See Patrick on *Num.* 35. 5. So let us suppose, that the whole might be equal to a Square of two Miles and an half, making in all 158400 Inches, or 7236 Cubits at 21,888 Inches to a Cubit. From hence subtract 6000 Cubits for the Fields and Suburbs on each Side, and the City will be equal to a Square of 1236 Cubits, which is equal to a Square of 27053 Inches, or 136 Perch, and is not very large for a City. According to this Computation, What therefore belongs to each City will be equal to a Square of  $2\frac{1}{2}$  Miles, or  $5\frac{1}{4}$  Square Miles, and the eight and forty Cities, with their Suburbs and Fields, will be equal to 250 Square Miles. Let us next suppose that the whole Land of Canaan belonging to the twelve Tribes was equal to an Oblong of 200 Miles in Length, and 100 Miles in Breadth, or 20000 Square Miles in the whole, which is more than can be allow'd. However according to this Reckoning the *Levites* will have an eightieth Part of the whole. Now the rest of the *Israelites* above twenty Years of Age being 603550, *Num.* 1. 45, 46. and it being impossible, that all the *Levites* of that Age could be 20000, since all of a Month old and upwards were but 22300, the whole Number might be about 623550. The *Levites* therefore being but a thirtieth Part of the whole, will have such a Proportion of Land, as 30 is to 80, or 3 to 8, which was very considerable, beside the Tythe of all the rest. And if we reckon 640 Acres to a Square Mile, their 250 Square Miles will amount to 160000 Acres in the whole; which according to the lowest Computation was 8 Acres to each Man. However we may rather conclude, that GOD allow'd to his Servants the *Levites* when in Canaan, about the same Quantity of Land, which *Sesostris* distributed among his Soldiers in Egypt in the Time when they travell'd in the Wilderness. But if among the 22300 *Levites*, we allow 5458, to be between a Month and twenty Years of Age, and that only 16842 of them, among whom the Land was divided, were above twenty Years of Age, then according to the former Suppositions each of them might have nine Acres and an half, which was the exact Quantity that *Sesostris* gave to his Soldiers. Or it may be the same, if we reckon the Land of Canaan to be less than what is here computed, as it really was. (z) *Sextinus Amamus de decimis.*



5900 Bushels remaining to the Husbandman, out of which he paid two Tythes.

590 Bushels were the first Tythe to the Levites, *Tobit* 1. 7. *Neb.* 10. 37.

59 Bushels the Levites paid to the Priests, which is call'd, *The Tythe of the Tythes*, *Neb.* 10. 48. 2 *Chron.* 31. 6.

5310 Bushels remain'd to the Husbandman, out of which he paid his second Tythe, *Tobit* 1. 7. and it was spent two Years in the Temple, *Deut.* 14. 26. and the third Year given to the Poor, *Deut.* 26. 12. (a)

531 Bushels were the second Tythe.

4779 Bushels remain'd to the Husbandman as his own, all being paid.

1121 Bushels are the Sum of both Tythes join'd together, which is above a sixth Part of the whole, or almost nineteen out of an hundred; but if the first hundred is added to it, it is 1221 or above a fifth Part, or twenty to an hundred.

And therefore according to this Computation, if we except the second Tythes of the third Year as belonging to the Poor, the Tythes belonging to one Levite will be four Times as much in Value, as the Lands belonging to any other Israelite.

58. Whilst the Camp of the Israelites was settled in the Order before-mention'd, GOD (b) gave direct Orders to the Israelites to separate unto him the Tribe of Levi instead of the first-born, who before executed the Office of Priests in their respective Families; and also (c) to put out of the Camp all unclean Persons, which was done accordingly, and he also gave them (d) several other Laws, which were to be observ'd among them.

59. Thus on the first Day of the second Month, in the second Year, which was the Day of the Jewish Sabbath, GOD speaks to Moses from the Tabernacle, and (e) commands him to number the People, and set up their Standards on the four Sides of the Camp, and particularly mentions the Names of the Princes of each Tribe, who was to be their Standard-Bearer, and the principal Persons to give Directions in all Cases of this Nature. The Day (f) after the People are number'd, these Standard-Bearers are settled, and they take care to settle these Encampments according to their Directions. And thus the Jewish Church becomes most glorious on the Day of the Christian Sabbath; which being done, Moses (g) seems to dedicate the whole Camp to GOD by some particular Ceremonies, which were without Doubt according as he had been commanded, tho' the Command is not men-

tion'd, because it was never afterward to be in Use; and these Princes consult what they should offer unto GOD for this Honour done them, that so their Offerings might be alike, which they did one by one every Day, the Sabbaths excepted; so that all their Offerings were completed on the sixteenth Day of the same Month, being the Day of the Christian Sabbath.

60. In the mean Time GOD gives (b) some other Commands to Moses relating to the Office of the Priests, and gives him (i) particular Directions for the Consecration of the Levites, which were observ'd accordingly; and the Persons who were unclean at the Time of the Celebration of the last Passover, are directed to observe it on the fourteenth Day of the second Month, according to the Directions which had before been given them. The Translation of this Feast a Month beyond its proper Time, occasion'd that it could not then be a Commemoration of their Deliverance out of Egypt, because in such a Case it would have been observ'd on that very Night, or not at all; and therefore it must refer to something else, and chiefly to something else to come, which was the Death of CHRIST.

61. When Moses was coming into Egypt upon GOD's Message, at the End of the former Year, the (k) Angel of the LORD appear'd in a threatening Posture, as if he intended to kill him, which could not but affright him, and put him into some Disorder. The Reason was, because he had neglected to circumcise one of his Sons; which being done, and the Danger over, Zipporah his Wife fearing some other Misfortune, into which she and her Children might fall by the Way, or in Egypt, desir'd Moses to send her home again, until he had finish'd the Work that he went about, to which he consented. But now Jethro his Father-in-Law (l) hearing of all the glorious things, which GOD had done for the Israelites by the Hand of Moses, brings his Wife and his two Sons with him unto Moses at Sinai, where they receiv'd each other with a mutual Affection, Moses telling Jethro the great Deliverances, which they had met with, and Jethro rejoicing when he heard the News, and (m) professing his Belief in the GOD of the Israelites. He was certainly a good Man, and his Piety might be the chief Inducement to cause Moses to be so nearly related to him. He was descended from Cush, the Family of the Son of Ham, and there-

(a) This Tythe in Respect of its Kinds was call'd מעשר שני, The second Tythe, *Tobit* 1. 7. In Respect of its being paid to the Poor, it was call'd מעשר עני, The poor Man's Tythe; and in Respect of its being paid every third Year, it was call'd מעשר שליש, The third Tythe, *Tobit* 1. 1. (b) Num. 3. 40 to the End. (c) Num. 5. 1, 2, 3, 4. (d) Num. 5. 5 to the End, and Chap. 6 throughout. (e) Num. 1. 1, to 2. 34. (f) Num. 2. 34. (g) Num. 7. 1, and so throughout. (h) Num. 8. 1, 2, 3, 4. (i) Num. 8. 5 to the End. (k) Exod. 4. 24, 25, 26. (l) Exod. 18. 1, &c. (m) Exod. 18. 10, 11.



fore is call'd (n) a *Cushite*, which we translate an *Ethiopian*. Before the Beginning of the *Assyrian* Monarchy by *Nimrod* the Son of *Cush*, he remov'd with a great Part of his Family toward *Babylon*, and settl'd in the South Part call'd *Cuscha*; and after that remov'd into the Parts of *Persia* call'd *Cussetan*, or the Province of *Cush*. And those who were left behind in their old Country being much weaken'd thereby, were expos'd to the Invasions of the (o) *Ishmaelites*, the (p) *Avites*, the (q) *Horites*, the (r) *Caphtorims*, or neighbouring Parts of *Egypt*, and the (s) *Idumæans*, which so weaken'd them, that in the Time of *Jethro* there was hardly any thing of them remaining in that Country but the antient Name. He is call'd in the Books of *Moses* by three Names. The first (t) is *Reuel*, which (u) the *Septuagint* frequently translates by *Raguel*, which was also the Name of his (x) Father, and was accordingly the Name of some others in those Countries, particularly of (y) *Raguel* mention'd in the Book of *Tobit*. The (z) Name signifies *Fear*, *Terror* or *Consternation*, as if some heavy Calamity afflicted the Nation at each of their Births, and probably was occasion'd by such Commotions. The other Name is (a) *Jethro*, or, *The Remainder*, as if he was the last of all, who tarried in that Country; and when he remov'd from thence to dwell among the *Midianites*, who were of Posterity of (b) *Abraham* by *Keturah*, he was there call'd (c) *Hobab*, or, *The Beloved*, where he was so well respected, that he was made (d) the *Priest* of *Midian*, not perhaps of the *Midianites*, but of his Brethren the *Cushites*, who upon those several Occasions before-mention'd upon the Dispersions from the Country of *Cush*, might come and settle there. And it is probable, that his Interest in that Country might be a peculiar Providence, that none of all the Sons of *Keturah*, which were settl'd in those Parts, gave the *Israelites* the least Disturbance, whilst they travell'd in the Wilderness. *Jethro* (e) coming thither, offer'd a Burnt-offering and Sacrifices to the GOD of the *Israelites*, which shews, (f) that all those Laws were then fully settl'd by GOD himself. And the next Day (g) *Moses* judg'd the *Israelites* according (h) to those judicial Laws, which had been before establish'd after the Delivery of the ten Commandments. *Jethro* seeing *Moses* undergo so great a Fatigue, advis'd him (i) to appoint fit Judges to act under

him in all the lesser Matters, to which he consented, and which was a great Ease to him afterward all the Days of his Life.

62. After this (k) GOD commands *Moses* to make two Silver Trumpets, and tells him the Use of them in Calling the Princes or the People together on any particular Occasion. And when *Jethro* had been with him about three Days, the (l) Cloud ascends from the Tabernacle, to give Notice of their March from Mount *Sinai*, and so they prepare to travel by Setting the Standards and the Tribes in their Order, and Appointing the *Levites* to their particular Charges. And *Moses* knowing what a signal Piece of Service his Father-in-Law had done him in so short a Space of Time, and concluding that his Advice might be as proper on other Occasions; (m) desires him not to leave him, with a Promise to gratify him to the utmost of his Power for such an Obligation, which he refus'd, and return'd back again into the Country of *Midian*. The Reason of his Refusal is suppos'd to be, because he had not settl'd the Government of these People, nor the Office of the Priesthood during his Absence; and that he might teach them the Worship of the true GOD, and leave in them a true Sense of Religion, which he effected in so great a Measure, that Piety was propagated in some Families among them to future Generations. For the (n) *Rechabites* came out of this Country, who (o) descended from this *Jethro* or *Hobab*, and (p) whose Virtue the Prophet *Jeremiah* praises in the latter End of the *Jewish* Church.

63. After a tedious March of three Days in (q) the Wilderness of *Paran*, the *Israelites* (r) came to a certain Place, where some of them began to murmur, but not publickly, either because of the Length of the Journey, or for Want of such Provisions as they had a Mind to. But GOD, who knows our private Actions, destroy'd many of them by a Fire, which was quench'd at the Intercession of *Moses*. For which Reason the Place, which probably had no distinct Name before, was now call'd *Taberah*, or a Burning. However, (s) the whole Multitude was so far from being reform'd by this, that they come tumultuously unto *Moses*, and murmur for Want of Flesh, and at the Prayer of *Moses* GOD promisseth to give them so much as should serve for a whole Month. But (t) while the flesh was yet between their mouths, and before it was chewed, the wrath

(n) Num. 12. 1. (o) Gen. 16. 12, and 25. 16, 17, 18. (p) Deut. 2. 23. (q) Ibid. (r) Ibid.  
 (s) Gen. 33. 14, 15, 16. Deut. 2. 4, 5. (t) Exod. 2. 18. (u) Ibid. (x) Num. 10. 29. (y)  
*Tobit* chap. 6. 7, 8. (z) See the Polyglot Lexicon, in Hebrew, Chaldee and Syriack, under the Ra-  
 dix ܪܝܬ. (a) Exod. 18. 1, 2. (b) Gen. 25. 2. (c) Num. 10. 29. (d) Exod. 2. 26, and  
 Exod. 3. 1. (e) Exod. 18. 12. (f) Leviticus throughout. (g) Exod. 18. 13. (h) Exod. chap.  
 21. 22, 23. (i) Exod. 18. 21, 22, 23. (k) Num. 10. 1 to 11. (l) Num. 10. 11 to 29. (m)  
 Num. 10. 29, 30, 31, 32. (n) 1 Chron. 2. 55. (o) Judg. 4. 11. (p) Jer. chap. 35. (q) Num.  
 10. 33. (r) Num. 11. 1, 2, 3, 4. (s) Num. 11. 5, &c. (t) Num. 11. 33, 34. Psal. 78. 30, 31.



of the LORD was kindled against the people, and he smote the people with a very great plague. And therefore the name of the place was called *Kibroth-hattaavah*, or the Graves of Lust, because there they buried the people that lusted. When *Moses* relates the Story first in (u) the Book of *Numbers*, he mentions both the Names, but doth not tell us, whether or no they were two different Places. When he (x) repeats the same in *Deuteronomy*, he seems to mention them as two different Places. And when he (y) speaks of their several Encampments, he leaves out one of the Names, as if they were both the same. But the Truth seems to be this: They were two different Places, but so near to one another, that when they had remov'd from one Place to the other, some of the Tents stood on the same Place where the others had stood before; and therefore it was rather a Change in the Situation of their Camp than a different Encampment.

64. The two (z) most learned Men of their Age have differed in their Opinions, what Food this was, which was given to the *Israelites*, one of them affirming it to be Quails and the other Locusts. It is possible, that the original Word might signify both; and therefore at this Time they might be fed with both. They (a) complain'd for Want of Variety, and therefore GOD might give them Variety. And (b) the *Psalmist* seems to refer to both, when he saith of GOD, that he rained flesh upon them as thick as dust, and feathered fowls like as the sand of the sea. And he let it fall into the midst of their camp, even round about their habitation.

65. The People being six hundred thousand Men, it was impossible for *Moses* so to speak, that he could be heard of them all, and therefore (c) he complain'd to GOD, that the Burden was too heavy for him, and desir'd to be eas'd of it either in Life or by Death. GOD commands him to bring to him seventy of the Elders, and promises to (d) endow them with extraordinary Gifts, that they should speak to the People such excellent Truths as were proper for them to hear, and might persuade them to their Duty on all Occasions, with such forcible Arguments, and in so pressing a Manner, that all might be sensible, that it was GOD who qualify'd them for this Work, and these Gifts were conferr'd not only on all the Number which were present, but even upon two that remain'd in the Camp,

66. After a small Stay at *Kibroth-hattaavah* the *Israelites* decamp'd from thence,

and came to *Hazereth* their thirteenth Station. *Zipporah* the Wife of *Moses* had not been with him above a Fortnight or three Weeks, but (e) *Aaron* and *Miriam* revile her and *Moses* for her Sake. It is probable, that they had never seen her before; and when they saw her they despis'd her, being of a black or swarthy Complexion like the rest of the Family of *Ham*, from whom she was descended by his Son *Cush*. But there were other Reasons for Reflection: *Shem* (from whom they were descended by *Abraham*) had (f) the Right of Primogeniture conferr'd upon him as a Reward of his Piety to his Father *Noah*, and *Ham* was not only the youngest Son, but accursed of GOD for his Impiety at the same Time. His Race fell soon into Idolatry, for which Reason the *Canaanites* were devoted to utter Destruction, the *Egyptians* were plagu'd in a terrible Manner, the *Cushites* had been weaken'd by frequent Invasions, and *Jethro* who tarry'd longer than the rest, was forc'd at last to fly his Country. The Reflection against *Moses* was, that he was too much rul'd by this foreign Family. He had made Judges by the Advice of *Jethro*, and since that had appointed seventy Elders to be Prophets without consulting them; and therefore they look'd upon themselves as slighted upon the Account of these new Relations, and resented it accordingly. But GOD vindicates his Servant *Moses* by a Voice from the Tabernacle; and as *Miriam* was the chief Aggressor, and stirr'd up *Aaron* to join with her (for which Reason she is (g) mention'd as the first) so she was smitten with Leprosy, the Sight whereof brought *Aaron* to a deeper Sense of his Sin, so that he humbly begg'd Pardon for himself and for her, and so escap'd.

67. After *Miriam* had (h) been shut out of the Camp seven Days (for (i) so long was any Person reckon'd as unclean by this Distemper) they (k) march'd again and came to *Rithmah*, a Place so call'd from the great Number of *Juniper* Trees, which were in it. This was their fourteenth Station, and it lay in the Wilderness of (l) *Paran* in the direct Road to the Land of *Canaan*, and so near it, that another March might have brought them into the southern Part of the Country. Here *Moses* (m) by the Commandment of GOD chooses out twelve Men, one out of every Tribe, and commanded them to search out the Land, and bring him a particular Account. The Name of him, who was of the Tribe of *Ephraim*, was (n) *Hoshea*, whom *Moses* for

(u) Num. 11. 3, 34. (x) Deut. 9. 31. (y) Num. 33. 16, 17. (z) Bochart. Part 2. *Herozoicon*, lib. 1. cap. 14. Ludolphus de *Locustis*, & in *Historiâ Ethiopica*, lib. 1. cap. 13; num. 96. (a) Num. 11. 5. (b) Psal. 78. 27. (c) Num. 11. 10 to 18, and 24 to 31. (d) Num. 11. 16, 17, 25, 26. (e) Num. 12. 1. (f) Gen. 9. 23, 25, 26. (g) Num. 12. 1. (h) Num. 12. 14. (i) Lev. 13. 4, 5, 46. (k) Num. 33. 28. (l) Num. 12. 16. (m) Num. chap. 13. (n) Num. 13. 8.



a particular Reason (n) call'd *Jehoshua*, and was he, who afterward led the *Israelites* into *Canaan*, and is not only by the *Septuagint*, but also (o) in the *Apocrypha* call'd *Jesus the Son of Nave*, and is once in the *New Testament* call'd (p) *Jesus* by St. Paul himself. The Name *Hoshea* in *Hebrew* signifies a *Saviour*, and the Word *Jehoshua*, *Joshua*, or *JESUS*, signifies, *The LORD will save*. The Name was thus alter'd, to shew the *Israelites* that *Joshua* was only the Instrument, but the Praise and Glory of all must be given to *GOD* alone. He was a Type of *CHRIST*; and as he led the *Israelites* into the Land of *Canaan*; so *CHRIST* brings us to the Kingdom of Heaven, that (q) *Rest*, which *remaineth for the people of GOD*. For this Reason our blessed *LORD* was call'd by this Name, and the Angel gives this Account hereof to *Joseph*, telling him, that the Virgin *Mary* (r) should bring forth a son, and they should call his name *JESUS*, because he, the *LORD* himself, should not be a temporal Saviour only, as *Joshua* was, but he should save his people from their sins.

68. These Spies are suppos'd to agree together to separate themselves, or only to go two and two for fear of being discover'd, and to return at the End of forty Days, which they did accordingly. At their Return they brought of the Fruit of the Land, particularly some of the Pomegranates and Figs; and when they came to a Brook in the southern Part, they cut down a large Bough from a Grape-Tree, which they brought upon a Stick between two; and for this Reason the Brook was call'd, *The Brook of Eshcol*, which Word signifies, *A Cluster of Grapes*. This needs not to look like a Romance, since (s) *Strabo* saith, that the Vines in *Margiana* and other Places were so big, that two Men could scarce compass them in their Arms, and that they produc'd a Bunch of Grapes of two Cubits, or three Foot and an half in Length, which could not well be carry'd but between two upon a Stick. They return'd back (as near as can be computed) on the sixteenth Day of *September*, according to our Style, at which Time the Sun was in nine Degrees of *Virgo*, as it is with us about the twenty second Day of *August*. And tho' this is earlier than the Time, when Grapes are ripe among us; yet in the Parts more near the Sun, they ripen'd sooner, and so might be fully ripe about the same Time. The *Canaanites*, who return'd from the *Egyptian Wars*, and had there learn'd the Art of

Fortification, built such large Walls about Towns, as were thought to be impregnable. Some of the Men were of a gigantick Stature, and particularly the *Anakims*, of whom it was a (u) Proverb, *Who can stand before the Children of Anak?* And their Names at that Time shew'd their Size. *Anak* signify'd (x) a Chain or a Collar, such as the commanding Officers wore in those Days, and therefore shew'd a Man well vers'd in Military Affairs. The (y) Names of his Sons were remarkable. *Abiman* signifies, *Who is my Brother?* as if there were none to be compared to him. *Sheshai* coming from a Word which signifies six, imports him to be six Cubits high, which was near the Height of *Goliath*; and *Talmi* signifies Furrows, as if his Height was equal to the Breadth of a Furrow, which in Countries where they mow their Corn and do not reap it, must be very considerable. The Spies returning magnify all these Reports, and put the People in a Fright, only *Caleb* and *Joshua* endeavour to appease them, and the People murmur at the News, and for this Reason *GOD* destroys all the Spies except those two, who were reserv'd to enter into the Land of *Canaan*; he tells them that they should wander forty Years in the Wilderness, until they, who were above twenty Years old, should be all destroy'd; and their Children should be brought in to possess it, which forty Years are not to be reckon'd from this Time, but from the Time of their Coming out of *Egypt*. Upon this Occasion *Moses* pens (z) the ninetieth Psalm, in which he sadly complains, how (a) their Days were consum'd by *GOD*'s Wrath, and their Years came very soon to an End in Comparison of the former Generations. After this the Murmurers, instead of humbling themselves before *GOD*, resolve now to seize upon the Land, or perish in the Attempt; and tho' (b) *Moses* dissuades them from it, they resolve to go on, and had so great an Overthrow, that the Name of the Place was call'd *Hormah*, or Destruction, from this Accident. After this *GOD* gives the *Israelites* (c) some other ceremonial Laws, and (d) punisheth with Death the Man who presumptuously breaks the Sabbath.

69. Upon this (e) *GOD* commands the *Israelites* to wear Fringes at the Bottom of (e) the four Skirts of their Garments, and to put over it a Ribband of blue, being of a distinct Colour from all the rest, which bound the Fringe fast at the Top, and made it more conspicuous. This was a particular Fashion, and shew'd them to be a particular People.

(n) Num. 13. 16. (o) Eccl. 46. 1. (p) Heb. 4. 8. (q) Heb. 4. 9. (r) Matth. 1. 21.  
(s) Lib. 2. *Geographia*, pag. 73, and lib. 11. pag. 516. (u) So *Manlius* the Roman General was call'd *Torquatus*. (x) Num. 13. 22. (y) This Psalm is accordingly entitled, A Prayer of *Moses* the Man of *GOD*. (z) Psal. 90. 6, 7, 9. (a) Num. 14. 40 to the End. (b) Num. 15. 1 to 32.  
(c) Num. 15. 32, &c. (d) Num. 15. 37 to the End. (e) Deut. 22. 12.



And as the *Rainbow* was appointed by GOD to shew, that there should be no other general Flood; tho' in it self it could signify nothing; so this was appointed to shew them, how they were bound to keep all GOD's Commands. A small Fringe or Lace would have been sufficient for this Purpose; but as the Superstition of the *Jews* increas'd, so they who pretended to a greater Holiness than others, (e) *enlarged the borders of their garments*, that this Fringe and Lace might be the longer, and enlarg'd their Fringes, so that they swept the Ground, which made them more remarkable; and at last their Superstition grew so much, as to contrive, that these Fringes might be so wrought, as to signify the *six hundred and thirteen Precepts* contain'd in the Law of *Moses*, which they often speak of, and so put them in Mind of (f) *all the commandments of the LORD*, and (g) our SAVIOUR himself is suppos'd to wear them in Compliance with the *Jewish* Custom at that Time. And it is probable, that at the same Time GOD might give them a Law, like to that (h) which *Moses* repeated in *Deuteronomy*, *These words, which I command thee this day, shall be in thy heart, and thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes, and thou shalt write them upon the posts of thy house, and upon thy gates*; which being spoken in a figurative Sense, they took in a literal. Accordingly they had Schedules or Scrolls of Parchment, which were of two sorts; one they call'd *Phylacteries for the Forehead*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a Thong; the other they call'd *Phylacteries for the Hand*, fasten'd upon the left Arm above the Elbow on the Inside, that it might be nearer the Heart. Both these sorts were worn, not by the *Pharisees* only, but by the *Sadduces* also, but (i) with this Difference, that the *Pharisees* for greater Ostentation wore their *Hand Phylacteries* above their Elbows, and the *Sadduces* in the Palms of their Hands. And as the Command might be taken in a literal Sense; so our SAVIOUR did not blame the Wearing of them, but the Making them broad, whereby they would appear more holy than others. And as they could not write all the Books of *Moses* in such Scrolls as these; so they only wrote these four Particulars,

*Exod. 13. 2 to 11.*

*Exod. 13. 11 to 17.*

*Deut. 6. 4 to 10.*

*Deut. 11. 13 to 22.*

These they put into one Skin, in which there were made four distinct Houses or Receptacles for each of these Texts. And as there is also a (k) Command, That *they should write some of the Law upon the posts of their houses, and upon their gates*; so they wrote in Parchment these two Particulars,

*Deut. 6. 4 to 10.*

*Deut. 11. 13 to 22.*

Which they roll'd up, and writing upon it the Name of *שׁדַּי Shaddai*, or, *The Almighty*, they put it into a Piece of Cane or other hollow Wood, and fasten'd it to the Doors of their Houses, and of each particular Room in them; and as often as they went in or out, they (l) made it a Part of their Devotion to touch this Parchment and kiss it.

70. During the Stay of the *Israelites* at (m) *Kadesh-barnea*, there arose another Insurrection against *Moses* and *Aaron*. *Korah*, their Cousin-german, could not bear his being excluded the Office of the High Priest, and concluded, that there ought to be more than one, and *Dathan* and *Abiram* the Sons of *Reuben* concluded, that their Tribe being the first born ought to have had the civil Power, without considering, that they were excluded by (n) their Forefather *Jacob*, for (o) a heinous Crime, which *Reuben* had been guilty of. These drew two hundred and fifty Men into the same Conspiracy, who being Men of principal Note among them, brought Incense and Censers to offer for themselves, and for the rest of the People. But GOD to vindicate the Authority of *Moses* and *Aaron*, caus'd the Earth to open and swallow up *Korah*, *Dathan*, and *Abiram*, and burnt up the rest with Fire from his Presence. And to prevent the like for the future, GOD commanded, that broad Plates should be made of the Censers, which they offer'd for a Covering for the Altar, that all who saw them might know the Reason of it, and learn to beware by such an Example. And the next Day, when the Congregation murmur'd against *Moses* and *Aaron*, a Plague destroy'd 14700 of them, which would have gone farther, had it not been prevented by the Intercession of *Moses*, and the Incense which *Aaron* offer'd. And to prevent any Complaint concerning the Priesthood of *Aaron*, GOD (p) order'd all the Tribes to bring every Man a Rod, probably all cut off from the same Tree, and lay them up before the Ark, and to write the Names of the Tribes upon them, only *Aaron's* Name instead of *Levi*. The next Day they view'd these Rods, and all the rest remain'd as dry as before, but *Aaron's* Rod had in some Places

(e) Matth. 23. 5. (f) Num. 15. 39. (g) Luke 8. 44. Scaliger *Tribares. pag. 258.* (h) Deut. 6. 6, 7, 8. 9. (i) Maimonides in *Tephillim, cap. 4. sect. 8.* (k) Deut. 6. 9. (l) Leo Modena. *Hist. Judaic. part 1. cap. 2.* (m) Num. cap. 16. (n) Gen. 49. 3, 4. (o) Gen. 35. 22. (p) Num. chap. 17.



the Appearance of Buds. in others Buds come out, in others Blossoms, and in others Almonds, to shew by this Miracle, that the Priesthood should not be confin'd alone to *Aaron*, but should descend to his Posterity. This effectually convinc'd them for the present, and the Rod was order'd to be laid upon the Side of the Ark, and is suppos'd still to have continu'd in the same State to prevent the like Murmuring for the future. How long it continu'd there is uncertain, it (*q*) seems to have continu'd in the first Temple, but was not in the second, and it put a final End to all Disputes about the Priesthood, both in the Tribe of *Levi* and in the Family of *Aaron*. And upon this GOD gives (*r*) other Commands concerning the Charge of the *Levites*, their Maintenance and their Office.

71. After the *Israelites* (*s*) had tarry'd as long at *Kadesh barnea*, as they tarry'd at *Horeb* or *Sinai*, which (*t*) was three hundred seventy one Days, they decamp'd from thence on the thirtieth Day of *July*, or the twenty ninth Day of their Month *Tammuz*, and (*u*) march'd back again to the *Red-Sea*. And from the Time that the Curse of Wandering was (*x*) pronounc'd against them, to the Time when they came to the Wilderness of *Zin* was eight and thirty Years, during which Space *Moses* (*y*) reckons eighteen Marches, in which they were led back again to *Eziongeber*, or from the North to the South, and so to the *Red Sea*, in which Journeys they (*z*) compass'd the Land of *Edom* many Years, and nothing remarkable happens; and so at last (*a*) they come to *Kadesh*, not *Kadesh-barnea*, which was their fifteenth Station, and (*b*) lay upon the Confines of the Land of *Canaan*, but (*c*) another *Kadesh* near the Land of *Edom*, and not far from the *Red Sea*. Here they arrive on the first Day of their new Year, upon the thirteenth Day of *April*, and (*d*) nine Days after *Miriam* dies, her Mutiny against *Moses* (*e*) being probably the Sin, which depriv'd her of Ent'ring into the Land of *Canaan*.

72. And now GOD being willing to try this new Generation, whether they were any better than their Fathers, caus'd the Waters to fail, which had accompany'd them from the Time, when (*f*) they were at *Rephidim*; so that they probably emptied themselves into the *Red-Sea*, and went no farther. Besides, they were now coming into Countries, which abounded with Water; so that after this first

Trial of their Faith and Patience, there was no need of a constant Miracle to procure it for them. And this we may learn from the Names of several Places, where they afterward encamp'd. Not long after this they came to (*g*) a land of rivers of water, then (*h*) to *Oboth*, which signifies *Bottles*, where we may suppose that they fill'd their empty Bottles with Water, and in Commemoration hereof gave this Name to the Place. Then (*i*) they came to *Ije abarim*, The *Heaps of Fords*, or as the *Chaldee* expounds it, The *Fords of them that pass over*; then to (*k*) the Brook *Zered*, then to (*l*) the River *Arnon*, and then (*m*) to *Beer* or a *Well*, which they digg'd for their Conveniency. But the People murmur, as their Fathers had done; upon which GOD commands *Moses* to take his Rod, and go to a certain Rock, and speak to it in the Presence of the People, and it should yield Water for their Use. *Moses*, instead of speaking to the Rock, speaks to the People, and smites the Rock; for which he and *Aaron* his Brother were refus'd Entrance into the Land of *Canaan*, and the Place was call'd, *The Waters of Meribah*, or the *Waters of Strife*; and to distinguish it from (*n*) another Place of the same Name the Word *Kadesh*, or *holy*, is added to it, because (*o*) the children of *Israel* strove with the LORD, and he was sanctified among them. His Goodness to them was more evidently known, by Working such a Miracle when they had no Title to it, as having not acted according to his Directions.

73. Here (*p*) *Moses* sends Messengers to the King of *Edom*, who had been set up at their Coming out of *Egypt*, for Leave to pass thro' his Borders into *Canaan*, which was refus'd; and GOD gave them no Leave to fight with them, because (*q*) their Ancestors were so nearly related, and therefore at the Approach of the Army they turn'd back; which made *Sibon* the King of the *Amorites* take afterward the same Method in Hope of the same Success, and was the Cause of the total Loss of his Country, he being (*r*) of the Race of the *Canaanites*, whose Land GOD had given to the *Israelites* for a Possession. After this they (*s*) come to Mount *Hor*, where *Aaron* dies, and *Eleazer* his Son succeeds him in the High Priest's Office. Here they mourn for *Aaron* thirty Days, during which Time the *Israelites* continue in their former Encampment. King *Arad*, (*t*) who dwelt in the South of the Land of *Ca-*

(*q*) Heb. 9. 4. (*r*) Num. Chap. 18 and 19. (*s*) Deut. 1. 46. (*t*) See Page 430 of this Book.  
 (*u*) Deut. 2. 14. (*x*) Num. 14. 22, 23. (*y*) Num. 33. 19 to 37. (*z*) Deut. 2. 1. (*a*) Num. 20. 1.  
 (*b*) Num. 34. 4. Josh. 15. 3. (*c*) Num. 33. 36. Deut. 2. 3. Judg. 11. 17. (*d*) See Page 431 of this Book.  
 (*e*) Num. 12. 1, &c. (*f*) Exod. 17. 1 to 8. (*g*) Deut. 10. 7. (*h*) Num. 21. 10. (*i*) Num. 21. 11.  
 (*k*) Compare Num. 21. 12. with Deut. 2. 13, 14. (*l*) Num. 21. 13. (*m*) Num. 21. 16, 17, 18.  
 (*n*) Exod. 17. 7. (*o*) Num. 20. 13. (*p*) Num. 20. 14 to 22. (*q*) Gen. 25. 26 to 27, and Verse 30, and 32. 28. (*r*) Gen. 10. 15, 16, and Gen. 15. 18, 21. (*s*) Num. 20. 22 to the End.  
 (*t*) Num. 21. 1 to 5.



naan, observing that they stay'd there so long after several other short Encampments, and not knowing the Reason of it, but concluding they were providing to attack his Country, because they were near the Place, where the twelve Spies went into the Land of *Canaan* eight and thirty Years before, and therefore might be inform'd of all the Roads and Passages leading that Way into the Country, he brings together his Army, and by Surprise falls on the Out-Skirts of the Camp, and takes some of them Prisoners. Upon this the *Israelites* make a Vow, that if GOD would give them Success, they would utterly destroy their Cities; which they did accordingly, and from thence the Name of those Places was call'd *Hormah*, or Destruction.

74. Upon this the People expected to have immediately march'd to take Possession of the Land; but the Time not being yet come, they were oblig'd to march back again toward the *Red Sea*, and to compass once more the Land of *Edom*. This Disappointment made them the more uneasy, inasmuch that they murmur'd against the Providence of GOD, and the Administration of *Moses*, as they had done many Years before. To prevent this from being universal, GOD sent a very venomous Kind of Serpents among them, which bit or stung the People, so that many of them died. Upon this the People repent, and come to *Moses* confessing their Faults, and desiring him to pray to GOD in their Behalf, which he did; and upon this GOD gives him this Direction, (u) *Make thee a brazen serpent, and set it upon a pole, or (as it is also in Hebrew) for a Banner, or an Ensign; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live; which he did, and the Success answer'd their Expectation.* The Eastern (z) Writers look upon it as fasten'd to an Ensign. Hence it is, that we speak sometimes of the Ensign of the Cross. And the (y) Prophet *Isaiah* useth the same Word, when he saith, *There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel.* The Author of the (z) Book of *Wisdom* calls it a sign of salvation, and speaks the Sense of the *Jews*, when he saith, *He that turned himself toward it, was not saved by the thing which he saw, but by GOD, who was the Saviour of all.* And we know, who hath given us the true Meaning of it in these Words, (a) *And as Moses lifted up the serpent in the wilderness, even so must the son*

*of man be lifted up. For GOD so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.* The Serpents are therefore the Devil and his Angels, their Venom is Sin, with which they slay the Souls of Men, and CHRIST (b) was made in the likeness of sinful flesh, and (c) was made sin for us, who knew no sin in himself, that we might be made the righteousness of GOD in him, and by Looking unto him with a true Faith, as crucified for us, might be healed of all the Wounds, which our Sins have made. It is (d) recorded, that when *Constantine* the Great march'd against *Maxentius*, and was taken up with devout Ejaculations tho' then an Heathen, there appear'd to him a Pillar of Light in the Fashion of a Cross with this Inscription, *By this overcome.* And the Night following our SAVIOUR appear'd to him in a Dream, with a Cross in his Hand, commanding him to make a royal Standard, like that which he had seen in the Heavens, and cause it to be born before him in the Wars, as a sure Sign of Victory and Safety; which when he did, his Enemy was kill'd, and his Army routed, tho' consisting of double the Number; and this was the Cause of his Conversion to Christianity, and Reducing the *Roman Empire* to the same Obedience. And this (e) is the Victory that overcometh the world, the Flesh, and the Devil, even our faith. For who is he that overcometh, but he that believeth that JESUS CHRIST is the son of GOD, and our only SAVIOUR?

75. And now the *Israelites*, after several short Encampments, come (f) to *Bamoth* in the Valley that is in the Country of *Moab*, near to the Mountain of *Pisgah*, which looks toward *Jeshimon*, and which is call'd the *Mountains of Abarim* before *Nebo*, and here they encamp. And after they had stay'd here a little Time to rest themselves, they (g) send Messengers to *Sihon* King of the *Amorites*, in the same Manner as they had sent before to the King of *Edom*, for Leave to pass thro' his Land, who refus'd them a Passage, and came with his whole Army to fight them, expecting that they would march off from him, as they march'd off from the *Edomites*. But the forty Years Travel in the Wilderness being near expir'd, and the Time being come in which they were to begin to inherit the Land, which GOD had promis'd them, of which this was a Part, they were encourag'd to venture a pitch'd Battle, and so they gave him a total Overthrow, took all his Cities, and possess'd his Land, and made (h) a Song in Commemo-

(u) Num. 21. 8. (x) Eutychii Annales, pag. 109. (y) Isai. 11. 10, 12. (z) Wild. 16. 6, 7.  
 (a) John 3. 14, 15, 16, 17. (b) Rom. 8. 3. (c) 2 Cor. 5. 21. (d) Socrates's Ecclesiastical  
 History, Book 1. Chap. 2. (e) 1 John 5. 4. (f) Num. 25. 20. Num. 21. 20. Num. 33. 47. Deut.  
 32. 49. Deut. 34. 1. (g) Num. 21. 21 to 27. (h) Num. 21. 27 to 31.



ration hereof to encourage them on all future Occasions of the like Nature. After this they march'd toward *Bashan*, where (i) *Og* the King thereof, being (k) of a Gigantick Stature, came out against them with his whole Army, being also Men of the same Size; the Sight of whom so terrified the *Israelites*, that GOD himself encourag'd *Moses* not to fear them, and promis'd him Success, and that they should also possess their Land, as they did the other, and then they succeeded accordingly. So that these two Victories were Earnests of future Favours, and a full Proof, that when GOD was with them, neither Giants nor Walls could stand before them; so that they might well call to Mind, what *Joshua* and *Caleb* had (l) said before to quiet their Murmurings, that they were able to overcome them, and if the LORD delighted in them, he would bring them into that land, and give it them. That there was no Occasion to fear them, since their defence was departed from them, and GOD was with the *Israelites*.

76. After this the *Israelites* march, until they come to the East Side of *Jordan* in the Plains of *Moab*, over-against *Jericho*, on the other Side of the River, where they extended their Camp from (m) *Beth-jeshimoth* to *Abel-shittim*, and here they stay'd till they passed over *Jordan* under the Conduct of *Joshua*. Upon this (n) *Balak* the King of the *Moabites*, hearing the Success, which the *Israelites* had, and that they had destroy'd two Countries, was afraid that his Turn would be the next; and to prevent it, he sends for *Balaam*, a notorious Enchanter, and a Dealer with familiar Spirits of the worst sort, call'd (o) *Serpents* or *Devils*, that by his Assistance the *Israelites* might be destroy'd, and all the Powers of Hell might be engag'd to root them out. But GOD, who defeated the Magicians in *Egypt*, shew'd himself to be the same GOD still. The *Moabites* come, and bring great Presents with them. *Balaam* being of a covetous Temper, and (p) loving the wages of unrighteousness, intended to go with them. But GOD appears to him, and forbids him; upon which he denies them, and (q) owns himself to be overrul'd by a superior Force. Upon this (r) *Balak* sends more and more honourable Ambassadors with larger Presents, and Offers of the utmost Honours, which could be conferr'd upon him. *Balaam* having Time to harden his Heart, resolves to (s) take these Rewards, be the Consequence what it will,

which is charg'd upon him as his *Error*. GOD appears to him again, and tells him in an angry Manner, that since he hath such a Mind to go, he may follow his own Inclinations. Upon this he resolves to go the next Morning, carrying with him an evil Mind, desirous to get the Money and the Honour which was offer'd him, hoping as he had now gain'd one Point, he might gain the other, and so curse the *Israelites* according to his Inclinations. This made that GOD angry, who knows the Heart; and therefore he sends his Angel with a drawn Sword, to make him sensible of his Error. The Ass saw the Angel, and three Times saves his Master's Life by Avoiding the Danger. *Balaam* knowing nothing of this smites the Ass as often in great Fury. GOD enables the Ass to speak and argue the Case with him, who convinces him of his hard Usage. And thus *Balaam* (t) was rebuk'd for his iniquity, and the dumb ass speaking with mans voice forbade the madness of the prophet. After this *Balaam* was enabled to see both the Angel and his own Folly, so that he offer'd to go home again, but was permitted to proceed upon Condition that he should speak only those Words, which GOD should put into his Mouth. And thus instead of (u) Cursing them he blessed them three Times, or as (x) *Moses* saith in another Place, When *Balaam* was hir'd against the *Israelites* to curse them, the LORD their GOD would not hearken unto him, but turn'd the Curse into a Blessing to them, because the LORD their GOD lov'd them. And for this Reason (y) the *Israelites* had a Command, that an *Ammonite* or a *Moabite* should not enter into the congregation of the LORD until the tenth generation after they were made Proselytes, and they should not enter into any Leagues with them for mutual Assistance.

77. After this *Balaam*, tho' an Heathen, prophesies of CHRIST JESUS as (z) a Star, which should arise out of *Jacob*, or (a) the son of man, which came down from heaven, whose Kingdom should be from everlasting to everlasting, and is call'd (b) the root and the offspring of *David*, and the bright and morning star, who should (c) rule over all the children of *Seth*, from whom (d) *Noah* descended, and therefore there should be no longer a Distinction between the *Jews* and other Nations, but all Mankind should be united under his Government. And therefore (e) out of *Jacob* he should come, who should have dominion. And this is (f) rightly

(i) Num. 21. 33, 34, 35. (k) Deut. 3. 11. (l) Num. 13. 30, and Num. 14. 6, 7, 8, 9. (m) Num. 33. 49. (n) Num. chap. 22, 23, 24. (o) The Word in Hebrew for Enchantments is אֲשֵׁרִי, or Serpents, and is the same by which the Devil is call'd, Gen. 3. 1, &c. (p) 2 Pet. 2. 15. (q) Num. 22. 13. (r) Num. 22. 15. (s) Jude Verse 11, and 2 Pet. 2. 15. (t) 2 Pet. 2. 16. (u) Num. 23. 11. (x) Deut. 23. 4, 5. (y) Deut. 23. 3. (z) Num. 24. 17. (a) John 6. 33, 38. (b) Rev. 22. 16. (c) Num. 24. 17. (d) Gen. 5. 3 to 30. (e) Num. 17. 19. (f) Psal. 72. 8. The Masorites observe, that the Hebrew Verb, which signifies to have Dominion, is used in this Tense, and with an Apocope, only in these two Texts, and therefore they interpret the one by the other, and both of the MESSIAS, who shall have Dominion over his Subjects, and cut off or destroy all his Enemies.



explain'd by the *Psalmist*, who saith, *He shall have dominion from sea to sea, and from the rivers unto the end of the earth.* After this he prophesies of the neighbouring Countries, how (g) the *Assyrian* Monarchy should conquer them again, and so recover its Strength, and (h) after that the *Grecian* Army under *Alexander* the Great should overturn that Empire, and set up another. And this shews the *Assyrian* Monarchy to be then in being, and well known both to *Moses* and *Balaam*, tho' not in its greatest Splendor.

78. And now *Balaam* not being able to do what Mischief he would, but being willing to do what Mischief he could, (i) advises *Balak* to send the *Moabitish* and *Midianitish* Women to converse freely with the *Israelites*, and so intice them to Whoredom first, and Idolatry afterward. This he concluded would make GOD angry at them, and destroy them, and the Event did in a great Measure answer his Expectation. Upon this the Anger of GOD was kindled against them, and he commanded *Moses* to give Directions to destroy all those who were guilty. The Judges being negligent, GOD sent a Pestilence among the People. How many died of it is differently reported. *Moses* saith, (k) that the Number was four and twenty thousand; and *St. Paul* saith, (l) that it was three and twenty thousand. To reconcile this some say, that three and twenty thousand died of the Plague, and one thousand by the Hand of Justice. But this doth not take away the Difficulty, because *Moses* saith, that the full Number died of the Plague. But the Words of *St. Paul* will better reconcile it, who saith, *That there fell in one day three and twenty thousand*: So that the Pestilence lasted two Days. The Number which *St. Paul* mentions died on the first Day, and a thousand on the second, occasion'd by the Remissness of the Judges to execute Justice. This was resented by *Phinehas* the Son of *Eleazar* and Grandson of *Aaron*, who observing that they were willing to favour a Prince among them, and a Daughter of the chief Person among the *Midianites*, who were brought before them, he took a Javelin and kill'd them both; and for this his Zeal (warranted only by (m) an express Command from GOD) the Plague was stay'd, and the High Priesthood confirm'd upon him and his Posterity.

79. And now all things are preparing for the Entrance of the *Israelites* into the Land of *Canaan*. Their (n) Numbers are taken in order to divide the Land more equally among them; and to take away all Suspicion of Partiality, every Tribe was (o) to cast

Lots for what should be given to them. The (p) Daughters of *Zelophehad* petition for an Inheritance among their Brethren, which was granted by GOD himself, and Laws are made for this Purpose to be observ'd for the future. *Moses* being (q) told of his approaching Death, desires GOD to nominate a Successor, and *Joshua* is appointed accordingly. And (r) farther Laws are made concerning Offerings, the Observing of their solemn Feasts, and the Obligation of Vows. *Moses* is commanded to (s) avenge himself and People upon the *Midianites* for the Whoredom and Idolatry into which they had seduc'd the *Israelites*, which was done accordingly, without the Loss of a Man; and *Balaam* the Ringleader of all this Mischief was slain among the rest, which he seems to have been apprehensive of, when (t) he pray'd saying, *Let me die a natural Death like the death of the righteous, or innocent Person; and let my latter end be like his.*

80. After this the (u) Tribes of *Reuben* and *Gad*, and half the Tribe of *Manasseh*, desire that their Inheritance may be allotted to them on the same Side of *Jordan*, where they were now encamp'd, out of the Countries which they had lately conquer'd. *Moses* mistakes their Intention at first, and reproves them for it. However they offer to go with the rest of their Brethren over *Jordan*, undertake the same Hazards, and endure the same Difficulties, and not return till the rest were settl'd, leaving only their Wives and Children behind them. *Moses* agrees with them on these Conditions. Upon this they go on to (x) conquer other Places and dispossess the Inhabitants, and inhabiting in them call many of them by their own Names; as (y) *Havoth Jair*, or, *The Habitations of Jair*; and where they met with any Towns, which bore the Names of the Pagan Idols, as (z) *Nebo* and *Baal-meon*, or the Habitation of *Baal*, they chang'd their Names to keep themselves free from such idolatrous Worship, according to the Command which GOD had given, (a) *Thou shalt make no mention of the name of other Gods, neither let it be heard out of thy mouth.* This was so commendable an Act in them, that GOD immediately upon it gives (b) Directions to the other Tribes, that when they came into *Canaan*, they should in the same Manner dispossess all the Inhabitants, destroy all their Pictures and molten Images, and quite pluck down all their high Places; threatening that if they did it not, they should be punish'd for their Disobedience, as it frequently happen'd in the Course of their History.

(g) Num. 24. 22. (h) Num. 24. 24. (i) Num. 31. 16. (k) Num. 25. 9. (l) 1 Cor. 10. 8.  
 (m) Num. 25. 4, 5. (n) Num. 26. 1 to 52. (o) Num. 26. 52 to 57. (p) Num. 27. 1 to 12.  
 (q) Num. 27. 12 to the End. (r) Num. chap. 28, 29, 30. (s) Num. chap. 31. (t) Num. 23. 10.  
 (u) Num. 32. 1 to 34. (x) Num. 32. 34 to the End. (y) Num. 32. 41. (z) Num. 32. 38.  
 (a) Exod. 23. 13. (b) Num. 33. 51 to the End.



81. Upon this (c) GOD describes the Borders of the Land of *Canaan*, which he had promis'd to the other Tribes, and (d) tells the Names of those who should divide it. He (e) allots eight and forty Cities to the *Levites*, and six of these to be Cities of Refuge, where he, who had kill'd any Man, might be protected until the Death of the High Priest, if the Murder was not wilful; and after the Death of the High Priest, he was free from the Imputation of Guilt, or Danger of Punishment; so that he was at Liberty to return again to his own Possession. Thus the Manslayer's Liberty depended upon the Death of the High Priest under the Law, to represent to us, that we have no Deliverance under the Gospel but by our great High Priest the SON of GOD, who was appointed to die, that he might thereby make Satisfaction for our Sins, and set us at Liberty from the Guilt of all.

82. After this the half Tribe of *Manasseh* being related to the Daughters of *Zelophehad*, represent the Danger of their Marrying into another Tribe, in which Case the Inheritance given to them might be lost, which Inconveniency was remedy'd by making a Law, that all Heiresses should marry only those of their own Tribe; and these Daughters are the first Instances of the Observing of the same. Which Story brings us to the End of the Book of Numbers, and to the Beginning of the second Month, which happen'd before their Entrance into the Land of *Canaan*.

83. This Month beginning on the seventh of *February*, *Moses* on the first Day of it begins a long Discourse to the *Israelites* before his final Departure from them, in which he repeats their History during their Stay in the Wilderness, putting them in Mind of GOD's Goodness to them, and their Ingratitude to him, exhorting them to Obedience by many Promises and Threatnings, and many other Arguments, and dissuading them from an Opinion, that they went in to inherit the Land of *Canaan* by any Righteousness of their own; which may teach us, that our Righteousness is not the Cause of our inheriting the Kingdom of Heaven, of which the Land of *Canaan* was a Type. He dissuades them from *Idolatry*, as the Sin which they were continually inclin'd to, which would be the Cause of all their Troubles, and all the Judgments that would befall them. He repeats to them the moral Law first, and after that a great Part of the ceremonial, and adds many Particulars not mention'd before; from

whence the Book, which gives an Account of it, is call'd *Deuteronomy*, or the *second Law*. He encourageth the *Israelites* to enter into *Canaan*, and take Possession of the Land, he appoints *Joshua* to be his Successor, and gives him a Charge accordingly. He finisheth the five Books, which go under his Name, and gives them all to the *Levites*, and orders them to be publickly read every Year at the Feast of Tabernacles, that they might the better be known and observ'd. And he composeth a Song setting forth GOD's Mercies and Vengeance, and exhorting them to serve him, and him alone. After this, according to the Example of *Jacob*, he blesteth the twelve Tribes, as a Conclusion of the whole, and prophesieth, tho' more obscurely, of what should happen to them. Thus (f) he speaks of *Judah*, that it should be a valiant and a successful Tribe; of *Benjamin*, (g) that the divine Majesty, or his Residence the *Temple*, should be on his Borders, whose Lot touch'd *Judah's* at *Jerusalem*, and did not fall off from it in the Revolt of *Jeroboam*. Of *Joseph* he said, that (h) this Tribe should be situate in a most plentiful Country, and enrich'd by the divine Blessing upon it; that the Hills of Mount *Ephraim*, *Samaria* and *Baschan*, which lay in it, should abound with Olives, Grapes, and such like Fruit, and he should be successful over his Enemies, several of the Judges, who deliver'd *Israel*, descending from him. Of *Zebulun* and *Issachar* he saith, that (i) they should call their Neighbours together to the Worship of GOD, which was (k) remarkably fulfill'd, when CHRIST began to preach in that Country; and that they should grow rich by Merchandise, being seated in a maritime Country. He said, that (l) *Gad* should have a large Inheritance, and (m) be farther enlarg'd, as it afterward happen'd. He saith of *Dan*, that (n) he should leap upon the Prey like a young Lion, as (o) it seiz'd upon *Laisb* and the adjacent Country. And he saith of *Asher*, that (p) it should dwell in a Country, where there should be Plenty of Olives, and also Mines both of Brass and Iron. And it is observable, that the City of (q) *Sarepta*, or *Zarephath*, had its Name from the Trade of Melting such Metals, which was carry'd on in it.

84. And now the Time of *Moses's* Death drawing near, he according to (r) the Command of GOD (s) goes up to the Top of *Pisgah*, which was over against *Jericho*, from whence GOD in a miraculous Manner enabled him to see all the Land of *Canaan*, from the North to the South, and over against him as

(c) Num. 34. 1 to 16. (d) Num. 34. 16 to the End. (e) Num. chap. 35. (f) Deut. 33. 7.  
(g) Deut. 33. 12. (h) Deut. 33. 13, 14, 15, 16, 17. (i) Deut. 33. 18, 19. (k) Isai. 9. 1, 2.  
Matth. 4. 12 to 17. (l) Deut. 23. 20, 21. (m) 1 Chron. 5. 18, 19, 20. (n) Deut. 33. 22. (o)  
Judg. chap. 18. (p) Deut. 32. 24, 25. (q) 1 Kings 17. 9. Luke 4. 26. (r) Deut. 32. 48 to the  
End. (s) Deut. 34. 1 to 5.



far as the *Mediterranean* Sea, Part of which was an hundred Miles Distance. So that no Eye could possibly reach it; and the Arch of the Earth is such, that perhaps the highest Mountains in that Country could not be seen by Reason of the interposing Bulk; however without a Miracle it was impossible that he could have seen the Plains, and the Fruitfulness of the Country. Here he died (as is suppos'd) on the twenty fourth Day of the eleventh Month, and the *Israelites* mourned for him (t) thirty Days, that is until the first Day of the first Month in the following Year. For as they then computed thirty Days to each Month, and their common Year being *Lunar*, consisted of 354 Days, so their last Month could have but four and twenty Days in the whole.

85. The Eastern Writers tell us, that *Moses* (u) died in the Mountain by a Kiss from the Mouth of GOD; that is, he did not die of any Disease, nor worn out with Age, neither had he any Pain, but merely because GOD, the supreme Governor of all things, had so order'd it. He had a most delectable Sense and Taste of the divine Love, being neither unwilling to die, nor surpriz'd with the Thoughts of it; for he well knew the Time, the Place, and the Manner of it; and with a pleasant Mind, and a compos'd Spirit, he

resign'd up his Soul to that GOD, who receiv'd it from him. After this (x) his Body was remov'd by the Angels from the Mountain into a Valley, and bury'd so privately, and in such a Manner there, that the Place could never be found. The Devil us'd his utmost Skill, that the Place of his Burial might be known, that it might have admitted an Occasion to the *Jews* to commit Idolatry, and so either worship him as a GOD, because of the Fame of his Miracles, or at least as a Saint, according to the Method of the Church of *Rome*. For as the *Melchizedekians* (y) worshipp'd his Image, what would they have done, if they had found his very Body? and how prone might the *Israelites* have been in the Time of their Distress, especially at the Captivity of the Land, to run to his Sepulchre, and beg him with Tears to pray for them, whose Prayers had been so prevalent, whilst he liv'd among them? So that the Preventing hereof occasion'd the great Dispute between the good and bad Angels, of which (z) St. *Jude* gives us this Account, That *Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The LORD rebuke thee.*

(t) Deut. 34. 8. (u) Juchasin, pag. 10. sect. 1. Debarim rabba, & Maimonides *More nebochim*, part 3. cap. 51. (x) Abul Pharagii *Historia Dynastarum*, pag. 32. (y) Hermannus Witsius, *Miscel. lib. 1. cap. 17.* (z) Jude Verse 9.



TABLE the Fortieth.

Col.1.	Col.2.	Col.3.	Col.4.	Year of the Flood.	Year of the Year after the Flood.	Year of the Year after the Flood.	Year of the Year after the Flood.	Col.5.
The Year of the World.	The Year before CHRIST.	The Year of the Julian Period.	The Year after the Flood.	Year of the Year after the Flood.	Year of the Year after the Flood.	Year of the Year after the Flood.	Year of the Year after the Flood.	The History and Texts of Scripture ; Or, A Journal of the Marches of the <i>Israelites</i> from their Departure out of <i>Egypt</i> to their Entrance into <i>Canaan</i> .
2513	1495	3218	856	83	80	39	45	The <i>Israelites</i> depart from <i>Rameses</i> , <i>Exod.</i> 12.37. <i>Num.</i> 33.5.
2513	1495	3218	856	83	80	39	45	1 The <i>Israelites</i> come to <i>Succoth</i> , <i>Exod.</i> 12.37. <i>Num.</i> 33.5.
2513	1495	3218	856	83	80	39	45	2 The <i>Israelites</i> come to <i>Pi-habiroth</i> , <i>Exod.</i> 14.1,9. <i>Num.</i> 33.7.
2513	1495	3218	856	83	80	39	45	The <i>Israelites</i> pass the <i>Red-Sea</i> , <i>Exod.</i> 14.22. <i>Num.</i> 33.8.
2513	1495	3218	856	83	80	39	45	3 The <i>Israelites</i> come to <i>Marah</i> , <i>Exod.</i> 15.22,23. <i>Num.</i> 33.8.
2513	1495	3218	856	83	80	39	45	4 The <i>Israelites</i> come to <i>Elim</i> , <i>Exod.</i> 15.27. <i>Num.</i> 33.9.
2513	1495	3218	856	83	80	39	45	5 The <i>Israelites</i> come to the <i>Red-Sea</i> , <i>Num.</i> 33.10.
2513	1495	3218	856	83	80	39	45	6 The <i>Israelites</i> come to the Wilderness of <i>Sin</i> , <i>Exod.</i> 16.1. <i>Num.</i> 33.11.
2513	1495	3218	856	83	80	39	45	7 The <i>Israelites</i> come to <i>Dophkah</i> , <i>Num.</i> 33.12.
2513	1495	3218	856	83	80	39	45	8 The <i>Israelites</i> come to <i>Alush</i> , <i>Num.</i> 33.13.
2513	1495	3218	856	83	80	39	45	9 The <i>Israelites</i> come to <i>Rephidim</i> , <i>Exod.</i> 17.1. <i>Num.</i> 33.14.
2513	1495	3218	856	83	80	39	45	10 The <i>Israelites</i> come to the Wilderness of <i>Sinai</i> , <i>Exod.</i> 19.1. <i>Num.</i> 33.15.
2514	1494	3219	857	84	81	40	46	11 The <i>Israelites</i> come to <i>Taberah</i> , or <i>Kibroth-hattaavah</i> , <i>Num.</i> 11.3, 34. <i>Num.</i> 33.16. <i>Deut.</i> chap. 1.
2514	1494	3219	857	84	81	40	46	11 The <i>Israelites</i> come to <i>Hazereth</i> , <i>Num.</i> 11.35, and 33.17.
2514	1494	3219	857	84	81	40	46	12 The <i>Israelites</i> come to <i>Rithmah</i> , or <i>Kadesh-barnea</i> , <i>Num.</i> 12.16. <i>Num.</i> 33.18. <i>Deut.</i> 1.19.
2515	1493	3220	858	8	82	41	47	13 The <i>Israelites</i> come to <i>Rimmon-parez</i> , <i>Deut.</i> 1.46. <i>Num.</i> 33.19.
2517	1491	3222	860	87	84	43	49	14 The <i>Israelites</i> encamp at <i>Libnah</i> , <i>Num.</i> 33.20.
2519	1489	3224	862	89	86	45	51	15 The <i>Israelites</i> encamp at <i>Rissah</i> , <i>Num.</i> 33.21.
2521	1487	3226	864	91	88	47	53	16 The <i>Israelites</i> encamp at <i>Keholathah</i> , <i>Num.</i> 33.22.
2524	1484	3229	867	94	91	50	56	17 The <i>Israelites</i> encamp at <i>Mount Shapher</i> , <i>Num.</i> 33.23.
2526	1482	3231	869	96	93	52	58	18 The <i>Israelites</i> encamp at <i>Haradah</i> , <i>Num.</i> 33.24.
2528	1480	3233	871	98	95	54	60	19 The <i>Israelites</i> encamp at <i>Makheloth</i> , <i>Num.</i> 33.25.
2530	1478	3235	873	100	97	56	62	20 The <i>Israelites</i> encamp at <i>Tahath</i> , <i>Num.</i> 33.26.
2532	1476	3237	875	102	99	58	64	21 The <i>Israelites</i> encamp at <i>Tarah</i> , <i>Num.</i> 33.27.
2535	1473	3240	878	105	102	61	67	22 The <i>Israelites</i> encamp at <i>Mithcah</i> , <i>Num.</i> 33.28.
2537	1471	3242	880	107	104	63	69	23 The <i>Israelites</i> encamp at <i>Hasbmonah</i> , <i>Num.</i> 33.29. or <i>Beereth</i> , <i>Deut.</i> 10.6.
2539	1469	3244	882	109	106	65	71	25 The <i>Israelites</i> encamp at <i>Mueroth</i> , <i>Num.</i> 33.30. <i>Deut.</i> 10.6.
2541	1467	3246	884	111	108	67	73	26 The <i>Israelites</i> encamp at <i>Bene-jaakan</i> , <i>Num.</i> 33.31.
2543	1465	3248	886	113	110	69	75	27 The <i>Israelites</i> encamp at <i>Horhagidgad</i> , <i>Num.</i> 33.32.
2545	1463	3250	888	115	112	71	77	29 The <i>Israelites</i> encamp at <i>Jotbathah</i> , <i>Num.</i> 33.33. <i>Deut.</i> 10.7.
2548	1460	3253	891	118	115	74	80	30 The <i>Israelites</i> encamp at <i>Ebronah</i> , <i>Num.</i> 33.34.
2550	1458	3255	893	120	117	76	82	31 The <i>Israelites</i> encamp at <i>Ezion-geber</i> , <i>Num.</i> 33.35.
2552	1456	3257	895	122	119	78	84	32 The <i>Israelites</i> encamp at <i>Meribah-kadesh</i> in the Wilderness of <i>Zin</i> , <i>Num.</i> 20.1, 13. <i>Num.</i> 33.36.
2552	1456	3257	895	123	119	78	84	33 The <i>Israelites</i> encamp at <i>Mount Hor</i> , <i>Num.</i> 20.21. <i>Num.</i> 33.36.
2552	1456	3257	895	120	79	84	84	The <i>Israelites</i> march by the Way of the <i>Red-Sea</i> to compass the Land of <i>Edom</i> , <i>Num.</i> 21.4 to 10.
2552	1456	3257	895	120	79	85	85	34 The <i>Israelites</i> encamp in <i>Zalmonah</i> , <i>Num.</i> 21.4. <i>Num.</i> 33.41.
2552	1456	3257	895	120	79	85	85	35 The <i>Israelites</i> encamp in <i>Punon</i> , <i>Num.</i> 33.42.
2552	1456	3257	895	120	79	85	85	36 The <i>Israelites</i> encamp at <i>Oboth</i> , <i>Num.</i> 21.10. <i>Num.</i> 33.43.
2552	1456	3257	895	120	79	85	85	37 The <i>Israelites</i> encamp at <i>Ije-abarim</i> , in the Wilderness, <i>Num.</i> 21.11. <i>Num.</i> 33.44.



## A Continuation of TABLE the Fortieth.

Col. 1. The Year of the World.	Col. 2. The Year before CHRIST.	Col. 3. The Year of the Julian Period.	Col. 4. The Year after the Flood.	Year of Moses.	Year of Caleb.	Year of Joshua.	Col. 5. The History and Texts of Scripture : Or, A Journal of the Marches of the <i>Israelites</i> from their Departure out of <i>Egypt</i> to their Entrance into <i>Canaan</i> .
2552	1456	3257	895	120	79	85	38 The <i>Israelites</i> encamp at <i>Dibon-gad</i> , in the Valley of <i>Zared</i> , Num. 21. 12. Num. 33. 45.
2552	1456	3257	895	120	79	85	39 The <i>Israelites</i> encamp at <i>Almon-diblathaim</i> , at the River <i>Arnon</i> , Num. 21. 13. Num. 33. 46.
2552	1456	3257	895	120	79	85	40 The <i>Israelites</i> encamp at the Mountains of <i>Abarim</i> at <i>Beer</i> or a Well, Num. 21. 16. Num. 33. 47.
2552	1456	3257	895	120	79	85	41 The <i>Israeletes</i> at <i>Mattanah</i> , Num. 21. 13.
2552	1456	3257	895	120	79	85	42 The <i>Israelites</i> encamp at <i>Nahaliel</i> , Num. 21. 19.
2552	1456	3257	895	120	79	85	43 The <i>Israelites</i> encamp at <i>Ramoth</i> , Num. 21. 19.
2552	1456	3257	895	120	79	85	44 The <i>Israelites</i> encamp in the Plains of <i>Moab</i> near <i>Pisgah</i> , Num. 21. 20. Num. 33. 48.
2552	1456	3257	895	120	79	85	45 The <i>Israelites</i> encamp at <i>Shittim</i> near <i>Jordan</i> , over-against <i>Jericho</i> , Num. 22. 1. Num. 33. 49.
2253	1455	3257	896	120	79	85	<i>Moses</i> dieth, Deut. 34. 7.
2553	1455	3257	896		79	85	<i>Joshua</i> succeeds him, Deut. 34. 9.

## Col. 6.

*The History of Esau's Posterity, or the Edomites.*  
2513 1495 3218 856. The *Edomites* change their Form of Government from an *Aristocracy* of Dukes to a Monarchy. Comp. *Exod.* 15. 15. with Num. 20. 14 to 22.

2552 1456 3257 895. The King of *Edom* refuseth to let the *Israelites* pass thro' his Country; so they march off, Num. 20. 14 to 22. Deut. 2. 2 to 9.

N. B. That we hear no more of the Kings of *Edom* in Scripture, except in the Time of *Jehoram* King of *Israel*, and *Elisha* the Prophet, 2 Kings chap. 3.

## Col. 7.

*The Assyrian or the Chaldean History.*  
2528 1480 3233 871. *Amintas* succeeds *Ascatades* in the Monarchy, and reigns 45 Years.

## Col. 8.

*The Grecian History.*  
2522 1486 3227 865. *Danaus* being expell'd *Egypt* by his Brother *Sesostris*, flees to *Argos* in *Greece*, where he is made their King, and reigns 59 Years. There are now also Kings of *Athens*, *Thebes*, *Troy*, and *Sicyonia*. For which, and the Remainder of this Column, see *Marshall's Chronological Tables*.

## Col. 9.

*The History of Canaan.*  
2514 1494 3219 857. *Sesostris* King of *Egypt* conquers all the Land of *Canaan*, sets up Pillars in Commemoration of his Victories, and puts an Officer in every Town to gather in his Taxes, and send it to him.  
2546 1462 3251 889. At the Death of *Sesostris*, these Officers fearing to go to *Busris* King of *Egypt*, set up themselves as so many

Kings, who quarrel with one another; so that *Adonibezek* King of *Bezek*, conquers 70 of them, Judg. 1. 7. and when *Joshua* came into the Land, there were one and thirty Kings of *Canaan*, on the other Side of *Jordan*, Josh. 12. 9 to the End. So that for the future the History of *Canaan* is the same with the History of the *Israelites* in Col. 5.

## Col. 10.

*The History of Upper-Egypt.*  
2527 1481 3232 870. *Echescus Karus* succeeds *Agappus Maximus*, and reigns 1 Year.  
2528 1480 3233 871. *Nitocris* succeeds *Echescus Karus*, and reigns 6 Years.  
2534 1474 3239 877. *Myrtaus* succeeds *Nitocris*, and reigns 22 Years.

## Col. 11.

*The History of Lower-Egypt.*  
2513 1495 3218 856. *Sesostris* succeeds *Pharaoh Amenophis*, who was drown'd in the *Red-Sea*, *Exod.* chap. 14.  
2546 1462 3251 889. *Busris* the Tyrant succeeds as King of *Lower-Egypt*, after whose Death we hear little more of his Successors for many Ages.

## Col. 12.

The *Roman History* affords nothing remarkable in these forty Years; and for the future see *Marshall's Chronological Tables*.

## Col. 13.

*The History of China.*  
*Tao* the seventh Emperor reigns all this Time.

## Col. 14.

*The History of Germany.*  
*Bojus* their King reigns all this Time.



## C H A P. VI.

*The* CONCLUSION.

**W**HAT hath been said on this Subject may vindicate the Authority of these Books of *Moses*. He writes with such Simplicity and Integrity, as shews the Inditer to be more than human, or that *Moses* had in this the Assistance of the divine Being. He records his own Failings, and the Punishments inflicted on him, particularly that he should not go in to possess the Land of *Canaan* for that Reason; which is contrary to the Method of all Impostors. Tho' the Land of *Canaan* was so plentiful a Country, and all their Hopes were of Possessing it for ever after their Travels in the Wilderness; yet he makes not the least Provision for his two Sons *Gershom* and *Eliexer*, who (a) in all Probability enter'd into that Land, and being above forty Years of Age were fit to succeed him; he mentions nothing of them in his Discourses to the People, and we hear nothing of them afterward; and *Moses* himself appoints *Joshua*, a Man of another Tribe, to be his Successor. This shews, that he was influenc'd not by temporal Views, but by others of an higher Nature; that (b) *he had respect unto the recompence of reward*, and both endured and acted, *as seeing and being guided by him, who is invisible*. The Ceremonial Law, as it was in that Time, might be look'd upon as insignificant in it self, and only obligatory as it was commanded of GOD, who might command whatever he pleas'd, and it is our Duty to obey him; but whilst we *Christians* look upon it as (c) *our schoolmaster to bring us unto CHRIST*, we may see great Reasons for every Particular, and the Accomplishment of it shews us the manifold Wisdom of that GOD, who at first injoin'd it. The Prophecies which he mentions are as remarkable, either relating to CHRIST, the *Israelites*, or future Ages. Of CHRIST, GOD speaks to him (d) in this Manner, *I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to*

*pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* This was not fulfill'd in the succeeding Generations; because we are expressly told, that (e) *there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face. In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all that great terror, which Moses shewed in the sight of all Israel.* And therefore the most learned of the *Jews* did confess, that (f) it should not be fulfill'd till the Cessation of Prophecy; but after that the MESSIAH should come who should be like him, or rather greater than he. And hence the *Apostles* declar'd (g) to the *Jews*, how it was fulfill'd. As for (h) his Prophecies concerning the Settlement of the *Israelites* in the Land of *Canaan*, they could not be known but by a divine Spirit. *Moses* had (i) given plain Directions to divide the Land by Lot, which (k) *Joshua* did accordingly, so that there could not be any Contrivance between them in this Case. Lots are merely accidental, and unforeseen, and therefore (l) as when *the lot is cast into the lap, the whole disposal thereof is of the LORD*; so nothing of this Nature can be foretold, but by him that disposeth of them. His Prophecies of the Transactions of the ten Tribes are remarkable; and to these we may add, what (m) he speaks in few Words concerning the future Monarchies, that *Ships should come from the Coast of Chittim* (by which is meant both *Greece* and *Italy*, and consequently both the *Grecian* and the *Roman* Empires) *and should afflict Ashur* (or the Country of *Assyria*, as *Alexander* did) *and should afflict Eber* (the *Jews* or *Hebrews*, as the *Roman* Monarchy did) *and he also* (or the *Roman* Monarchy) *shall perish for ever*; so that when we view what *Daniel* hath (n) observ'd concerning the Fall of this last Empire, when the *saints* shall possess the kingdom, or a Reformation from Po-

(a) It is probable, that *Zipporah* living among the *Ishmaelites* was not an Enemy to Circumcision, but only willing that her Son should not be circumcised until he was thirteen Years of Age, according to the Custom of that Country, which they learn'd from the Example of *Ishmael*, Gen. 17. 25. Hence it appears that one or rather both of her Sons could not be twenty Years of Age, when *Moses* went into Egypt, Exod. 4. 24, 25, 26. and therefore nothing hinders, but that they might have inherited the Land of *Canaan*. (b) Heb. 11. 26, 27. (c) Gal. 3. 24. (d) Deut. 18. 18, 19. (e) Deut. 34. 10, 11, 12. (f) *Sepher Ikkarim*, lib. 3. cap. 20. (g) John 1. 45. Acts 3. 22, and 7. 37. (h) Gen. 49, and Deut. 33. (i) Num. 26. 55, and 33. 52. (k) Josh. 11. 23, and 14. 2. (l) Prov. 16. 33. (m) Num. 24. 24. (n) Dan. 7. 44. and Dan. 7. 9, 10, 11, 12, and 21 to the End.



perly shall happen, which we may hope to see, we may also observe, that he only explains, what *Moses* had before said in fewer Words; and that all these things are sufficient to convince us, that *Moses* hath in him all the Marks of an inspir'd Writer.

2. There being but two Dislocations of this History, viz. the Story of (o) *Jethro*, and (p) the Command for Observing the Passover in the second Year, the Reasons of both which I have already (q) mention'd, and there being no other History or Genealogy in the Old Testament, which interferes with it; hence it follows, that the true Chronological Reading of the *Scriptures*, which relate to the Times between the Departure of the *Israelites* out of *Egypt*, and their Entrance into the Land of *Canaan*, is thus,

Exod. 15. 22, to Exod. 18. 1.

Exod. 19. 1 to the end of the Book.

Levit. 1. 1 to 10. 1.

Num. 9. 1 to 15.

Levit. 10. 1 to the End.

Num. 1. 1 to 9. 1. Here the Passover is observ'd in the second Month, according to the Directions before given,

Num. 9. 1 to 15.

Num. 9. 15 to 10. 29.

Exod. 18. 1 to 27.

Num. 10. 29 to 33.

Exod. 18. 27.

Num. 10. 33 to 14. 40.

Psal. 90.

Num. 14. 40 to the End of the Book.

Deuteronomy throughout.

With the History in *Exodus* and *Numbers*, it may be also proper to compare the short Repetition thereof by *Moses* in *Deuteronomy*, thus

Num. 10. 11 to 29, compar'd with Deut. 1. 6 to 9.

Exod. 18. 1 to 27, compar'd with Deut. 1. 9 to 19.

Num. chap. 13 and 14, compar'd with Deut. 1. 19 to the End.

Num. 20. 14 to 22, compar'd with Deut. 2. 1 to 24.

Num. 21. 12 to 21, compar'd with Deut. 2. 13.

Num. 21. 21 to 31, compar'd with Deut. 2. 24 to the End.

Num. 21. 31 to the End, compar'd with Deut. 3. 1 to 12.

Num. chap. 22, 23, 24, compar'd with Deut. 23. 3, 4, 5, 6.

Num. chap. 25, compar'd with chap. 31.

Num. 27. 12, 13, 14, compar'd with Deut. 32. 48 to the End, and Deut. 34. 1 to 9.

Num. chap. 32, compar'd with Deut. 3. 12 to 21.

Num. 27. 15 to the End, compar'd with Deut. 3. 21 to the End, Deut. 31. 23, and

34. 9.

Num. chap. 35, compar'd with Deut. 4. 42 to the End.

(o) Exod. chap. 18.

(p) Num. 9. 1 to 15.

(q) Page 248. Sect. penult. and Page 247. Sect. ult.







# B O O K V.

## C H A P. I.

*From the Entrance of the Israelites into the Land of Canaan, to the Finishing of the Temple.*



FROM the Entrance of the *Israelites* into the Land of *Canaan*, to the Finishing and Dedication of *Solomon's* Temple, were four hundred and forty seven Years.

For first, The Space of Time from the Departure of the Children of *Israel* out of *Egypt*, to the Laying the Foundation of the Temple at *Jerusalem* by *Solomon*, is so exactly mention'd in (a) the *Scripture*, as to put it out of Dispute. *And it came to pass in the four hundred and fourscore Year after the children of Israel were come up out of the land of Egypt, in the month Zif, which is the second month, that Solomon began to build the house of the LORD.*

Now from the Departure of the *Israelites* out of *Egypt* to their Entrance into *Canaan*, were forty Years, as hath been already mention'd.

So that from	480 Years
Subtract	40 Years

And the Remainder is 440, or the Space of Time between the Entrance into *Canaan*, and the Laying the Foundation of the Temple.

Now *Solomon* was (b) seven Years in Building this Temple.

So that to	440 Years
Add	7 Years

And the Total is 447 Years from the Entrance of the *Israelites* into the Land of *Canaan* to the Dedication of the Temple, which was begun to be built in (c) the fourth Year of King *Solomon's* Reign, and dedicated in the eleventh.

And therefore to the Year of the World	2553
when the <i>Israelites</i> enter'd into <i>Canaan</i> , add	440 Years

And the Total is	2993, or the
Year in which the Temple began to be built,	

To which add	7 Years
--------------	---------

And the Total is	3000, or the
Year of the World, in which the Temple was finish'd and dedicated.	

2. Concerning this Space of four hundred and eighty Years so expressly mention'd, there are four different Computations. The first of these is that of the *Jews*, who allow 450 Years from the Death of *Joshua* to the

(a) 1 Kings 6. 1. (b) 1 Kings 7. 38. (c) 1 Kings 7. 37, 38.



pery shall happen, which we may hope to see, we may also observe, that he only explains, what *Moses* had before said in fewer Words; and that all these things are sufficient to convince us, that *Moses* hath in him all the Marks of an inspir'd Writer.

2. There being but two Dislocations of this History, *viz.* the Story of (o) *Jethro*, and (p) the Command for Observing the Passover in the second Year, the Reasons of both which I have already (q) mention'd, and there being no other History or Genealogy in the Old Testament, which interferes with it; hence it follows, that the true Chronological Reading of the *Scriptures*, which relate to the Times between the Departure of the *Israelites* out of *Egypt*, and their Entrance into the Land of *Canaan*, is thus,

Exod. 15. 22, to Exod. 18. 1.

Exod. 19. 1 to the end of the Book.

Levit. 1. 1 to 10. 1.

Num. 9. 1 to 15.

Levit. 10. 1 to the End.

Num. 1. 1 to 9. 1. Here the Passover is observ'd in the second Month, according to the Directions before given,

Num. 9. 1 to 15.

Num. 9. 15 to 10. 29.

Exod. 18. 1 to 27.

Num. 10. 29 to 33.

Exod. 18. 27.

Num. 10. 33 to 14. 40.

Psal. 90.

Num. 14. 40 to the End of the Book.

Deuteronomy throughout.

With the History in *Exodus* and *Numbers*, it may be also proper to compare the short Repetition thereof by *Moses* in *Deuteronomy*, thus

Num. 10. 11 to 29, compar'd with Deut. 1. 6 to 9.

Exod. 18. 1 to 27, compar'd with Deut. 1. 9 to 19.

Num. chap. 13 and 14, compar'd with Deut. 1. 19 to the End.

Num. 20. 14 to 22, compar'd with Deut. 2. 1 to 24.

Num. 21. 12 to 21, compar'd with Deut. 2. 13.

Num. 21. 21 to 31, compar'd with Deut. 2. 24 to the End.

Num. 21. 31 to the End, compar'd with Deut. 3. 1 to 12.

Num. chap. 22, 23, 24, compar'd with Deut. 23. 3, 4, 5, 6.

Num. chap. 25, compar'd with chap. 31.

Num. 27. 12, 13, 14, compar'd with Deut. 32. 48 to the End, and Deut. 34. 1 to 9.

Num. chap. 32, compar'd with Deut. 3. 12 to 21.

Num. 27. 15 to the End, compar'd with Deut. 3. 21 to the End, Deut. 31. 23, and

34. 9.

Num. chap. 35, compar'd with Deut. 4. 42 to the End.

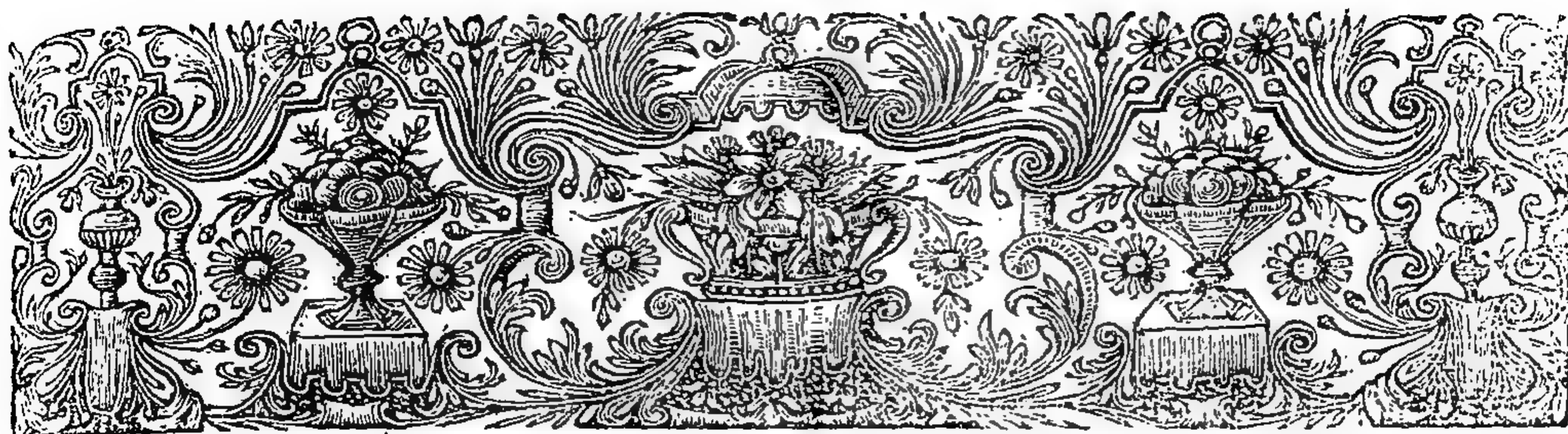
(o) Exod. chap. 18.

(p) Num. 9. 1 to 15.

(q) Page 248. Sect. penult. and Page 247. Sect. ult.







# B O O K V.

## C H A P. I.

*From the Entrance of the Israelites into the Land of Canaan,  
to the Finishing of the Temple.*



FROM the Entrance of the *Israelites* into the Land of *Canaan*, to the Finishing and Dedication of *Solomon's* Temple, were four hundred and forty seven Years.

For first, The Space of Time from the Departure of the Children of *Israel* out of *Egypt*, to the Laying the Foundation of the Temple at *Jerusalem* by *Solomon*, is so exactly mention'd in (a) the *Scripture*, as to put it out of Dispute. And it came to pass in the four hundred and fourscore Year after the children of *Israel* were come up out of the land of *Egypt*, in the month *Zif*, which is the second month, that *Solomon* began to build the house of the LORD.

Now from the Departure of the *Israelites* out of *Egypt* to their Entrance into *Canaan*, were forty Years, as hath been already mention'd.

So that from	480 Years
Substract	40 Years
	—

And the Remainder is 440, or the Space of Time between the Entrance into *Canaan*, and the Laying the Foundation of the Temple.

Now *Solomon* was (b) seven Years in Building this Temple.

So that to	440 Years
Add	7 Years
	—

And the Total is 447 Years from the Entrance of the *Israelites* into the Land of *Canaan* to the Dedication of the Temple, which was begun to be built in (c) the fourth Year of King *Solomon's* Reign, and dedicated in the eleventh.

And therefore to the Year of the World	2553
when the <i>Israelites</i> enter'd into	
<i>Canaan</i> , add	440 Years
	—

And the Total is	2993, or the
Year in which the Temple began	
to be built,	
To which add	7 Years
	—

And the Total is 3000, or the Year of the World, in which the Temple was finish'd and dedicated.

2. Concerning this Space of four hundred and eighty Years so expressly mention'd, there are four different Computations. The first of these is that of the *Jews*, who allow 450 Years from the Death of *Joshua* to the

(a) 1 Kings 6. 1. (b) 1 Kings 7. 38. (c) 1 Kings 7. 37, 38.



be two and thirty Years of Age, when he ministred to *Moses*, and when this Battle was fought.

5. However after all, the Account of our learned Prelate meets with some Objections. For first, he makes the Oppression under (a) *Cushan Rishathaim* immediately to succeed the Death of *Joshua*; whereas (b) the Scripture saith expressly, that *the People served the LORD all the days of Joshua, and all the days of the elders, that overlived Joshua; who had seen all the great works of the LORD, that he had done for Israel.* But when that generation were gathered unto their fathers, and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel, then they did evil in the sight of the LORD, and served Baalim, and the groves. And then the anger of the LORD was hot against Israel, and he sold them into the hand of *Cushan Rishathaim*. So that this is suppos'd to have happen'd a considerable Time after the Death of *Joshua*. The other Objection is, That (c) *Jephthab* treating with the *Amorites*, before the Battle in which he conquer'd them, pleads his Right to all the Country in Dispute between them by Prescription, because the *Israelites* had been in Possession of it for three hundred years; but neither *Josephus*, Dr. *Lightfoot*, or our learned Prelate, make the Space so long. To answer these Objections (d) Sir *John Marsham* hath taken another Method: He agrees with (e) *Josephus*, that *Joshua* was in Possession of the Land of *Canaan* five and twenty Years before his Death, and that it was five and thirty Years more before *Cushan Rishathaim* oppress'd the *Israelites*, and therefore if (f) by those who had seen all the great works of the LORD, which he had done for Israel, is meant all those, who were of a competent Age to remember what had happen'd at their Passage over the *Red-Sea*, which was an hundred Years before this, we may well suppose them to be dead in that Space of Time. After this he reckons the Years of the Oppressors as distinct from the Years of the Judges,

which makes too great a Number of Years; so that the Account of *Jephthab* will still remain as an Objection. To remove it, Sir *John Marsham* divides the Land of *Canaan* into four Parts, viz. the *Eastern, Western, Northern, and Southern*, and consequently that there were several of these Judges contemporary in the several Parts of the Kingdom; and where it is mention'd that the Land had Rest for a particular Number of Years, it doth not mean the whole Country, but only that particular Part, which was freed from the Oppression. After this he placeth some of the Judges, which acted in the North, as contemporary with *Eli* and *Samuel* the High Priests. This Account (g) our admirable Commentator looks upon as most reasonable. And as it is follow'd by *Marshall* in his *Chronological Tables*, with some few Amendments; so I cannot but look upon them as the most exact in this *Epocha*. And if we divide the Land of *Canaan* into four Parts, the Account thereof will stand as in the following Table.

6. There is one great Difficulty, which ariseth from Comparing the Chronology in Scripture with the Genealogies in the Book of *Ruth*.

For, from the Entrance into the Land of *Canaan*, to the Building of the Temple, were Years

	440
Out of which substract <i>David's</i> Life,	70
2 <i>Sam.</i> 5. 4.	
And the Years of <i>Solomon</i> , 1 <i>Kings</i> 6. 1.	4
The Total being	74

There will remain Years 366 And yet in these 366 Years there are but four Generations. For *Salmon* (who was (b) the Son of *Naasson*, or *Nahshon*, a (i) Prince among his People, and Standard-Bearer to the Tribe of *Judah*) begat *Boaz* of (k) *Rahab*, who hid the Spies in her House at *Jericho*. *Boaz* (l) begat *Obed* of *Ruth*, and *Obed* begat *Jesse*, and *Jesse* begat *David*. But as the Age of Man was lessen'd at the Murmuring of the *Israelites* to (m) eighty Years, as it is now, this is impossible, since

(a) *Annales*, pag. 42. (b) *Josh.* 24. 31. *Judg.* 2. 6, 7, 8, 9, 10. *Judg.* 3. 5, 6, 7, 8. (c) *Judg.* 11. 26. (d) *Canon Chronicus*, lib. 2. (e) *Jewish Ant.* Book 5. Chap. 1, in the End. *Elmacinus*, pag. 54. allows 31 Years for the Government of *Joshua*, *Lutychius* in his *Annals*, pag. 117. allows him six Years for the Conquering of the Land, fourteen Years for the Dividing it, and eleven Years after that in Peace, or 31 Years in all. And The Samaritan Chronicle allows him five and forty Years in the whole. N.B. That I do here correct the Mistake, which I was guilty of in the former Book of Allowing to *Joshua* 38 Years for his Government in *Canaan*, and consequently to have been but 32 Years of Age when he fought with the *Amalekites*, *Exod.* 17. 8, 9, &c. in which Year he was call'd נער A young Man, *Exod.* 33. 11. whereas if we allow but five and twenty Years for his Government, he must be five and forty Years old at that Time. And therefore he might be call'd A young Man, when only compar'd with *Moses*, or else the Word נער might signify Officers in the Army under the Direction of another, as *Joshua* was under *Moses*. So it is *Gen.* 14. 24. or military Men in general, without any Distinction of Age, as 2 *Sam.* 2. 21. because this was the most proper Age for such an Exercise. And 45 Years is much more proper than 32 for the Age of a General. (f) *Josh.* 24. 31. *Judg.* 2. 7. (g) *Bishop Patrick's Comment on Judg.* 2. 11. (h) *Matth.* 1. 4. *Ruth* 4. 20. (i) 1 *Chron.* 2. 10. *Num.* 1. 7. (k) *Josh.* 2. 1 to 23, and 6. 22, 23, 25. (l) *Ruth* 4. 21, 22. *Matth.* 1. 5, 6. (m) *Psal.* 90. 10.



there must be allow'd more Years to a Generation, than can be allow'd to the Age of a Man, and therefore they must be suppos'd to have Children even before they themselves were born.

7. For the Solving of this Difficulty there are two Methods propos'd: First, That it is not certain, that the Lives of all Men were shorten'd, at the Time when the *Israelites* murmur'd in the Wilderness. The Curse then pronounc'd might be only against that Generation, and might not affect others, the Reason of Cutting them off so soon being peculiar to themselves, *viz.* to prevent their Entering into the Land of *Canaan*. And therefore the Lives of others might be extended much longer until the Time of *David*, and especially in that Family, which *GOD* had honour'd so far, as to appoint that *CHRIST* himself should be born of it. According to this Account, we may suppose, that *Salmon* might be about twenty Years of Age, when he enter'd into *Canaan*; and *Rahab*, whom he married, to be about the same Age. And then these Years may be thus commodiously distributed, if we suppose *Rahab* to have born *Boaz* in the forty second Year after they enter'd *Canaan*; and if we assign an hundred and two Years before he begat *Obed*, and an hundred and eleven Years to *Obed*, before he begat *Jesse*, and as many to *Jesse*, before he begat *David*, which make the exact Sum of *three hundred sixty and six*. And this is the less strange, since after this Time we read of very old Men, who might be capable of having Children at the Age now mention'd, particularly (2) *Jehoiada* the High Priest, who liv'd an hundred and thirty Years; and long since that, *Thomas Parr* our own Countryman liv'd an hundred and two and fifty Years, and had a Son when he was an hundred and five Years old.

8. But secondly, It doth not evidently ap-

pear, that all these were the immediate Children of the Parents here mention'd. It is true, that the Word implies it in our *English* Language, but it doth not so necessarily follow in *Hebrew*. The *Scripture* speaks (a) not only of *begetting children*, but also of *begetting childrens children*. And of *Hezekiah* it is said (b) more than once, *Of thy sons, which shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon*; which could not be accomplish'd in a strict Sense at least before the fourth Generation. For thus (c) *Hezekiah* begat *Manasses*, and *Manasses* begat *Amon*, and *Amon* begat *Josias*. And *Josias* begat *Jechonias* and his brethren, about the time that they were carried away to *Babylon*. And it is observable, that in these Genealogies there is a different Style, and perhaps for a different Reason. The (d) Wife of *Salmon* is mention'd, by whom he had *Boaz*, and the Wife of *Boaz* is mention'd, by whom he had *Obed*, and (e) the Brethren of *David* are mention'd, as Sons of *Jesse*; but neither the Brethren of *Jesse* the Son of *Obed*, nor the Wife of *Obed* the Father of *Jesse*, is taken notice of. Here therefore a Latitude of Expression may be allow'd; and if here we allow four Generations, as in the Case of *Hezekiah*, there will be eight in all, and this will leave the Space of six and forty Years for each Generation, which may easily be granted, and so the Difficulty will be solv'd; especially when we consider, that (f) *Boaz* supposes himself to be no young Man, when he said to *Ruth*, *Thou hast shewed more kindness in the latter end than in the beginning, inasmuch as thou followest not young men, whether poor or rich*; and (g) *Jesse* was counted an old Man, when *David* his Son was but a Youth.

(2) 2 Chron. 24. 15. (a) Deut. 4. 25. (b) 2 Kings 20. 18. Isai. 39. 7. (c) Matth. 1. 10, 11. See much more on this Subject in Bishop Kidder's Demonstration of the MESSIAH, Part 2. Page 124 to 130. (d) Matth. 1. 5. (e) 1 Sam. 6 to 14, and 17. 13, 14. (f) Ruth. 3. 10. (g) 1 Sam. 17. 12.



be two and thirty Years of Age, when he ministred to *Moses*, and when this Battle was fought.

5. However after all, the Account of our learned Prelate meets with some Objections. For first, he makes the Oppression under (a) *Cushan Rishathaim* immediately to succeed the Death of *Joshua*; whereas (b) the *Scripture* saith exprelly, that *the People served the LORD all the days of Joshua, and all the days of the elders, that overlived Joshua; who had seen all the great works of the LORD, that he had done for Israel.* But when that generation were gathered unto their fathers, and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel, then they did evil in the sight of the LORD, and served Baalim, and the groves. And then the anger of the LORD was hot against Israel, and he sold them into the hand of *Cushan Rishathaim*. So that this is suppos'd to have happen'd a considerable Time after the Death of *Joshua*. The other Objection is, That (c) *Jephthab* treating with the *Amorites*, before the Battle in which he conquer'd them, pleads his Right to all the Country in Dispute between them by Prescription, because the *Israelites* had been in Possession of it for three hundred years; but neither *Josephus*, Dr. *Light-foot*, or our learned Prelate, make the Space so long. To answer these Objections (d) Sir *John Marsham* hath taken another Method: He agrees with (e) *Josephus*, that *Joshua* was in Possession of the Land of *Canaan* five and twenty Years before his Death, and that it was five and thirty Years more before *Cushan Rishathaim* oppress'd the *Israelites*, and therefore if (f) by those who had seen all the great works of the LORD, which he had done for Israel, is meant all those, who were of a competent Age to remember what had happen'd at their Passage over the *Red-Sea*, which was an hundred Years before this, we may well suppose them to be dead in that Space of Time. After this he reckons the Years of the Oppressors as distinct from the Years of the Judges,

which makes too great a Number of Years; so that the Account of *Jephthab* will still remain as an Objection. To remove it, Sir *John Marsham* divides the Land of *Canaan* into four Parts, viz. the *Eastern, Western, Northern, and Southern*, and consequently that there were several of these Judges contemporary in the several Parts of the Kingdom; and where it is mention'd that the Land had Rest for a particular Number of Years, it doth not mean the whole Country, but only that particular Part, which was freed from the Oppression. After this he placeth some of the Judges, which acted in the North, as contemporary with *Eli* and *Samuel* the High Priests. This Account (g) our admirable Commentator looks upon as most reasonable. And as it is follow'd by *Marshall* in his *Chronological Tables*, with some few Amendments; so I cannot but look upon them as the most exact in this *Epocha*. And if we divide the Land of *Canaan* into four Parts, the Account thereof will stand as in the following Table.

6. There is one great Difficulty, which ariseth from Comparing the Chronology in *Scripture* with the Genealogies in the Book of *Ruth*.

For, from the Entrance into the Land of *Canaan*, to the Building of the Temple, were Years

	440
Out of which substract <i>David's</i> Life,	
2 <i>Sam.</i> 5. 4.	70
And the Years of <i>Solomon</i> , 1 <i>Kings</i> 6. 1.	4
The Total being	74

There will remain Years 366  
And yet in these 366 Years there are but four Generations. For *Salmon* (who was (b) the Son of *Naasson*, or *Nahshon*, a (i) Prince among his People, and Standard-Bearer to the Tribe of *Judah*) begat *Boaz* of (k) *Rahab*, who hid the Spies in her House at *Jericho*. *Boaz* (l) begat *Obed* of *Ruth*, and *Obed* begat *Jesse*, and *Jesse* begat *David*. But as the Age of Man was lessen'd at the Murmuring of the *Israelites* to (m) eighty Years, as it is now, this is impossible, since

(a) *Annales*, pag. 42. (b) *Josh.* 24. 31. *Judg.* 2. 6, 7, 8, 9, 10. *Judg.* 3. 5, 6, 7, 8. (c) *Judg.* 11. 26. (d) *Canon Chronicus*, lib. 2. (e) *Jewish Ant.* Book 5. Chap. 1, in the End. *Elmacinus*, pag. 54. allows 31 Years for the Government of *Joshua*, *Eutychius* in his *Annals*, pag. 117. allows him six Years for the Conquering of the Land, fourteen Years for the Dividing it, and eleven Years after that in Peace, or 31 Years in all. And The Samaritan Chronicle allows him five and forty Years in the whole. N.B. That I do here correct the Mistake, which I was guilty of in the former Book of Allowing to *Joshua* 38 Years for his Government in *Canaan*, and consequently to have been but 32 Years of Age when he fought with the *Amalekites*, *Exod.* 17. 8, 9, &c. in which Year he was call'd נָעַר A young Man, *Exod.* 33. 11. whereas if we allow but five and twenty Years for his Government, he must be five and forty Years old at that Time: And therefore he might be call'd A young Man, when only compar'd with *Moses*, or else the Word נָעַר might signify Officers in the Army under the Direction of another, as *Joshua* was under *Moses*. So it is *Gen.* 14. 24. or military Men in general, without any Distinction of Age, as 2 *Sam.* 2. 21. because this was the most proper Age for such an Exercise. And 45 Years is much more proper than 32 for the Age of a General. (f) *Josh.* 24. 31. *Judg.* 2. 7. (g) *Bishop Patrick's Comment on Judg.* 2. 11. (h) *Matth.* 1. 4. *Ruth* 4. 20. (i) 1 *Chron.* 2. 10. *Num.* 1. 7. (k) *Josh.* 2. 1 to 23, and 6. 22, 23, 25. (l) *Ruth* 4. 21, 22. *Matth.* 1. 5, 6. (m) *Psal.* 90. 10.



there must be allow'd more Years to a Generation, than can be allow'd to the Age of a Man, and therefore they must be suppos'd to have Children even before they themselves were born.

7. For the Solving of this Difficulty there are two Methods propos'd : First, That it is not certain, that the Lives of all Men were shorten'd, at the Time when the *Israelites* murmur'd in the Wilderness. The Curse then pronounc'd might be only against that Generation, and might not affect others, the Reason of Cutting them off so soon being peculiar to themselves, *viz.* to prevent their Entering into the Land of *Canaan*. And therefore the Lives of others might be extended much longer until the Time of *David*, and especially in that Family, which GOD had honour'd so far, as to appoint that CHRIST himself should be born of it. According to this Account, we may suppose, that *Salmon* might be about twenty Years of Age, when he enter'd into *Canaan*; and *Rahab*, whom he married, to be about the same Age. And then these Years may be thus commodiously distributed, if we suppose *Rahab* to have born *Boaz* in the forty second Year after they enter'd *Canaan*; and if we assign an hundred and two Years before he begat *Obed*, and an hundred and eleven Years to *Obed*, before he begat *Jesse*, and as many to *Jesse*, before he begat *David*, which make the exact Sum of *three hundred sixty and six*. And this is the less strange, since after this Time we read of very old Men, who might be capable of having Children at the Age now mention'd, particularly (z) *Jeboiada* the High Priest, who liv'd an hundred and thirty Years; and long since that, *Thomas Parr* our own Countryman liv'd an hundred and two and fifty Years, and had a Son when he was an hundred and five Years old.

8. But secondly, It doth not evidently ap-

pear, that all these were the immediate Children of the Parents here mention'd. It is true, that the Word implies it in our *English* Language, but it doth not so necessarily follow in *Hebrew*. The *Scripture* speaks (a) not only of *begetting children*, but also of *begetting childrens children*. And of *Hezekiah* it is said (b) more than once, *Of thy sons, which shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon*; which could not be accomplish'd in a strict Sense at least before the fourth Generation. For thus (c) *Hezekiah* begat *Manasses*, and *Manasses* begat *Amon*, and *Amon* begat *Josias*. And *Josias* begat *Jechonias* and his brethren, about the time that they were carried away to *Babylon*. And it is observable, that in these Genealogies there is a different Style, and perhaps for a different Reason. The (d) Wife of *Salmon* is mention'd, by whom he had *Boaz*, and the Wife of *Boaz* is mention'd, by whom he had *Obed*, and (e) the Brethren of *David* are mention'd, as Sons of *Jesse*; but neither the Brethren of *Jesse* the Son of *Obed*, nor the Wife of *Obed* the Father of *Jesse*, is taken notice of. Here therefore a Latitude of Expression may be allow'd; and if here we allow four Generations, as in the Case of *Hezekiah*, there will be eight in all, and this will leave the Space of six and forty Years for each Generation, which may easily be granted, and so the Difficulty will be solv'd; especially when we consider, that (f) *Boaz* supposes himself to be no young Man, when he said to *Ruth*, *Thou hast shewed more kindness in the latter end than in the beginning, inasmuch as thou followest not young men, whether poor or rich*; and (g) *Jesse* was counted an old Man, when *David* his Son was but a Youth.

(z) 2 Chron. 24. 15. (a) Deut. 4. 25. (b) 2 Kings 20. 18. Isai. 39. 7. (c) Matth. 1. 10, 11. See much more on this Subject in Bishop Kidder's Demonstration of the MESSIAH, Part 2. Page 124 to 130. (d) Matth. 1. 5. (e) 1 Sam. 6 to 14, and 17. 13, 14. (f) Ruth. 3. 10. (g) 1 Sam. 17. 12.



TABLE the Forty First.

Year of the World.	Year of the Departure out of Egypt.	The whole Country of Canaan.	
2513	00	The Israelites come out of Egypt, <i>Exod.</i> 12.	
2552	39	They conquer the Amorites, <i>Num.</i> 31. 21, &c.	
2558	40	They enter Canaan, <i>Josh.</i> chap. 3. 4.	
2578	65	Joshua dies, <i>Josh.</i> 24. 24.	
		The East Part of Canaan.	The North Part of Canaan.
2613	100	Jushan oppresseth them, <i>Judg.</i> 3. 8.	Jabin oppresses them, and Deborah judges them, <i>Judg.</i> 4. 3, 4.
2621	108	Othniel delivers them, <i>Judg.</i> 3. 8, 9.	
2661	148	Eglon oppresses them, <i>Judg.</i> 3. 11, 12.	
2679	166	Ehud delivers them, <i>Judg.</i> 3. 14, 15.	
2699	186		
2719	206		Barak delivers them, <i>Judg.</i> chap. 4. 5.
2759	246	Midianites oppress them, <i>Judg.</i> 6. 1.	Midianites oppress them, <i>Judg.</i> 6. 1.
2766	253	Gideon delivers them, <i>Judg.</i> 6. 1, 13, 14.	Gideon delivers them, <i>Judg.</i> 6. 1, 13, 14.
2806	293	Gideon dies, and Abimelech succeeds him, <i>Judg.</i> 8. 28. and chap. 9.	Gideon dies, and Abimelech succeeds him, <i>Judg.</i> 8. 28. and chap. 9.
2809	296	Abimelech dies, and Tolah succeeds him, <i>Judg.</i> 10. 1, 2.	Abimelech dies, and Tolah succeeds him, <i>Judg.</i> 10. 1, 2.
2832	319	Tolah dies, and Jair succeeds him, <i>Judg.</i> 10. 1, 2, 3.	Tolah dies, and Jair succeeds him, <i>Judg.</i> 10. 1, 2, 3.
2854	341	Jair dies, and Jephthah succeeds him, who sends a Messenger to the Ammonites 302 Years after the Conquest of their Land, <i>Amo</i> 39. <i>Judg.</i> 11. 26.	Jair dies, and Jephthah succeeds him, who sends a Message to the Ammonites, <i>Judg.</i> 11. 26.
2860	347	Jephthah dies, and Ibzan succeeds him, <i>Judg.</i> 12. 7, 8.	Jephthah dies, and Ibzan succeeds him, <i>Judg.</i> 12. 7, 8.
2867	354	Ibzan dies, and Elon succeeds him, <i>Judg.</i> 12. 9, 10, 11.	Ibzan dies, and Elon succeeds him, <i>Judg.</i> 12. 9, 10, 11.
2877	364	Elon dies, and Abdon succeeds him, <i>Judg.</i> 12. 11, 12, 13.	Elon dies, and Abdon succeeds him, <i>Judg.</i> 12. 11, 12, 13.
2885	372	Abdon dies, <i>Judg.</i> 12. 13, 14.	Abdon dies, <i>Judg.</i> 12. 13, 14.
		The whole Country of Canaan.	
2885	372	Samuel about this Time governs all Israel in all Cases both ordinary and extraordinary, 1 <i>Sam.</i> 7. 15.	
2893	380	The Philistines beaten at Ebenezer, 1 <i>Sam.</i> 7. 2, 3, &c.	
2909	396	Saul made King, 1 <i>Sam.</i> 8. 5 to the End, and chap. 9. 10, 11.	
2949	436	David made King, <i>Acts</i> 13. 21, 22.	
2989	476	Solomon began to reign, 2 <i>Sam.</i> 5. 4, 5. 1 <i>Kings</i> 2. 11, 12.	
2993	480	The Foundation of the Temple laid, 2 <i>Kings</i> 6. 1.	
3000	487	The Temple finish'd, 1 <i>Kings</i> 6. 38.	



A Continuation of TABLE the Forty First.			
Year of the World.	Year of the Departure out of Egypt.	The West Part of Canaan.	The South Part of Canaan.
2664	151	Philistines oppress them, <i>Judg.</i> 4. 31.	Philistines oppress them, <i>Judg.</i> 4. 31.
2684	171	Shamgar kills them with an Ox Goad, <i>Judg.</i> 4. 31.	Shamgar kills them with an Ox Goad, <i>Judg.</i> 4. 31.
2833	320	Eli begins to judge, 1 <i>Sam.</i> 4. 18. and the Philistines begin to oppress Israel. Samson is born, <i>Judg.</i> 13. 1, &c.	Eli begins to judge, 1 <i>Sam.</i> 4. 18. and the Philistines begin to oppress Israel. Samson is born, <i>Judg.</i> 13. 1, &c.
2852	339	Samson begins to fight for Israel, <i>Judg.</i> 15. 20, and 16. 31.	Samson begins to fight for Israel, <i>Judg.</i> 15. 20, and 16. 31.
2867	354	Samuel known to be a Prophet, and from hence	
2869	356	Samson dies, <i>Judg.</i> 16. 31.	Samson dies, <i>Judg.</i> 16. 31.
2872	359	Eli dies, 1 <i>Sam.</i> 4. 18. The Ark is taken.	Eli dies, 1 <i>Sam.</i> 4. 18. The Ark is taken.
2873	360	The Philistines are conquer'd, and the Ark is brought to Kirjath-jearim, where it remain'd 20 Years, 1 <i>Sam.</i> 7. 1, 2.	The Philistines are conquer'd, and the Ark is brought to Kirjath-jearim, where it remain'd 20 Years, 1 <i>Sam.</i> 7. 1, 2.

C H A P. II.

The History of the WORLD to the Death of Joshua.

THE History of the *Israelites*, from the Time of their Enttring into *Canaan*, until the Time when the learned *Dr. Prideaux* began to treat of them, hath very little Connexion with that of other Nations. We hear no more of *Egypt* until the Time of *Shishak* and *Rehoboam*. Colonies were now settled in all Parts, so that most Nations kept quiet to themselves, and were contented in Manuring and Improving their own Country. The *Eastern* Writers add very little to what we find in *Scripture*. The *Jews* had little or no Dealing with other Nations. They were distinguish'd from all the Rest of the World by Circumcision, by Observing their Sabbath on a different Day, and by many other Rites and Ceremonies: They boasted of their Privileges beyond other Nations, and other Nations abhorr'd them for their Boasting; so that they took little Notice of them in their Histories. Besides, all the *Greek* and *Roman* Historians are of a much later Date, and so they pass over all these *Epocha's* in a general Silence. And therefore there is very little of History that can be added, to

what we find either in the *Scripture* or *Josephus*, especially when we add to them what *Bishop Patrick*, our most admirable Commentator, hath said upon (a) the Historical Books. And therefore there is the less Reason to enlarge thereon.

2. But to proceed. After the Death of *Moses*, and the Children of *Israel* had mourn'd (b) for him thirty Days, which ended with the old Year, they begin the new one with the Observation of the Sabbath; and the next Day *Joshua* a Type of our *JESUS* takes upon him the Government of the People, on the same Day of the Week that the *Antitype* was exalted as King over all by his Rising from the Dead. Now (c) *GOD* appears to him, and promises him Success: Upon which he settles the People in their Order, provides for the Passing over *Jordan*, orders the armed Men of the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh* to pass over with him, according to their Agreement made with *Moses*, and they all promise to be faithful and true to him, as to their King or Governor. The same Day being the third Day of *April* according to

(a) On *Joshua*, *Judges*, *Ruth*, *First and second Books of Samuel*, *First Book of Kings*, and *second Book as far as Chap. 15, to the End. First Book of Chronicles*, and *second Book, as far as to the End of Chap. 27.* (b) *Deut.* 34. 8. (c) *Josh.* chap. 1.



Anno  
Mundi  
2553. our Style, *Joshua* sends the Spies to (d) search out the Land, and particularly view the Strength of the Town of *Jericho*, which stood over against them, and therefore ought to be taken before they could proceed any farther. The (\*) *Eastern Writers* tell us, that they were valiant and religious Men, and in the prime of their Youth; that in order to pass undiscover'd they chang'd their Habit, as if they had come from a distant Country, and that they cried to those, who ask'd from whence they came, in this Manner, *We are People from the East, and our Companions have heard of this powerful People, who were forty Years in the Wilderness without either Guide or Provision, And it was reported to us, that they had a GOD, whom they call'd, The King of Heaven and Earth; and who (as they say) hath given them both our and your Country. Our Companions therefore have sent us to find out the Truth hereof, and report it to them. And therefore we have come to you from a distant Country. We have also heard of their Captain, whom they call Joshua the Son of Nun, who put the Amalekites to Flight, who destroy'd Sihon and Og, and the Kings of Midian and Moab. Wo therefore be to us, and you, and all that flee to us for Shelter. They are a People, who pity none, leave none alive, drive all out of their Country, and make Peace with none, but such as are Strangers to us both. We are all accounted by them as infidels, profane, proud and rebellious. And therefore whoever of us or you will take Care of themselves, let them take their Families and be gone, lest they repent of their Stay, when it is too late.* And thus they impos'd on the Country till they came to *Jericho*. Thus (†) they came thither as Strangers, and so they went whither they would, and saw whatever they had a Mind to, without any Stop or Question. They took a View of the Walls, the Gates, and the Ramparts, all the Strength and Weakness of the Town, passing the whole Day for Men of Curiosity only, without any Design. And as they were discoursing how to get back again, Intelligence was brought to the King, as he was at Supper, that they were Spies, and so he sent to apprehend them. However, if any Credit can be given to this Story, it was but just that they, who thus impos'd on the *Canaanites*, were afterward impos'd on in the same Manner by the *Gibeonites*. These Men coming to *Jericho*, lodge with a Woman call'd *Rahab*, who kept

a publick House or an Inn to entertain Strangers. The *Chaldee Paraphrast* (e) expressly gives her this Character without the least Mark of Infamy; but the *Hebrew Word* frequently signifying an Harlot, or a Whore, she is so call'd in our Translation. And the *Septuagint* speaking in the same Manner, and being the Translation common among the *Jews*, the (f) Apostles *St. Paul* and *St. James* call her by the same Name; not because she was really so (for (g) the Word in the *Hebrew* will bear a different Sense) but because she was reputed so. Both these Apostles rank her with *Abraham* the beloved of GOD; one propounds her as an Example of a lively Faith to all *Christians*, and the other as an Example of good Works. She was admitted into the Society of GOD's People, marry'd into a noble Family of the Tribe of *Judah*, and CHRIST was born of her Posterity, and therefore the Word in the *Hebrew* ought to have the most favourable Construction, which the original Language will admit of. However, if she had been so formerly, there is no Doubt but she afterward saw her Error; and when she was among the *Israelites*, she liv'd a sober and an exemplary Life. When the two Spies came to her House, she (h) entertain'd them very courteously, professeth her Belief, that GOD would give that Land to the *Israelites*, secures them from such as were sent to take away their Lives, gives them Directions how to escape, and makes an Agreement with them on certain Conditions for the Saving her own Life, and the Lives of her Relations, of all which the Spies at their Return give an impartial Account to *Joshua*, and encourage him to proceed accordingly with Hope of Success; and at the same Time they (\*\*) mention the whole Business of *Rahab* with all its Circumstances, especially that of the Oath. Upon this *Joshua* consulted *Eleazar* the High Priest, and all the Elders, who immediately pronounc'd the Promise to be binding, and so ratified the Obligation.

3. Thus the Spies set out to view the Land of *Canaan* on the Day of the *Christian Sabbath*, as if it was to teach us, that no Day is fitter for us to view by the Eye of Faith the Kingdom of Heaven, that Rest which remains for us, and the Services of the Saints above, than that Day in which we on Earth do rest from our Labours, and which is devoted to the Service of our GOD. The Spies perform what they were commanded on the *Sunday, Munday, and Tuesday*, as we call them, or upon the second, third, and

(d) *Josh. chap. 2.* (\*) *Chronicon Samaritanum Arabicè Scriptum, pag. 65.* (†) *Josephus Jewish Ant. Book 5. Chap. 1.* (e) On *Josh. 2. 1.* Where the Word is פִּזְרִיקָה and comes from the Greek Word Πανδοχέυετα, which signifies, A Woman who keeps a publick House of Entertainment. (f) *Heb. 11. 31. James 2. 25.* (g) If we derive the Hebrew Word זונה from the Verb זנא, to commit Fornication or Adultery, which is the most regular Method, it will signify A Harlot; but if we derive it from the Verb נזל to nourish or entertain, it will signify A Woman, who keeps a publick Inn. (h) *Joshua 2. 5 to 23.* (\*\*) *Josephus Jewish Ant. Book 5. Chap. 1.*



fourth Days of the first Month, and return in the Evening. The next Day in the Morning *Joshua* commands the Officers to give a strict Charge to the People to prepare for themselves Victuals, and every thing else which was necessary for a March, because (i) after three full working Days were over, they should pass over *Jordan*, tho' they themselves could not tell in what Manner. However they prepare such Things on the *Wednesday, Thursday* and *Friday*, being the fifth, sixth and seventh Days of the same Month. And after they had observ'd the Sabbath, and these three before-mention'd working Days were ended, *Joshua* rises early (k) in the Morning on the ninth Day of the Month, being our LORD's Day, to begin to take Possession of the promis'd Land. This Day he commands them (l) to sanctify themselves, not only by (m) legal Purifications; but also to dispose their Minds by holy Meditations and Prayer to GOD to receive his Benefits, and to be more sensible of them when they had them. Because that Wonder would now be begun to be perform'd, of which the whole Congregation should reap the Benefit the next Day.

4. And now the Officers give a Charge to the Priests, in what Manner they should carry the Ark before the People; and to the People, at what Distance they should follow the Ark. And accordingly when the Priests came to *Jordan*, the Waters part, the Ark stands in the middle upon dry Ground, some few of the People pass over that Day, and the next Day they all come over, the Ark comes up out of the River, and the People encamp on the other Side, between *Jordan*, which lay behind them, and *Jericho* which lay before them. When they were passing over, they could observe, that the Waters on the southern Part ran away from them, and those on the northern Part stood very high, like a Mountain, near the City call'd *Adam*, which was in the Outskirt of their Camp, and therefore the Psalmist seems to intimate, that (n) some of their Tents were pitch'd in it. There are some, who tell us, that in Commemoration of this Miracle there was a Town beyond *Jordan* call'd (o) *Bethabara*, or the *House of the Passage*, but this Town lies in our modern Maps beyond the Sea of *Galilee*, and therefore was at too great a Distance, and was at first but a single Inn built for the Entertainment of such, who came over in Boats. It is certain, that there was another Memorial of it; for by the express Command of GOD they took twelve Stones out of the River, of a different Co-

lour from those on the Land; and the Reason is (p) particularly mention'd, *When your children ask their fathers in time to come, saying, What mean you by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it passed over Jordan, and these stones shall be a memorial thereof for ever unto the children of Israel.* *Josephus* (\*) tells us, that *Joshua* erected an Altar of the twelve Stones, and sacrific'd upon it, celebrating the Feast of the Passover also in the same Place in a State of Plenty and Abundance, equal to the Degree of Want and Misery, which they had hitherto endur'd. For the *Canaanites* Harvest was at this Time ripe upon the Ground, their Cattle and other Booty were every where expos'd, and the *Israelites* in Possession of all. However this Miracle to terrify'd the *Canaanites*, that tho' the *Israelites* rested a considerable Time on the Banks of the River, and were not in a Condition for Action, there was no one who dar'd to set upon them, by which Means they were preserv'd.

5. For it happen'd, that all the *Israelites*, who were then under forty Years old, and so born in the Wilderness, were uncircumcis'd. The *Jews* at that Time had very probably a Notion, that when (q) GOD at first commanded this Rite, it was only as a Sign that the Posterity of *Abraham* should inherit the Land of *Canaan*, and therefore they were not willing to perform their Part of the Covenant, until GOD had perform'd his. This shews their Obstinacy and Perverseness in the highest Degree. But GOD, who intended that this Ceremony, like the Sacrifices, should be done away at the Coming of CHRIST, never blam'd the Neglect of (r) either, nor punish'd them for it, as he punish'd their Murmurings, their Blasphemy, and their Profaning of the Sabbath, their Idolatry, Fornication, and such moral Evils. For this Reason *Moses* never blames their Neglect, nor enjoins this Duty, but tells us the true Meaning of it, (s) *Because the LORD had a delight in their fathers to love them, he chose their seed after them, even these above all people; and therefore they ought to circumcise the foreskin of their hearts, and be no more stiff-necked.* So that well might St. Paul say, (†) *He is not a Jew, who is one outwardly, neither is that circumcision, which is outward in the flesh. But he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter,*

(i) *Joshua* 1. 11. The Hebrew Words *בְּעוֹר שְׁלוֹשָׁת יָמִים* will not only signify Within three Days, as in our Translation, but rather, For as yet there are three Days, agreeable to the Septuagint, Vulgar Latin, Chaldee and Syriack. (k) *Joshua* 3. 1. (l) *Joshua* 3. 5. (m) *Exod.* 19. 10, 11. *Num.* 11. 18.

(n) *Psal.* 78. 60. The Hebrew may be thus translated, The Tabernacle which he had pitched in *Adam*. (o) *John* 1. 28. (p) *Joshua* 4. 5, 6, 7, 8, 9. (\*) *Jewish Ant.* Book 5. Chap. 1. (q) *Gen.* 17. 7, 8-15.

(r) *Jer.* 7. 22, 23. (s) *Deut.* 10. 15, 16. (†) *Rom.* 2. 28, 29.



whose praise is not of men but of GOD. And therefore, lest they should think that they were not any longer bound to the Performance of this Duty, GOD renews it again, by Commanding Joshua to (t) make Knives of Flint, or (u) sharp stone, as Zipporah did, and circumcise the children of Israel the second Time, reckoning that the first, when the others were circumcis'd at their proper Age, and so were not to be circumcis'd again. This Joshua did on the eleventh Day of the first Month, when GOD said unto him, (x) *This day have I rolled away the reproach of Egypt from off you*, or the Mark of Slavery to which they had there been long subject, but were now declar'd to be a free People, by receiving the Mark of the Seed of Abraham, and made Heirs of the promis'd Land. In Commemoration of this, (y) the neighbouring Hill was call'd, *The Hill of the Foreskins*, and the Place, where they were encamp'd, was call'd (z) *Gilgal*, or *A Rowling*. At the (a) End of three Days, when their (b) Wounds began to be heal'd, they observe the *Passover*, which they could not have done, if they had not been circumcis'd, and so they were made Partakers of both Sacraments at once. The Morrow after being (c) the first Day of unleaven'd Bread, and the Day when they observ'd the Sabbath, the (d) *Manna* continu'd, being preserv'd by GOD for their Use, which afterward ceas'd on the Days of Labour, when they had eaten of the old Corn, which was the Product of the Country. The Eastern Writers farther add, (\*) That then Joshua and the Children of Israel prais'd the LORD with the same Hymn, which Moses us'd at the Passage over the *Red Sea*, adding Songs and Psalms of their own, agreeable to the present Occasion. And they are so very particular, as to repeat some of the Words: *Who is like unto thee, O LORD? O thou most holy, most terrible, who manifests thy Power, who workest Miracles, and performest Wonders. What shall we say, O LORD, who shewest thy Tokens, and enlightens the Darkness? There is none like unto thee*: with more to the same Purpose. And that when Joshua (†) commanded the Stones to be taken from the River, the Levites cried with a loud Voice, *Praise be to*

him, whose Power is so great. Praise be to him, whom all things obey. Praise be to the GOD of Gods, and LORD of Lords, who governs every thing by his Command, the dry Places, Heaven, Earth, Seas, Rivers, and all that is in them. There is no God besides him, no Kingdom like his Kingdom, and no Power like his Power. There is no Governor beyond his Dominion, nor Emperor beyond his Empire. Let his Name be praised, exalted and sanctified. That when the Waters parted, the Levites said, *There is no other Power or Greatness but thine, O LORD of Hosts*. And when the Priests stood in the River, they blessed GOD, saying, *Praised be he whom all things obey*; and that the Levites said the same Words with this Addition, *Praised be he, who was pleased of his own good Pleasure thus to act for us*.

6. After the solemn Rites of the Circumcision and Passover had been perform'd, Joshua (e) went to take a View of Jericho, and observe, as Generals usually do, the Approaches to it. There he beholds CHRIST JESUS standing before him like a Soldier, who declar'd himself on Joshua's Side, and was as (f) the Chaldee Paraphrase saith, *The WORD of the LORD*, who fought for Israel. Joshua could not but remember, that GOD had said to Moses, (\*\*) *My angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and I will cut them off*, and that this Angel (\*†) is expressly call'd JEHOVAH, or the LORD their GOD. And therefore upon this Joshua pays him all the Signs of Divine Adoration, which he not only approv'd of, but also gave farther Directions for that Purpose, which Joshua perform'd, and (g) afterward advis'd him, in what Manner he should besiege Jericho, by Marching round it once a Day for six Days, and seven Times on the seventh Day, with a Promise that the Wall should fall down flat, and they should take the City without the least Difficulty. These Directions Joshua observ'd, and the Success answer'd his Expectation, which convinc'd them, that it was the Work of GOD and not of Man. Upon this he tells them, that the City must be

(t) Joshua 5. 2, 3. Eutychii Annales, pag. 110. See Mede's Discourse 14, Page 52. (u) Exod. 4. 25. (x) Josh. 5. 9. (y) Josh. 5. 3. The Jews (as in Pirke Eliezer, Chap. 29.) have been of an Opinion, that the Foreskins there thrown together were so many, that being laid together on an Heap, and cover'd with Earth, they made a little Hill. Indeed so many Men might, if they pleased, bring such a Quantity of Earth together, as might make a Hill in any Place. But the Foreskins themselves could contribute little to it. For let us suppose, that each Foreskin took up the Space of a Quarter of an Inch, which is impossible, especially when turn'd into Earth, and that there were eight hundred thousand in all, which is more than can be imagin'd; yet all this would not fill up the Quantity of a Cube of two Feet. For a Line of two Feet contains 96 Inches, the Cube of which is 884736: And if there had been a Million in all, they could only have fill'd up the Cube of two Feet and an Inch, or an equal Quantity in any other Form. (z) Josh. 5. 9. (a) Josh. 5. 8, 9, 10. (b) Gen. 34. 25. (c) Exod. 12. 18, 19, 20. (d) Josh. 5. 10, 11, 12. (\*) Chronicon Samaritanum, pag. 74. (†) Ibid. pag. 70. (e) Josh. 5. 13. (f) On Joshua 10. 42. (\*\*) Exod. 23. 23, and 33. 2. (\*†) Deut. 7. 22. (g) Josh. 6. 1, 2, 3, 4, 5.



utterly destroy'd, with every thing that was in it, and charg'd them to take nothing of it for themselves, *lest* (saith he) *ye make the camp of Israel a curse, and trouble it.* He orders the Spies to fetch out *Rakab*, and all her Relations who were with her, according to the Oath which they had sworn to her; and thus they were sav'd out of the general Destruction. Upon this *Joshua* (*b*) adjured them, saying, *Cursed be the man before the LORD, that riseth up and buildeth this city Jericho; with this particular Prophecy, that he should lose his eldest Son when he began it, that the rest of his Children should die one after another, and the youngest when the Gates were set up: which was fulfill'd accordingly* (*i*) *in the Time of Ahab, and is an Argument not only of a prophetick Spirit in Joshua, but also that the Book of his History was written before that Time.*

7. Soon after this Success *Joshua* sends more Men to view the Country, that they might better resolve what Town to attack next. Upon their return, they pitch upon *Ai*, three thousand Men are sent to take it, where their Courage fails them, six and thirty are kill'd, and the rest run away to (*k*) a Place call'd *Shebarim*, or *Breakings to Pieces*, because of this shameful Defeat. This put the People into a terrible Consternation, and *Joshua* express'd his Concern by Falling down before the Ark, with all the Tokens of Sorrow and Humiliation, and Calling upon GOD in the most pathetick Manner. GOD tells him, that one of the *Israelites* had sinn'd, by Taking such Spoils which he ought not to have meddled with, that he should be providentially discover'd, and all that belong'd to him should be destroy'd. The (\*) *Eastern Writers* tell us, that when they stood before the Sanctuary, and the High Priest was in it with the *Urim* and *Thummim*, wherein were twelve Stones with the Names of the Tribes of *Israel* engraven in them, and when the Tribe, to which the guilty Person belong'd, was call'd, that Stone in which was the Name of that Tribe, chang'd its Colour, and became black; and so it also did, when the Family, and the Household, and the Person were call'd. But *Josephus*, with greater Probability tells us, that it was (*†*) discover'd by Casting of Lots, and that by this Method *Achan* of the Tribe of *Judah* was taken, who confess'd the Fact, which was found upon him, and he and all those who were privy to it were ston'd with Stones, and his Tent and all his Goods were burnt with Fire, together with their dead Bodies, and a Heap of Stones was rais'd over

their Ashes to keep the same in Remembrance. Upon his Condemnation *Joshua* said, (*l*) *Why hast thou troubled us? The LORD shall trouble thee this day.* And for this Reason the Place was call'd, *The valley of Achor*, or *Trouble*. And he is call'd *Achar*, or *A Troubler*, in (*m*) *Scripture* and (*n*) other Authors. And thus the Prophet *Hosea*, (*o*) speaking of the Gospel Times, alludes to this Name, and saith, *He will give us the valley of Achor for a door of hope.* Troubles and Afflictions shall be sanctify'd for our Good, that we may (*p*) *rejoyce in tribulations*, and say with *David*, (*q*) *Tho' I walk in the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.*

8. The accursed thing being thus remov'd out of the Camp, GOD (\*) encourageth *Joshua* with a Promise of Success, and adviseth him to lay an Ambush for that Purpose. In the mean Time the King of *Ai* sends to all the Men in *Bethel*, who were fit to bear Arms, to come and join him, that they might make a more vigorous Defence, which they readily did, in hope of the same Success which they so lately had. And now *Joshua* having sent Men to lie behind the City in the dead Time of the Night on the south Side; and having given them sufficient Directions, he sends others toward the west, and he comes with his whole Army on the north and east Sides, as if he would attack the City; the King of *Ai* makes a vigorous Sally, *Joshua* and the Army make a feign'd Retreat; upon this the King of *Ai* sends for all his Forces out of the City to pursue them, who march out in Haste, and leave the Gates open. The Ambuscade on the south Side immediately seize on the City, and make Fires in all the most conspicuous Places, being the Signal which was before agreed on of its being taken. Upon this *Joshua* marches back with his whole Army on the north and on the east Side, they who set the City on Fire came upon them from the South, and others, who were set for that Purpose, attack'd them on the West, so that seeing the City burnt, and themselves surrounded, their Hearts fail'd them, and they were all destroy'd. The King was taken alive and hang'd, and a large Heap of Stones was plac'd upon the dead Body in Commemoration hereof; and the *Israelites* had now the Liberty of Taking the Spoil for themselves.

9. The *Israelites* having now the first Seizure and Possession of the Land (for they had no Share in the Spoils of *Jericho*) and GOD having given them a Taste of the

(*b*) Josh. 6. 26. (*i*) 1 Kings 16. 34. (*k*) Josh. 7. 5. (\*) Chronicon Samaritanum, pag. 72. Buxtorff Hist. Urim & Thummim, pag. 304, &c. (*†*) Jewish Antiq. Book 5. Chap. 1. (*l*) Josh. 7. 25. (*m*) 1 Chron. 2. 7. (*n*) Syriack Version on Josh. 7. 1, 18, 19, 20, 24, 25, 26. Josephus Jewish Antiq. Book 5. Chap. 1. (*o*) Hosea 2. 15. (*p*) Rom. 5. 3, and 11. 12. (*q*) Psal. 23. 4. (\*) Josh. Chap. 8.



Performance of his Promise, that they should inherit the Land, it was now a seasonable Time on their Part to engage themselves to him, and to the Keeping of the Law. And therefore *Joshua* puts an End to this Campaign, having Business of another Nature to do, and marches northward with all his Army unto the Mountains of *Gerizim* and *Ebal*, which lay opposite to each other in the Tribe of *Ephraim*. *Moses* had given them (r) a positive Command, that when they came into the Land, which GOD had promis'd them, they should set up great Stones, and plaister them with a durable Plaister, and write (s) upon it the Words of the Covenant, by which they acknowledg'd that they held the Land of *Canaan* from GOD as their great Lord, upon Condition they observ'd his Laws, to which they and their Posterity were oblig'd; that at the same Time they should offer Burnt-offerings and Peace-offerings, and rejoice before the LORD their GOD; and that six of the Tribes should stand near Mount *Ebal*, who should read the (t) Curses pronounc'd against the Disobedient, and the other six should stand near Mount *Gerizim*, who should as distinctly read (u) the Blessings reserv'd for the Obedient. All this (x) *Joshua* perform'd at the End of the Campaign, and so he dismisseth all the People, and they go into their Winter Quarters.

10. In the Beginning of the Winter (y) the Rest of the Kings of the Country of *Canaan* being thorowly awaken'd with the Sense of their Danger, enter into a League offensive and defensive, and resolve the next Year to bring the Issue to a decisive Battle. In the mean Time the *Gibeonites*, who dwelt in the neighbouring Country, which afterward belong'd to *Judah* and *Benjamin*, being apprehensive that their Country would be next invaded, and that they were not in a Condition to defend themselves, resolv'd to treat with *Joshua*, and submit to him, hoping by that Means to secure their Lives, and, if possible, their Rights and Privileges. For this Purpose they pretended, that they came from a very far Country, and took all Methods imaginable to induce *Joshua* and the Rulers to this Belief, and propos'd to enter into a fair Alliance with them, desiring only to be admitted as their Friends and Confederates. *Joshua* and the Elders being thus impos'd upon, enter into a League with them, and ratify it with an Oath. *Joshua* finding soon after that they liv'd not far from *Jerusalem*, and that they were of the same Stock with the *Canaanites*, sent for some of the chief

Men, and told them, that they had not dealt with him like Men of Truth and Honour. They excus'd themselves upon the Necessity of the Case, and said, that they had no other Way to be safe. Upon this the High Priest (as *Josephus* (z) tells us) and the Elders were consulted as to the Obligation of the Treaty, who were all positive in their Opinion, that an Oath so circumstantiated and so ratified, was absolutely sacred and inviolable. And therefore they told them that their Lives were safe; but propos'd to them, that they and their Posterity should be Hewers of Wood and Drawers of Water for the Service of the Priests, the Altar, and the Temple, which Conditions they willingly agreed to, and therefore they were afterward call'd (a) *Nethinim*, or Persons given to GOD and his Service. They were the *first Fruits of the Gentiles*. They were not absolutely Slaves, but rather a sacred Kind of Servants, being employ'd about the House of GOD, which was in it self honourable, and not a base or contemptible Office. They were very serviceable in Hewing Stones for the Building of the Temple, and Repairing it after it was built, and in Carrying them to those who were employ'd in that Work. In this they serv'd GOD faithfully, even to the Times of *Nehemiah*, who tells us (b) of a great Number of the *Nethinims*, who return'd from *Babylon* to rebuild *Jerusalem* and the Temple, and (c) GOD relented such Cruelties which were shewn to them, as if they had been offer'd to himself.

11. This unexpected League between *Joshua* and the *Gibeonites* breaks all the Measures, which (\*) the *Canaanites* had before concerted; for (d) *Adonizedeck* King of *Jerusalem*, expecting that *Joshua* would march thither with the whole Army, and that his Turn would be next, thought it not proper to delay Time, till all the Forces could come and join him; and therefore he sends to his four neighbouring Kings, that they would come, and march directly to *Gibeon*, and so take it by Surprise, to be aveng'd of them for what they had done, and terrify others from Doing the like. The *Gibeonites* hearing of their Danger, send an Express to *Joshua* for speedy Help, who sets out as soon as possible, and marches all Night from *Gilgal*; and GOD encouraging him, and promising him Success, he fell upon the Enemy before *Gibeon* by Surprise, and totally routed them early in the Morning, and when (e) they came to a certain Descent, it is said, that the LORD cast down great hailstones from heaven upon them, and there were more which died of hailstones, than

(r) Deut. Chap. 27. (s) Deut. 29. 1. (t) Deut. 27. 14 to the End, and 28. 15 to the End. (u) Deut. 28. 1 to 15. (x) Josh. 8. 30 to the End. (y) Josh. Chap. 9. (z) Jewish Antiq. Book 5. Chap. 1. (a) 1 Chron. 9. 2. (b) Ezra 2. 43, and 7. 7, and 8. 17. Nehem. 3. 26, and 7. 46, and 10. 28, and 11. 3. (c) 2 Sam. 21. 1. (\*) Josh. 9. 1, 2. (d) Josh. 10. 1 to 9. (e) Josh. 10. 10, 11. they



Chap. II.      The SCRIPTURE CHRONOLOGY.      489

they which the children of Israel slew with the sword. And in Commemoration of this Miracle, the Place and Town adjacent was call'd *Beth-horon*, or, *The House or Place of Anger or Fury*.

12. When they were in the Road that goes to *Beth-horon*, which lies toward the north west of *Gibeon*, and not so far off but that they could see *Gibeon* it self, *Joshua* observ'd the Sun standing over the City, as it would in such a Case about eleven of the Clock in the Morning, and perceiv'd the Moon near her Setting, as it might be about seven Days before her Change, which had favour'd them in their March for near the latter half Part of the Night, and knowing that the Valley of *Ajalon* in the Tribe of *Dan* lay west from *Gilgal*, where the Sun and Moon did usually set, and concluding that in the Space of Time before Sun-set, he could not obtain a compleat Victory, and being encourag'd by a secret Promise from GOD he (f) saith, *Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon*. Accordingly it appear'd to them, as if the Sun and Moon stood still, the diurnal Motion of the Earth being stopp'd for some time, but the Annual Motion of the Sun, Moon and Planets continuing the same. This Story not only gave Rise to that of *Phaethon's* Guiding the Chariot of the Sun and setting the World on Fire; but the *Chinese* History speaks of it in such a manner as confirms the sacred Account, and that *Noah*, when he fled from *Ham* into the East, was the King of the most eastern Country in his Time, which Country the *Chinese* attribute to themselves, and so connect their History from thence. As it is natural for Men in things of great Antiquity to enlarge beyond the Truth; so the *Chinese* tell us, that (g) in the Reign of their seventh Emperor *Tao* it is reported, that the Sun did not set for ten Days together, and that the Inhabitants of the Earth were afraid, that the World would be burnt; for there were very great Fires at that Time. This happen'd in the sixty seventh Year of that Emperor's Reign, and so it exactly agrees with the *Scripture* History, as will appear by the following Account.

The Sun stood still in the Time of *Joshua*, according to the *Scripture*, in the Year after the Flood 897  
According to the *Chinese* History *Fohi* or *Noah* was their first Emperor, who liv'd (h)

after the Flood, Years	350
After him <i>Xinnun</i> reign'd	140
<i>Hoamti</i>	100
<i>Xaohao</i>	84
<i>Chuenbio</i>	78
<i>Co</i> or <i>Tico</i>	70
<i>Chi</i> depos'd, and so not reckon'd } as an Emperor }	8
And <i>Tao</i> reign'd	67
before the Sun stood still, which } makes in all, Years }	897

13. It is observable, that *Tao* reign'd ninety Years in the whole; and as he was contemporary with *Moses*, who liv'd (i) an hundred and twenty Years, so he liv'd 118 Years, and began his Reign when he was 28 Years old, which was a proper Age for such an Advancement, being then in the Prime of Youth, and fit to undertake any martial Enterprize. The rest of the *Chinese* Emperors do also exactly agree with their Contemporaries in *Scripture*, as appears from the following Catalogue.

The Flood was in the Year of the World				1657	
	Lives		Lives	Reigns	
<i>Noah</i>	350	<i>Fohi</i>	uncertain	350	
<i>Abraham</i>	175	<i>Xinnun</i>	uncertain	140	
<i>Isaac</i>	180	<i>Hoamti</i>	111	100	
<i>Jacob</i>	147	<i>Xaohao</i>	100	84	
<i>Joseph</i>	110	<i>Chuenbio</i>	91	78	
<i>Kobath</i>	133	<i>Tico</i>	105	70	
<i>Amram</i>	137	<i>Chi</i> depos'd	uncertain	8	
<i>Moses</i>	120	<i>Tao</i>	118	90	
<i>Joshua</i>	110	<i>Xun</i>	110	33	
	Reigns	<i>Yu</i> the first } in the next }	100	10	
<i>Othniel</i>	40	<i>Family</i>			
		<i>Chio</i>		9	
		<i>Taikang</i>		29	
		<i>Chumkang</i>		13	
<i>Ehud</i>	22	<i>Siang</i>		27	
		<i>Xaokung</i>		22	
<i>Baruk</i>	40	<i>Chu</i>		17	
<i>Gideon</i>	40	<i>Hoai</i>		26	
		<i>Mang</i>		18	
		<i>Is</i>		16	
		<i>Pukiang</i>		59	
		<i>Kung</i>		21	
		<i>Kui</i>		21	
		<i>Cungkia</i>		31	
		<i>Cu</i>		11	
		<i>Fan</i>		19	
		<i>Kien</i>		52	

(f) *Joshua* 10. 10, 11, 12, 13, 14. It looks as if they had a Proverb about *Gilgal* to call the Place, where the Sun and Moon did set, The Valley of *Ajalon*. And therefore *Joshua* seeing the Moon near her setting, spoke as he apprehended, but not as an Astronomer; For strictly so speaking, the Moon being near the Beginning of *Capricorn*, with a great South Declination, at that Time might be four and thirty Degrees distant from the West towards the South, but could not, if visible, be less than thirty. (g) *Martinii Historia Sinica*, lib. 1. pag. 37. (h) *Gen.* 9. 28. (i) *Deut.* 34. 7.



So that he died in the twenty second Year of King *Solomon's* Reign, or the Year of the World 3011. And as from this Time the Lives and Reigns in the Bible were generally of the same Length, as they are at this Day; so they continue the same in the *Chinese* Histories corresponding to them, as well as in all other Parts of the World.

15. The Sun being seen thus to stand still in *China*, makes it evident, that it (*k*) could not be late in the Day, when this Miracle happen'd in the Land of *Canaan*; for in such a Case, as *China* lies in the eastern Parts of *Asia*, the Sun would have been set in those Countries, and then the Consternation would not have been so great, at least they could have been under no Apprehension of the World's being burnt thereby. Besides, from the Reason before-mention'd, we may conclude, that it happen'd about eleven of the Clock in the Morning, because *Joshua* marching from *Gibeon* to *Beth-horon*, and turning back saw the Sun directly over that City, and therefore he said, (*l*) *Sun, stand thou still upon Gibeon.*

16. The Time of the Year, when this Miracle happen'd, could not be in the Height of Summer, as is commonly suppos'd; because the Sun standing so directly over their Heads, had it been mid-day, must have made the Air so excessively hot, that it would have been impossible for Armies to march, without a second Miracle to cool it. Besides, the Sun in such a Case would have been eighty two Degrees high, and therefore could not be discern'd, as standing over any particular Place at a Distance, but only over their own Heads. Or if it stood over *Gibeon*, as is suppos'd, it would have been but (*m*) the third Part of an Hour distant from the South, which would have alter'd its Altitude but one Degree, and is inconsiderable in this Case. And indeed if it had happen'd at *Jerusalem* (\*), when the Sun was on the Equinoctial Point, it would have been as high on the Meridian, as it usually appears at *London*, (*n*) about the ninth of *May*; or

if it happen'd at the Time suppos'd, it (*o*) would have been as high, as it is about the first Day of *June* in this Age.

17. The Length of Time, in which the Sun stood still, is expressly mention'd in these Words, (*p*) *So the sun stood still, and the moon stayed, and hasted not to go down about a whole day.* Now a natural Day containing the Space of four and twenty Hours, and a civil Day containing the Space of twelve Hours, we may suppose, that the shortest of these is here meant. For had it been otherwise, the Heat of the Sun must have been too excessive for Soldiers to pursue the Enemy all that Time. They had march'd all Night, and gain'd a complete Victory in the Morning, and thus they were employ'd for seventeen Hours; so that nineteen Hours more were as much as their Spirits could bear in Pursuing a flying Enemy without a new Miracle to support them. And indeed such a Space was sufficient to destroy the Enemies Army; and there was no Necessity of a longer Time, especially when (*q*) *GOD cast down great hailstones from heaven upon them, and there were more that died of the hailstones, than they whom the children of Israel slew with the sword.* And this is imply'd (*r*) where it is said in Praise of *Joshua*, *Did not the sun go back by his means? And was not one day, or the Time in which the Sun appears, as long as two such Days?* And that the diurnal Motion of the Earth was really stopp'd at that Time, and that the Length of the Day was not occasion'd only by a Meteor, which appear'd in the Air (as some have imagin'd) is plain, not only from the *Chinese* History, but also from (*s*) the Account, which we have of it in the *Scripture*, *That there was no day like to that either before it or after it, when the LORD hearkned to the voice of a man; because the LORD GOD of Israel fought for Israel.* And therefore twelve Hours are allow'd in all the preceding Calculations for this Miracle.

(*k*) As the most western Parts of *China* lie about sixty Degrees of Longitude different from *Jerusalem*; so there must be four Hours distance between each of the Meridians. And therefore if the Sun began to stand still at eleven of the Clock in *Jerusalem*, this would be three of the Clock in the nearest Part of *China*, and in the Latitude of 24 Deg. the Altitude of the Sun would be 41 d. 52. m. which might give them dismal Apprehensions. But the most eastern Part of the Country being 85 Deg. of Longitude from *Jerusalem*, and in the Latitude of 30 Deg. the Sun would begin to stand still there at 4 h. 40 m. in the Afternoon, and the Altitude of the Sun at that Time would be about 18 d. 52 m. And therefore the Sun being so low in those Parts, makes it probable, that the eastern Part of *China* was not inhabited at that Time.. (*l*) *Josh. 10. 12.* (*m*) Or more exactly 4 d. 48 m. which converted into Time is 19 m. 12". (\*) For the Sun's Altitude at *Jerusalem* would then have been the Complement of the Pole's Height, or 58 d. 30 m. (*n*) The Sun's Meridian Altitude at *London* on the Equinoctial being 38 d. 28 m. will require 20 d. 2 m. of North Declination to make it equal to the before-mention'd Altitude, which happens when the Sun is in  $\gamma$  29. 17. and is in this Age of the World about the ninth Day of *May*. (*o*) For the Declination of the Sun being 3 d. 10 m. towards the North, its Meridian Altitude would be equal to what is at *London*, when it hath 23 d. 12 m. of North Declination, which happens when the Sun is in  $\pi$  21 d. 21 m. and is in this Age of the World about the first Day of *June*. (*p*) *Josh. 10. 13.* (*q*) *Josh. 10. 11.* (*r*) *Ecclus. 46. 4.* (*s*) *Josh. 10. 14.*



*A Calculation of the Sun and Moon's Place on the Day, when the Sun is suppos'd to have stood still, viz. April 11. at eleven of the Clock in the Morning, Anno ante CHRISTUM 1454, at Jerusalem, Longitude from London 37<sup>d</sup>. 30<sup>m</sup>. Latitude 31<sup>d</sup>. 30<sup>m</sup>.*

Calculation of the Sun's Place.			The Calculation of the Moon's Place.			Apog.'s Mot.			Node's Mot.		
Year of CHRIST	s. d. m. "	s. d. m. "	Year of CHRIST	s. d. m. "	Apog.'s Place	s. d. m. "	Node's Place	s. d. m. "	s. d. m. "	s. d. m. "	s. d. m. "
Subtract 1 Year	09 07 53 03	02 14 03 30	Subtract 1 Year	04 02 02 45	Parts to be subtracted	09 12 07 05	Parts to be added	08 28 36 04			
A Bissextile Day	11 29 45 40	00 00 00 50	A Bissextile Day	04 09 23 03		01 10 39 51		00 19 19 43			
1000 Years	00 00 59 08	00 00 00 00	1000 Years	00 13 10 35		00 00 06 41		00 00 03 11			
400 Years	00 07 33 25	00 13 53 20	400 Years	06 18 24 10		00 11 52 30		08 21 52 47			
40 Years	00 03 01 22	00 05 33 20	40 Years	05 01 21 40		02 16 45 00		05 26 45 07			
14 Years	00 00 18 08	00 00 33 20	14 Years	08 27 08 10		06 07 40 30		01 23 40 31			
12 Hours in Joshua's Time	11 29 36 46	00 00 11 40	12 Hours in Joshua's Time	01 20 54 34		06 29 37 50		09 00 45 35			
Longit. of Jerusalem 2 <sup>h</sup> . 30 <sup>m</sup> .	00 00 29 34	00 00 00 00	Longit. of Jerusalem 2 <sup>h</sup> . 30 <sup>m</sup> .	00 06 35 18		00 00 03 21		00 00 01 35			
Total subtract	00 00 06 10	00 00 00 00	Total subtract	00 01 22 21		00 00 00 42		00 00 00 20			
Year 1454	00 11 50 13	00 20 12 30	Year 1454	03 08 19 51	Subtract	05 16 46 25	Year 1454	11 01 04 53			
April 10. Bissext.	08 26 02 50	01 23 51 00	April 10. Bissext.	00 23 42 54		03 25 20 40	Subtract	00 05 20 54			
Hours 23.	03 09 33 01	00 00 00 14	Hours 23.	08 10 48 57		00 11 15 08		00 00 03 03			
Sun's Middle Motion	00 00 56 40	00 00 00 00	Middle Motion	00 12 37 39		00 00 06 24		00 05 23 57			
Apogæum's Motion subtract	00 06 32 31	01 23 51 14	Physical Parts subtract	09 17 09 30	Simple Apog. Sun's Place	04 06 42 12	Total	10 25 40 56			
Mean Anomaly	01 23 51 14		Middle Motion corrected	00 00 08 23	Annual Arg.	00 07 58 31	Simple Node Sun's Place	00 07 58 31			
Equation add	10 12 41 17		Apogæum subtract	09 17 01 07	Equation add	08 01 16 19	Node from Sun	01 12 17 35			
Sun's true Place	00 01 26 00		Mean Anomaly	04 17 39 11	True Apog.	00 10 56 59	Equat. add	00 01 38 28			
	07 07 58 31		Equation subtract	04 29 21 56	True Excentr.	01 17 39 11	True Node	00 27 19 24			
Sun's Declination	s. d. m. "		Moon's equal Place in Orbit.	00 02 45 32	Diff. l. from m.	49990	Incl. of Lim.	00 05 09 50			
Meridian Altitude	00 03 10 00		Sun's Place subtract	09 14 15 35	Diff. l. from tr.	11617	Simple Lat. Part proport.	00 03 25 10			
Real Altitude	00 61 40 00		Distance of Moon from Sun	00 07 58 31		05371	True Latit. of Moon South	00 00 06 44			
Right Ascension	00 53 22 00		Variation subtract	09 06 17 04							
Moon's Declination	00 07 19 00		Moon's true Place in her Orb.	00 00 09 33							
Right Ascension	00 26 14 00		Node's Place subtract	09 14 06 02							
Difference of Right Ascension of Sun and Moon	285 51 00		Argument of Latitude	10 27 19 24							
Moon's Central Altitude	00 81 28 00		Reduction add	10 16 46 38							
Horizontal Parallax	00 02 03 00		Moon's true Place	00 00 07 20							
Parallax in her Altitude	01 00 34 00			04 13 22							
Horizontal Altitude	00 00 59 00										
Refraction add	00 01 04 00										
Apparent Altitude	00 00 28 00										
Azimuth from the West toward the South	00 01 32 00										
Moon's Amplit. or Distance from the West at Setting	00 34 37 00										
Sun's Azimuth, or Distance from the South	00 31 13 00										
	00 29 30 00										



18. Tho' it is impossible to demonstrate the Day in which the Miracle happen'd; yet we may conjecture, that it was on *Wednesday* the eleventh Day of *April*.

Anno ante CHRIS- TUM 1454. The Sun had then but lately pass'd the *Equinoctial* Line, and therefore it was early in the Spring for Armies to march. Besides, *Joshua* said, (t) *Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon*. And it is observable, that on this Day, when the Sun might be seen over *Gibeon*, the Moon was about seven Days distant from her Change, and in the Position already mention'd, being about one Degree and an half high; so that she might be seen, especially since not only the *Atmosphere* it self, but also the Vapours arising from the *Mediterranean Sea*, might serve to make her more apparent at that Time.

19. And therefore the natural Account seems to be this: When the *Israelites* were about to enter into *Canaan*, they had a positive Command (u) to destroy all the People of the Land, and particularly to demolish all their Idols, cut down their Groves, and burn their graven Images in the Fire. The *Canaanites* could not but look upon this as a religious War, and therefore it concern'd them to take the utmost Care to get the Assistance of the Gods, which they worshipp'd. Accordingly they could not but spend the *Sunday*, or eighth Day of *April*, being the Day of their Sabbath, in all their Acts of Devotion, to implore a Blessing on this their Undertaking, and pray (x) to the Sun, which was particularly worshipp'd on that Day. On Monday the ninth Day they march to besiege *Gibeon*. The *Gibeonites* send an Express, which might come to *Joshua* early on the tenth Day. *Joshua* immediately marches, and having stay'd a little Time in the Evening to refresh himself, he marches again all that Night, and comes up with them (y) early in the Morning, on *Wednesday* the eleventh Day, and surprizing them when they did not expect so soon a Visit, he gives them a total Overthrow, and the Sun stands still to make the Victory more compleat. So that GOD declar'd hereby, that the Pagan Worship was vain, that the Sun which they ador'd, had no Power in himself to melt even the Hailstones, which destroy'd them; and that the GOD of *Israel* could miraculously over-rule their Deities, whenever he pleas'd, to their own Confusion. So that after this Defeat, some of them fled into the southern Parts, and some into the northern; which (z) *Joshua* perceiving, divided

his Army, who pursu'd them to the South, some toward *Makkedah*, and some toward *Azekah*, destroying all whom they could overtake, whilst he pursu'd the main Body northward, as far as *Beth-boron*, which intercepted their Retreat, and made the Conquest of the southern Parts much more easy. The Eastern Writers (a) seem also to make this a religious War; for they say, that at this Time the Watch-Word which they us'd, was (b) that of *Moses*, *The LORD is a man of war, the LORD is his name*. And they farther add, that *Joshua* divided his Army into three Bodies, and caus'd each of them to take a different Rout, whilst he, with those who were with him, took the common Road, and so came up with the Enemy an Hour before the rest, and when they met each other, they cry'd with a loud Voice, *Our GOD and LORD is he that fights for us*. And GOD shew'd many Miracles that Day for them against the Enemy. So that whenever any endeavour'd to escape by Flight, Fire came down upon them, and burnt them up. (*Josephus* tells us, (c) that there was a dreadful Thunder and Lightning on that Day.) And there was an Appearance of Horses, which rush'd upon them and destroy'd them, as often as they heard the Voices of the Children of *Israel*; so that none of the Enemies escap'd after this perfect Victory. The *Scriptures* mention nothing of Thunder, or such Visions on that Day; and yet it is probable, that such things might happen not only then, but at other Times, since (d) *David* describes his Victories in the same Manner. *The earth shook and trembled, the foundations also of the hills moved and were shaken, because GOD was wroth. At the brightness that was before him, his thick clouds passed, hailstones and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice, hailstones and coals of fire. Yea, he sent out his arrows and scattered them, and he shot out lightnings, and discomfited them*. And after this signal Victory, *Joshua* (e) sent an Express to *Eleazar* the High Priest to *Gilgal* with a Letter, which mention'd all the Benefits conferr'd on the Children of *Israel*, and all the Miracles and Signs, which GOD wrought upon that Day, that so he might return publick and solemn Thanks for the same; and if any Credit can be given to this Story, this might be (f) the book of *Jasher*, or, *The upright Servant of GOD*; which the *Scripture* mentions, and it might have been preserv'd for some Ages, tho' it is since lost.

(t) Josh. 10. 13. (u) Deut. 7. 5, 6. Deut. 12. 1, 2, 3, 4. (x) That the *Canaanites* worshipp'd the Sun is evident from the Name of the Town call'd *Bethshemesh*, or The House or Temple of the Sun, which fell to the Lot of the Tribe of *Judah*, Josh. 15. 10. (y) Josh. 10. 9. (z) Josh. 10. 10. (a) Chronicon Samaritanum. (b) Exod. 15. 3. (c) Jewish Antiq. Book 5. Chap. 1. (d) Psal. 10. 7<sup>to</sup> 15. (e) Chronicon Samaritanum, pag. 83. (f) Josh. 10. 13.



19. After this signal Victory, *Joshua* (g) took *Makkedah*, *Libnah*, *Lachish*, *Gezer*, *Eglon*, *Hebron*, and *Debir*, and all that Part of *Canaan*, which belong'd to the Tribes of *Judah*, *Simeon*, *Benjamin*, *Dan*, and *Ephraim*, or (h) all the southern Parts of the Land of *Canaan*, from *Jordan* to the *Mediterranean Sea*, or from *Kadesh-barnea* even unto *Gaza*, and all the Countrey of *Goshen* even unto *Gibeon*. This was the Effect of the (i) second Campaign, after which the *Israelites* enjoy'd a settl'd Peace for some Time, and so they all return to (k) *Gilgal*, where they celebrate their first *Jubilee* with all possible Demonstrations of Joy and Praise, and this Year they began to compute the *Fruits* of (l) *their land as uncircumcised*, which lasted the two following Years; and the next Year after this was (m) the *Sabbatical Year*, in which all the fruit was holy to praise the LORD withal, and from hence these two Epochas began among the *Israelites*.

Anno  
Mundi  
2554.  
2555.  
2556.  
2557.

20. This Delay to enter upon any other Expedition abated that Terror, with which the Inhabitants of the Land were seiz'd, in-  
somuch that all the Kings of the North of *Canaan*, (n) enter into a League with each other to fall upon the *Israelites*. Accordingly they rais'd a vast Army, which could not easily be number'd, and cover'd the Place where they were encamp'd, as the Sand covers the Sea Shore, so that the Earth could not be seen. And to make it the more formidable, they had a great Number of Horses, whereas the *Israelites* were all on Foot. They had also so great a Number of Chariots, that *Josephus* (o) reckons them to be twenty thousand, the Use of which their Ancestors had learn'd in the long *Egyptian Wars*. And they came, and form'd a Camp at the Waters of *Merom*, or the *Upper Water*, a Lake not far from the Fountain of *Jordan* near *Hazor*, where *Jabin* their King and General liv'd. Upon this GOD encourages *Joshua* with a Promise of Success. Accordingly he did not wait for their Motion, but march'd all Night, and attack'd them as they lay in their Quarters, and little expected the Enemy to be so near them. Thus he kill'd many, and routed all the rest; upon which great Numbers fled to *Zidon*, and the Sea Coasts, and so (p) made their Escape by Shipping, to all the Shores which lay round the *Mediterranean* and *Ægean Seas*, and even to other Parts of *Europe*, *Asia*, and *Africa*, of which (q)

the learned *Bochart* hath given us a large Account in his incomparable *Canaan*, and particularly shewn, that the Names of most Places are of *Phœnician* or *Hebrew* Extraction. About this Time they set up their (r) two Pillars at *Tangier* with this Inscription, *We are they, who fled from the Face of Joshua the Robber the son of Nun*. About this Time they built the City of (s) *Carthage*, which at first they call'd *Carthada*, or *The new City*. And therefore the Story of *Dido* and *Æneas*, as mention'd in *Virgil*, must be false and groundless. For if we place her at this Time, it will be two hundred and fifty Years before the Siege of *Troy*; and if we place her according to (t) *Servius* about forty Years before the Building of *Rome*, it will be almost four hundred Years too late. Neither is it probable, that the Widow of a Priest flying the Country unknown to the King, could carry with her so great a Number of Men to a new Colony, as should undertake to build so great a City; so that she brought not Inhabitants thither, but found them there, and did not so properly build as only repair and enlarge the Town to which she came. She built the Tower, which was call'd (u) *Bozrah*, or a *Fort*, in *Hebrew*; and from thence call'd *Byrsa*, or a *Hide*, in *Greek*; and so occasion'd the fabulous Story, that *Dido* bought the Place to build the City on with little Bits of Leather mark'd, which was antiently us'd instead of Money. But others tell us, that when she arriv'd on the Coasts of *Africa*, she was forbidden to tarry there by *Hiarbas* King of that Country, lest she with her Company might seize on a great Part of his Dominion, and therefore she craftily desir'd of him only to buy so much Ground as might be compass'd with an Ox Hyde; which, when she had obtain'd, she cut it into small Thongs, and therewith compass'd two and twenty Furlongs, on which she built the City afterward nam'd *Carthage*, and call'd the Castle *Byrsa* or *Hide*. All this we owe to the fertile Invention of the *Greeks*, to make every thing deriv'd from them. Whereas *Dido* coming from *Tyre*, knew nothing of that Language: and besides, the old *Carthaginian* Language was the *Phœnician* or *Hebrew*, as appears by the old Remains thereof, which we have in *Plautus's Pœnulus*.

21. About this Time *Cadmus* came from *Egypt*, and brought Letters into *Greece*. *Marshall* places him three Years before the Departure of the *Israelites* out of *Egypt*, and (x) our learned *Primate* places him four

(g) Josh. 10. 28 to 41. (h) Josh. 10. 41. (i) Josh. 10. 41. (k) Josh. 10. 21, and 43. (l) Levit. 19. 23. (m) Lev. 19. 24. Exod. 23. 10. Levit. 25. 1 to 8. (n) Josh. Chap. 11. (o) Jewish Antiq. Book 5. Chap. 1. (p) Bocharti Præfat. in Canaan, pag. 1, 2. (q) Bocharti Canaan à pag. 345, ad pag. 699. (r) Procopius in lib. Vandalicorum 1. Selden. de Diis Syris, Proleg. c. 2. p. 18. (s) Bocharti Geographia Sacra, lib. 3. cap. 7. & Canaan, lib. 1. cap. 24, & 34. (t) In Virgilii Æneid. 4. (u) Bocharti Canaan, lib. 1. cap. 1. & 24. (x) Annales, pag. 31. Anno 2549.



Years before their Entrance into *Canaan*; and for this (y) he quotes (z) *Diodorus Siculus*, who saith, that *when the strangers were driven out of Egypt, Danaus and Cadmus went into Greece, and Moses into Judæa*. However there are others, who place him about seventy Years later. The Poets say, that he left his Country to seek for his Sister *Europa* stolen away by *Jupiter*, or he left *Asia*, and came into *Europe*; and that the Oracle commanded him to travel into *Bæotia*, where one of his Retinue was devour'd by a Dragon, as he was drawing some Water out of a Well which *Cadmus* slew by *Minerva's* Order, and sowed its Teeth in a Field, from whence sprang an Army of Men, who destroy'd one another except five, who yielded to him at this Time. But they, who seek for Truth in these curious and ingenious Fables, affirm, that *Cadmus* pass'd into *Bæotia*, a Province of *Greece*, at that Time call'd *Æole*, and kill'd a Prince, who was call'd *Dracon* or *Dragon*, sow'd cunningly a Diffension among his Subjects, who would have oppos'd his Establishment, and improving the Disorder, made himself Master of the Country, and gave the Name of *Thebes* to the first City, which he built, to shew that his Ancestors were of the great City of *Thebes* in *Egypt*. He polish'd and civiliz'd the People, and afterward the Distractions of his Family made him end his Life in *Illyrium*, now call'd *Sclavonia*. Some tell us, that he was the High Steward to a King of *Tyre*, or of *Sidon*; which last is most probable, because *Tyre* was not built at this Time; and his Wife *Hermione*, or *Harmonia*, was a Player on the Flute. The Word *Cadmus* in *Hebrew*, signifies *One who came from the East*, and seems to determine him to have been of the Race of (a) the *Cadmonites*, which was a People in *Palestina*, the same with the *Hivites*, who antiently descended from (b) *Canaan* the Son of *Ham*. *Harmonia* deriv'd her Name from Mount *Hermon* in that Country. Many of these *Cadmonites* inhabited (c) Mount *Hermon*, which was the most eastern Part of the Land of *Canaan*, and signifies the same, as (d) *Tabor* lay in, and signify'd, *The West*. His Soldiers the *Hivites* are said to be chang'd into Serpents, because the same Word both in *Syriack* and *Arabick*, signifies a Serpent. He was the Improver of Brass, and therefore (e) the Stone of which it was made, was call'd *Cadmia*, and the same Word in the *Hebrew* Language signifies both Brass and a Serpent. The Reducing his Army to five, might be taken

from the different Sense of the Word in *Hebrew*, which with a little Variation signifies either five, or (f) compleatly arm'd. The (g) Words which signify *Serpents Teeth*, may also be render'd *Spears of Brass*, with which *Cadmus* was the first, who arm'd his Soldiers in *Greece*. And therefore the learned *Bochart* (h) thinks it probable, that some *Phœnician* might write of *Cadmus* after this Manner, *He gather'd together a compleat Army of Men, who were arm'd with Spears of Brass*; and another might translate it in this Manner, *He made an Army of five arm'd Men, from the Teeth of a Serpent*. By his Wife *Hermione* he had a Son call'd *Polydorus*, who succeeded him, and four Daughters, who were call'd *Semele*, *Ino*, *Antionoe* and *Agave*. He went from *Sidon* to *Samothracia*, and from thence into *Thracia*, and then into that Part of *Ogygia*, which was since call'd *Cadmeis*, and now *Bæotia*, from whence he drove the *Hyantes* into *Phocis*, and subdu'd the *Aones*. He first built a Citadel call'd *Cadmeia*, and then a City call'd *Thebes*, in both which Places he is said to reign sixty two Years, which well agrees with the Age of *Moses* and *Joshua* his Contemporaries. About this Time also his Brother *Cilix* settl'd in that Part of *Asia* over against *Lesbos*, which from him was call'd *Cilicia*, where he also built a City call'd *Thebe Hypoplacia*; and soon after his Brother *Phœnix* settl'd in *Bithynia*.

22. But that which preserv'd the Memory of *Cadmus* beyond any Works of Brass was, that he brought into *Greece* the Use of Letters. As the Eastern Countries wrote from the right Hand to the left; so the first Line in his Time began in the same Manner, but every Line afterward turn'd backward and forward being join'd to each other, in a Manner which they call'd *βρεσπιδόν*, or like the Plowing of an Ox, which continu'd until *Solon's* Time, who alter'd it into the Method now in Use not only in *Greece*, but also in all other Parts of *Europe*. That *Cadmus* brought Letters into *Greece*, is agreed upon by (i) the general Consent of Pagan Authors both *Greek* and *Latin*, and also the primitive Fathers, whose Testimonies the learned *Bochart* hath collected for this Purpose. The antient Letters, which the *Egyptians*, *Phœnicians*, *Canaanites*, *Moses* and *Cadmus* us'd, were the *Samaritan* Character. This is plain from what (k) *Dr. Walton* observ'd, that there were many antient *Shekels*, on which these Words, *Holy Jerusalem*, were written in the *Samaritan* Character, which

(y) *Annales*, pag. 30. Anno 2515. (z) *Lib. 40. ut in Photii Eclogis videre licet.* (a) *Gen. 15. 19.*  
 (b) *Gen. 10. 6, 15, 16, 17.* (c) *Josh. 11. 3, 17.* (d) *Psal. 89. 12.* (e) *Plinii Hist. Nat. lib. 34.*  
*cap. 1 & 10.* (f) *Exod. 13. 18.* (g) *שני נחש.* (h) *Canaan, lib. 1. cap. 19. pag. 447.* (i)  
*Herodot. lib. 5. cap. 58. Philostratus lib. 2. de Vitis Sophistarum, & in Epistolis. Critias apud Athenæum,*  
*lib. 1. Zenodotus de Zenone in Epigrammate apud Laertium. Plin. lib. 5. cap. 12. Plutarch lib. de*  
*aquâ & igni. Tacit. lib. 11. Mela de Phœnicibus, lib. 1. cap. 12. Curt. lib. 4. cap. 4. Clement.*  
*Alexandrin. lib. 1. Stromatum.* (k) *Waltoni Introductio ad lectionem linguarum orientalium, pag. 31—34.* mult



must have been coin'd before the Revolt of the ten Tribes in the Time of *Jeroboam*, since after the Setting up of the golden Calves, they had a different Opinion of those who adher'd to the Worship of GOD at *Jerusalem*. So that the modern *Hebrew* Character was brought from *Chaldea*, at the Return of the *Jews* from the *Babylonish* Captivity, where they learn'd both their Language and their Way of Writing. This *Alphabet* consisted of two and twenty Letters, and of these *Cadmus* only us'd sixteen, viz. α, β, γ, δ, ε, ζ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, and *Palamedes*, who was at the Siege of *Troy*, added the other eight, or η, θ, ξ, υ, φ, χ, ψ, ω. After this some others added other Letters, which they call'd *ἑπίσημα*, or Marks, which were afterward in Use in Numbering by Letters, so that they were soon excluded from the Letters of the *Alphabet*, which they call'd *ἑσφυσμένα*. After this the *Greek* Language and Character being common in *Asia* and *Africa* by the Conquests of *Alexander* the Great,

about three hundred Years before the Birth of CHRIST, the *Egyptians* laid aside their old Way of Writing, and took the *Greek Alphabet* in its stead, adding to it some Letters of their own. This they call'd the *Coptick* or *Egyptian Alphabet*, being willing to attribute the whole to themselves, because they were suppos'd to be invented by *Cadmus*, who originally came from *Thebes* in *Egypt*. And thus a great Number of the Books in the famous Library at *Alexandria* were either written in the *Greek* Language (among which was the Translation of the Old Testament into *Greek*, which we call *The Septuagint Version*) or written in the *Egyptian* Language and *Coptick* Character lately taken from the *Greek*. Perhaps the Placing of these Letters in their Order, and opposite to each other, as in the following Table, with some little Variation may be the properest Method to let us see the Antiquities of each, and how they were at first deriv'd from each other.



<i>Samari- tan and Hebrew Names.</i>	<i>Sama- ritan Cha- racter.</i>	<i>He- brew Cha- racter.</i>	<i>Value in Num- bers.</i>	<i>Sound</i>	<i>Greek Names.</i>	<i>Cha- racter.</i>	<i>Sound</i>	<i>Value in Num- bers.</i>	<i>Coptick Names.</i>	<i>Cha- racter.</i>	<i>Sound</i>	<i>Latin and English Alphab- er.</i>
<i>Aleph</i>	Ⲁ	א	1	'Lenis	<i>Alpha</i>	Αα	A	1	<i>Alpha</i>	Ⲁⲁ	A	A
<i>Beth</i>	Ⲃ	ב	2	B	<i>Beta</i>	Ββ	B	2	<i>Vida</i>	Ⲃⲃ	V	B
<i>Gimel</i>	Ⲅ	ג	3	G	<i>Gamma</i>	Γγ	G	3	<i>Gamma</i>	Ⲅⲅ	G	C
<i>Daleth</i>	Ⲇ	ד	4	D	<i>Delta</i>	Δδ	D	4	<i>Dalda</i>	Ⲇⲇ	D	D
<i>He</i>	Ⲉ	ה	5	H	<i>Ei. or Epsilon</i>	Εε	e short	5	<i>Ei</i>	Ⲉⲉ	E	E
<i>Vau</i>	Ⲑ	ו	6	W	<i>Epifemon</i>	Ϝϝ	St	6	<i>So</i>	Ⲑⲑ	S	F
<i>Zain</i>	Ⲓ	ז	7	Z	<i>Bau</i>	Ϛ	Z	7	<i>Zida</i>	Ⲓⲓ	Z	G
<i>Heth</i>	Ⲕ	ח	8	Hh	<i>Zeta</i>	Ζζ	e long	8	<i>Hida</i>	Ⲕⲕ	I	H
<i>Teth</i>	Ⲗ	ט	9	T	<i>Eta</i>	Ηη	Th	9	<i>Thita</i>	Ⲗⲗ	Th	I
<i>Jod</i>	Ⲙ	י	10	I	<i>Theta</i>	Θθ	I	10	<i>Jauda</i>	Ⲙⲙ	J	I
<i>Caph</i>	Ⲛ	כ	20	C	<i>Iota</i>	Ιι						
<i>Lamed</i>	Ⲝ	ל	30	L	<i>Kappa</i>	Κκ	K	20	<i>Kabba</i>	Ⲛⲛ	K	K
<i>Mem</i>	Ⲟ	מ	40	M	<i>Lambda</i>	Λλ	L	30	<i>Lauda</i>	Ⲟⲟ	L	L
<i>Nun</i>	Ⲡ	נ	50	N	<i>Mu</i>	Μμ	M	40	<i>Mi</i>	Ⲡⲡ	M	M
<i>Samech</i>	Ⲣ	ס	60	S	<i>Nu</i>	Νν	N	50	<i>Ni</i>	Ⲣⲣ	N	N
<i>Gvain</i>	Ⲥ	ע	70	Gn.	<i>Xi</i>	Ξξ	X	60	<i>Exi</i>	Ⲥⲥ	X	
<i>Pe</i>	Ⲧ	פ	80	P	<i>Omicron</i>	Οο	O	70	<i>O</i>	Ⲧⲧ	O	O
<i>Tfade</i>	Ⲩ	צ	90	Tf	<i>Pi</i>	Ππ	P	80	<i>Bi</i>	Ⲩⲩ	P	P
<i>Koph</i>	Ⲫ	ק	100	K	<i>Epifemon</i>	Ϝ		90				
<i>Resh</i>	Ⲭ	ר	200	R	<i>Koppa</i>	Ϟ	Sp					
<i>Shin</i>	Ⲯ	ש	300	Sh	<i>Sanpi</i>	Ϡ						
<i>Sin</i>	Ⲱ	ת	400	Th	<i>Rho</i>	Ρρ	R	100	<i>Ro</i>	Ⲱⲱ	R	R
<i>Thau</i>	Ⲳ	ת	500		<i>San or Sigma</i>	Σσ	S	200	<i>Sima</i>	Ⲳⲳ	S	S
	Ⲵ	ת	600		<i>Tau</i>	Ττ	T	300	<i>Dau</i>	Ⲵⲵ	T	T
	Ⲷ	ת	700									
	Ⲹ	ת	800		<i>Upsilon</i>	Υυ	U	400	<i>H</i>	Ⲷⲷ	E	U
	Ⲻ	ת	900		<i>Phi</i>	Φφ	Ph	500	<i>Phi</i>	Ⲹⲹ	Ph	
	Ⲽ	ת	1000		<i>Chi</i>	Χχ	Ch	600	<i>Chi</i>	Ⲻⲻ	Ch	
	Ⲿ	ת			<i>Psi</i>	Ψψ	Pf	700	<i>O</i>	Ⲽⲽ	O	
					<i>Omega</i>	Ωω	O	800				
								900	<i>Scei</i>	Ⲿⲿ	Sc	W
								1000	<i>Fei</i>	ⲿⲀ	F	X
									<i>Chei</i>	ⲿⲁ	Ch	
									<i>Hori</i>	ⲿⲂ	H	
									<i>Gianguia</i>	ⲿⲃ	Gi	Y
												Z
									<i>Scima</i>	ⲿⲄ	Sc	
									<i>Dei</i>	ⲿⲅ	Di	
									<i>Ebsi</i>	ⲿⲆ	Ps	



23. In Comparing of these Alphabets we may observe, First, That the Names are of an oriental Derivation, and consequently that they came from the East into Greece. The Names in Greek signify nothing, but in the Phœnician Language they are very expressive. *Aleph*, the first Letter, signifies a Captain or Leader; *Beth*, the second, an House; *Gimel*, the third, a Camel; *Daleth*, the fourth, a Door; *Vau*, the sixth, a Hook; *Caph*, or Number 20, the Hollow of the Hand; *Gnaiin*, or Number 70, an Eye; and *Shin*, or Number 300, a Tooth. And therefore the Hebrews, or Chaldeans, in later Ages, made the Shape of the Letters something like what was represented by the Words. The Letter *Beth* represents the Floor, Side and Roof of an House; *Gimel* hath something to represent a Bunch on a Camel's Back; *Daleth* hath the Side and Lintel of a Door; *Vau* is a Hook; *Caph* is hollow, like the Hollow of the Hand; *Gnaiin* resembles two Eyes, with the Optick Nerves, as joining before they come to the Brain; and *Shin* represents three Teeth. Secondly, As these Letters were all originally Consonants; so the Vowels added by the Greeks are of Greek Derivation. *Epsilon* is *E* short, to distinguish it from *Eta*; *Upsilon* is *U* short, to distinguish it from the Diphthong *ou*. *Omicron* is *O* little or short, and *Omega* is *O* great or long. Thirdly, That the other Names of the Greek Alphabet are plainly deriv'd from the Phœnician, which shews that they came from thence; as *Alpha*, *Aleph*; *Beta*, *Beth*; *Gamma*, *Gimel*; *Delta*, *Daleth*; *E*, *He*; *Bau*, *Vau*; *Eta*, *Heth*; *Theta*, *Teth*; *Iota*, *Jod*; *Cappa*, *Caph*; *Lambda*, *Lamed*, &c. Fourthly, That the Use of these Letters in Numbers was known before they came among the Greek, the Order of both Alphabets being preserv'd by the Addition of the Numerical Letters, where they are omitted. Fifthly, That the Greeks had their final Letters, viz. *Theta* θ, *Rho* ρ, *Sigma* σ, by Imitation of the Oriental Alphabet, as appears in the Hebrew, and more plainly in the Syriack and Arabick Character; and the Latin and English took their final *z* as still in Use in the black Letter, and their final *g* from the Greek. Sixthly, That *Cadmus* brought the Samaritan Character from Phœnicia into Greece. This will plainly appear, if we only observe, that the Samaritans and Phœnicians wrote from the Right Hand toward the Left; but the Greeks wrote from the Left Hand toward the Right; and these Letters, if we invert the Position of them for such a Purpose, will appear to be the same. As α, β, γ, δ; ε, ζ, η, θ; ι, κ, λ; μ, ν, ξ, ο; π, ρ, σ, τ; which is another Argument of the Antiquity of the Samaritan

Character, beside what is taken from the ancient Shekels. And lastly, That *Cadmus* did not bring the Coptick Letters from Egypt, but the Egyptians had their Coptick Letter from Greece; because in this Egyptian Alphabet there are all the Letters, which *Palamedes* added to *Cadmus's* Letters long after his Time, or about the Time of the Siege of Troy.

24. But to return to the History of the Israelites: Their Staying so long at *Gilgal* on the Banks of the River *Jordan*, as is already mention'd, embolden'd those, who inhabited the northern Parts of the Land of Canaan, to enter into another Confederacy against them. For (l) *Jabin* the King of *Hazor*, which was the Metropolis of the northern Part of the Land, and afterward fell to the Tribe of *Naphtali*, sent to all the remaining Kings, and to all the scatter'd People in all Parts of the Land to come and join him, that so they might make as great an Army as possible, and put the Issue of all upon one decisive Battle. The vast Army which they rais'd, could not easily be number'd, they cover'd the Place, where they were encamp'd, as the Sand covers the Sea-Shore, so that the Earth could not be seen. To make the Victory more sure, they brought together all the Horse of the Country, which might more easily over-run their Enemies, being all Footmen. *Josephus* (m) makes this Army to consist of three hundred thousand Foot, ten thousand Horses, and two thousand Chariots. This vast Army pitch'd their Camp at the Waters of *Merom* or the Upper-Waters, which *Josephus* calls (n) the Lake *Samachonitis* from the vast Quantity of Fish in it, that so they might be the better provided both with Provision and Water, until they had all things in a Readiness to march to the Battle. *Joshua* being under a great Fear, consults the divine Oracle on this Occasion, who encourages him to march and attack them with a Promise of Success. Upon which he marches all that Day, and the following Night, in the same Manner as he march'd to *Gibeon*, and comes up with them early the next Morning. The Canaanites, who little expected a Visit of this Nature, very probably took them to be a large Reinforcement come to join their Army, and so let them come within their Lines without Opposition, when they, taking the Advantage of the Surprise, destroy'd most of them before they could put themselves in Order of Battle, or could distinguish who were Friends, and who were Enemies, whilst this Lake of *Jordan* hinder'd their Retreat, and so occasion'd a most entire Victory. In this Confusion some of the Enemy fled westward to *Zidon*, and eastward to *Mizpeh*,

Anno  
Mundi  
2558.

(l) Josh. Chap. 11.

(m) Jewish Antiquities Book 5. Chap. 1.

(n) The Word Samachon, in the

Arabick Language, signifies A Fish.



and accordingly *Joshua* divided his Forces, and pursued them wherever they fled, killing as many as they could overtake. He cut the Sinews of the Horses, that they might not be serviceable at another Time, and burnt their Chariots. After this he took *Hazor*, which was the chief Town, slew their King, who began this War, and burnt the City in the Heat of Blood, which prov'd of ill Consequence; for the *Canaanites* in the next Age rebuilt it, and dwelt in it, and the King thereof afterward was one of their Oppressors. However, as they came to be more cool; so when they took the fortified Towns, they preserv'd them entire, and dwelt in them, and thus they sav'd the Charge and Pains of rebuilding what they themselves had destroy'd. Upon this he destroys the eleven Kingdoms, which were in the North of *Canaan*, takes all the Towns, and particularly destroys the *Anakims*, who dwelt toward the South, and subdues those who had begun to put themselves in a Posture of Defence in those Parts. Add thus these seven Summers put an End to all the Wars in *Joshua's* Time; so that they then enjoy'd the Fruit of all their Labours.

25. The (o) Eastern Writers farther add, that after these Wars there was a great Purification of the Army. This was (p) commanded in Case a dead Person had been touch'd, and (q) was practis'd by the *Israelites*, after they had conquer'd the *Midianites*; and therefore they suppose, that it would not be omitted by *Joshua*, since (r) it is said, that *he left nothing undone of all that the LORD commanded Moses*. However they describe it after this Manner: *A great River descended from the blessed Mountain of Gerizim, which water'd the Plain to which Joshua went with his whole Army. And when the Purification was ended, Eleazar the Priest offer'd Sacrifices for them, and kept the Feast in the most beautiful and perfect Manner that ever was seen. For as yet they were not divided into their Possessions. And when they celebrated the Praises of GOD with Hymns for that Purpose, their Voices were heard afar off. And when this Feast was ended, Joshua and the whole Congregation began to divide the Land for an Inheritance. But as there is no River, which descends from the Mount Gerizim, or the neighbouring Parts; so we must leave the Story as we find it.*

26. Toward the latter End of this Summer, *Joshua* being now ninety one Years of Age, and (s) considering that the *Canaanites* had yet several Places of Strength left them, which by Art and Nature were almost impregnable,

he call'd a general Assembly of the People to meet at *Shiloh*, where the Appearance was very great, and wonderfully unanimous and chearful. *Joshua* upon this Occasion summ'd up what he had to say in few Words, and laid the Matter in Hand before them. He gave them a short History of the great things which they had done by GOD's Assistance, as a People, who religiously observ'd his Laws. He told them, how GOD had given them the Victory over the *one and thirty Kings*, who had the Confidence to take up Arms against them, and had rooted out the Generations of their most mighty Oppressors. But since the Conquest was as yet imperfect, there being many Cities remaining in their Hands, which were better mann'd and fortify'd, and that it would be a Work of Time to reduce them, therefore he thought it more advisable, that Commissioners should be chosen out of every Tribe, Men of approv'd Skill and Integrity, and that their Business should be to take an exact Survey of the Country, and make a full Report of it without Fraud or Delay. The People being highly pleas'd with this Motion, *Joshua* order'd his Agents to enter upon the Work, appointing them for their Assistants such Men as were well skill'd in Surveying, and so could not be impos'd upon or misled in the Account. He also gave them Instructions not only to survey the Land by Measure, but also to make an Estimate of the Quality and Goodness of each Particular. And thus it is said, that there were ten Men employ'd, according to the Number of the ten Tribes, who were to inherit it, who return'd at the End of seven Months, with such an Estimate as was according to their Instructions. Upon this *Joshua* call'd *Eleazar* the High Priest, with the Elders and Princes of the Tribes to his Assistance; and for the greater Impartiality in this Case, he (t) casts Lots, to determine what Part of the Country every Tribe should have. How this was done is not so easily known, tho' it is most probable, that they made as many Lots as were convenient, and wrote upon each of them the Name of some remarkable Place, and put them into the Lap of some principal Person; then they agreed whose Portion should be determin'd by the Lot that should be first drawn; and upon drawing the same gave that Place, and the Parts round it, to that Tribe, (u) according to the Number of the Tribe, and the Goodness of the Land. And thus by common Consent (x) the Lot of *Judah* was the first Lot. All this was done at *Gilgal*, where the *Tabernacle* of the LORD seems to have con-

Anno  
Mundi  
2559.

(o) Chronicon Samaritanum, pag. 86.

(r) Josh. 11. 15.

13, and 17 to the End.

(s) Josh. Chap. 13. Josephus Jewish Antiquities, Book 5. Chap. 1.

(u) Num. 26. 55, 56, and Num. 33. 54.

(p) Num. 19. 11 to the End.

(q) Num. 31. 19, 20.

(t) Num. 34.

(x) Josh. Chap. 14 and 15.

tinu'd



tinu'd ever since its passing over *Jordan*. Before the Lot was drawn, (y) *Caleb* makes a Pretension to some Part of the Country, which he went over, when he spy'd the Land forty five Years before, and (z) pleads a Promise, which *Moses* had given him, tho' the Words themselves might have been spoken in a more general Sense. He also puts it upon this Issue, that GOD assisted him to drive out the *Anakims* from the fenced Cities which were there; and so he chooseth the Country about *Hebron* for himself and his Posterity. *Joshua* agrees to this, and for a farther Confirmation of it, when the Lot was drawn, it plainly appear'd, that this Country belong'd to his own Tribe, and so he was seated among them.

27. When they had by Consent settl'd the Bounds of *Judah* the royal Tribe, they agreed next to settle the Tribe of *Joseph*, because *Joshua* was of the same. And upon this they (a) remove the *Tabernacle of the Congregation* from *Gilgal*, and fix it in *Shiloh*, a Place in the Tribe of *Ephraim* not far from *Jerusalem*; so that it was near to *Joshua*, who was of the same Tribe. Here it continu'd until the Days of (b) *Samuel*; and the Reason of its being remov'd hither was, because after the Division of the Land it would have been too far for all the Tribes of *Israel* to go to *Gilgal*, to perform all that the Law requir'd concerning the *Tabernacle*: Which was now indispensably to be perform'd, tho' (c) whilst they were in the Wilderness, they did not live by these Rules; and perhaps, whilst they continu'd unsettl'd in the Land of *Canaan*, they could not observe them. After this they assign the Portions to the rest of the Tribes, and give a Part of the Tribe of *Ephraim* to *Joshua* and his Posterity, as before they had given a Part of *Judah* to *Caleb*. And then they (d) according to GOD's Direction, appoint six Cities for Refuge to the Manslayer, and eight and forty Cities with their Suburbs to the *Levites*.

28. The (e) *Samaritans*, to give the better Colour to their Idolatry, tell us, that the Mount *Gerizim*, where their Temple stood, was given to *Joshua* and to his Companion *Caleb*; where they forget that *Caleb's* Portion was in the Land of *Judah*. However they add, that when every Tribe was settl'd, he distributed the *Levites* to their proper Places, who had no distinct Tribe, because their Business was to take Care of their Prayers, Judgments, Tithes and Sacrifices. That he set principal Judges over the Tribes, who should give an Account to the High Priest of every thing, which was done in

their Divisions. After this *Joshua* built a Fort on the left Side of the Mount *Gerizim*, where he spent one Day in every Week with *Eleazar*, another Day with the Surveyers, that he might recal into his Mind the things which had happen'd, and a third with the Princes of the People, that he might inquire into their State; a fourth he devoted to his private Affairs; and the other three Days the Book of the Law was not out of his Hand, but he read therein Day and Night. And this was the Method of his Life, when he neither went to War, nor was engag'd in a Journey. And that which is more surprizing, he built a Temple on the Top of this holy Mountain, in which there was an holy Place, which no Man ever saw but himself and the Priests and *Levites*.

29. Upon this *Joshua* dismisses (f) the Soldiers, who belong'd to the Tribes beyond *Jordan*, approves of their Conduct, thanks them for their Care, blesses them, and gives them Leave to return home. The *Samaritans* (g) add, that at this Time they eat and drank together, they renew'd their Covenant with each other, that they would persevere in their Obedience to GOD, and Respect for his Prophet *Moses*, and that they would assist each other without Delay, as Occasion should require. And when they had bound themselves with this Oath, *Eleazar* the High Priest offer'd Sacrifices for them. That the Princes of the Congregation came together, when they thus parted; and that *Joshua* (if we can believe them) appoints *Nephich* to be his Deputy in that Country. Upon this he clothes him with a royal Robe, puts a Crown on his Head, makes him ride on the choicest Horse, whilst a Cryer goes before him with this Oration, *This is the King of the two Tribes and an half, the President of Justice, the Director of Affairs, and the General in the Camp. Let his Commands be obeyed. Let his Determinations be conclusive. In all difficult Cases let him desire an Answer from Eleazar the High Priest. And if any one shall contradict his Sentence, or withdraw from his Allegiance, it shall be lawful for any one to kill that man, and the whole Congregation shall be blameless.* And then *Joshua* deliver'd to *Nephich* his Deputy a Copy of the Law of *Moses*, and recommended to him the Reading therein Day and Night, telling him, that there were many wonderful and plain Duties therein necessary for the Prolonging of this Life, and Securing a better. After this *Joshua* allots him two thousand *Levites* to inhabit those Cities, which were appointed for them, and to exercise all those Offices, which did belong

(y) Josh. 14. 6 to the End. (z) Num. 14. 24. Deut. 1. 34, 35, 36. (a) Josh. 18. 1. (b) 1 Sam. 1. 3, and 4. 3, 4. (c) Deut. 12. 9 to 20. (d) Exod. 21. 13. Num 35. 6, 11, 14. Deut. 19. 2. Josh. Chap. 20. Num. 35. 2, &c. Josh. Chap. 21. (e) Chronicon Samaritanum, pag. 92. (f) Josh. 22. 1 to 10. (g) Chronicon Samaritanum, pag. 92, 93.



to them alone. Then (as they add) the Flags were display'd, the Trumpets were blown, and *Eleazar, Joshua* and their Companions rode on Horses, when they took their Leave; and this was such a famous Day (if we will believe them) that the like never happen'd since the Creation of the World. And thus they return'd with joyful and thankful Hearts. And when they, who were on the other Side of *Jordan*, heard of these things, the whole Tribes came to meet them, and so having tarried together for some Time, *Nephthi* divided the Country according to the Number of the Inhabitants; and the *Levites* being settl'd in their Places, spent their Time in Praising and glorifying GOD for all his Benefits contr'd upon them. And then (to use the Words of the same Author) the Children of *Israel* were completely settl'd in their Tribes, and worshipp'd the LORD, and were accepted of him, and they offer'd Sacrifices, and blessed the People at all the Times appointed; so that all Calamities were remov'd from them, nor were any of their Enemies able to hurt them. They also went three Times every Year to the holy Mountain of *Gerizim* with various Gifts, and full of Joy and Gladness. Neither were any of their Enemies able to look them in the Face, or do them the least Damage. Thus *Joshua*, and the Priests, and the whole Army, liv'd in Peace and Quieness for twenty Years, in which Time their Enemies were remov'd far from them, and dispers'd into the farthest Parts of the Earth. Their Neighbours were in Peace with them, and no one acted against them. There was no Kingdom enlarg'd except theirs, nor any outstretch'd Arm but theirs; neither did any Day pass in all that Time without a mutual Correspondence between them.

30. When the *Reubenites, Gadites* and *Manassites* came to the other Side of *Jordan*, they (b) build a very high and large Building in the Form of an Altar. If (as (i) *Josephus* saith) *Joshua* erected an Altar with the twelve Stones, which the twelve Princes of the several Tribes brought with them out of the River by his own Order, for a Token and a Memorial to future Ages of the miraculous Separation of the Waters; and if *Joshua* did offer a Sacrifice on this Altar, they might well conclude, that this would justify their Building another on the other Side of the same River, only to testify, that they were the same People, and own'd the same GOD, and the same Worship. However the *Israelites* took Umbrage at this, fearing that (k) it was design'd either for the Worship of a false GOD, or at least for the Worship of the true GOD in a false Manner; and therefore

they send over *Phinehas* the Son of *Eleazar*, with a principal Person out of each Tribe, to argue with them, and find out the Truth, and with a Resolution, that if Occasion requir'd, the whole Army would march and destroy them for their Idolatry. *Phinehas* argues the Case with them very warmly, and they give him an honest and satisfactory Answer. Upon this they call this (l) Altar *Ed*, that is, *A witness*, saying, *This altar shall be a witness between us, that the LORD is our GOD*. *Phinehas* was (m) overjoy'd, to find that all things were right, and returning immediately to *Joshua*, gave him an Account of every thing in the Hearing of the People, who were all greatly pleas'd with the Result of this Embassy, when they saw things brought to so amicable a Conclusion without any Danger of a Civil War, or of Bloodshed. Hereupon they sacrific'd, and gave Thanks to GOD; after which *Joshua* dismiss'd the Multitude to their several Habitations, and he himself took up his Abode in *Shechem*.

31. Some of the *Eastern Writers* add a very romantick Story concerning *Joshua*, that his swift Conquests, and his Severity towards the Inhabitants of the Land of *Canaan*, made his Enemies call him (n) *The evening or the destroying Wolf*. And add, that (o) in his Time there was a King of *Armenia* the less, whose Name was *Shaubek* the Son of *Hemam*, who made a Confederacy with five and forty Kings out of *Persia*, and *Media*, as also *Armenia* the greater, *Syria*, *Sidon*, and the Remains of the *Canaanites*, and with them *Japhet* the Giant. These by their united Strength raise an Army like the Sand of the Sea, and send a Letter to *Joshua*, the Style whereof shews it to be written in a much later Age, being worded thus:

*We know, O thou evening Wolf, what thou hast done to our Neighbours. Thou hast made our Palaces desolate. Thou hast kill'd, and hast not spar'd. Thou hast destroy'd all with the Sword, both young and old, without Distinction, and hast laid all their Cities waste. Know therefore, that we at thirty Days hence will come into thy Land, and invade thy Possession, even to the Mountain, in which thou worshippest thy GOD, which is call'd The holy Mountain [of Gerizim]. We the forty five Kings, every one of us being guarded with a thousand valiant Men, handling the Bow and Darts, wearing Swords, and skill'd in War [will come]. And with us there is the Giant the Son of Japhet, arm'd with an Engine of Steel, with which he kills a thousand, or at least five hundred Men at a Time. Those whom he brings with him are Kings, guarded with*

(b) Josh. 22. 10. (i) *Jewish Antiq.* Book 5. Chap. 1. (k) Josh. 22. 11, &c. (l) Josh. 22. ult.  
(m) *Josephus Jewish Antiq.* Book 5. Chap. 1. (n) *Juchasin* pag. 154. fol. 1. *Shallsheleth Hakkabala*,  
pag. 96. (o) *Chronicon Samaritanum*, cap. 26. *Juchasin*, pag. 154. R. *Gedaliah*. Soldiers,



*Soldiers, and arm'd with Instruments of War, which they all receiv'd in their own Right from their Grandfather Noah of blessed Memory. Be thou therefore ready, and provide thy Instruments of War, lest thou shouldst say hereafter, that we took thee unprovided. Upon this the Elders and chief Men of the Army thought fit to send this Epistle by a fit Embassador, who should number the People, view the Camp, observe their Order, and give an Account of their Condition, and in what Manner they might be attack'd with the greatest Advantage. This Embassador was sent on the tenth Day of the second Month, in the twenty first Year after the Entrance of the Israelites into the Land of Canaan, and came thither on the Day after the great Assembly of the Feast of Weeks began; and he brought the Epistle to Joshua. At this Time he sat upon his Royal Throne, judging the People, condemning some to be beheaded, others to be burnt, and others to be imprison'd. And Joshua commanded, that the Embassador should be brought to him, tho' he refus'd to see him, before he had made an End of Judging the Children of Israel. At last he took the Epistle from his Hand, and read it in the House of GOD, with Fasting, Weeping, and Mourning, and kept it at his own House until the End of the Feast of Weeks, neither would he at that Time make the People sad, tho' he himself laid up the Matter in his own Heart. In the mean Time the Embassador view'd the Multitude and good Discipline of the Army, the Strength and Valour of the King, the Commandments of their GOD and his Power, the Descent of the Pillar of Fire, and its Greatness. But when he beheld the High Priest, he was smitten with a secret Fear, because he never saw any thing like him, nor heard of any such in former Ages. But when the Feast was ended, Joshua gather'd all the People together, and read the Epistle before them. After which he said, *I have fought many Battles. I have subdu'd many Kings, and was never afraid of any of them. But this Accident makes me fear and tremble. And the Congregation was sad, and all their Joints did quake, and their Knees smote one against another, and they hung down their Heads toward the Earth. In the mean Time Joshua had detain'd the Embassador in a private Place, that he could not see the Concern of the People. However the Multitude made this Answer to Joshua, We never yet heard any such thing. We never yet conquer'd any such Person; and we never yet fought with such an Army. But this War is the War of GOD, who is with us, and with our Children, and with thee also, O our King, Keeper and Lord. Thou shalt direct us by the Help of GOD, and as we have obey'd Moses, so will we obey thee. Take thee a**

*Roll of a Book, and write in a manly Style, and answer our Neighbours these perverse Rebels, with Words as sharp as theirs. Joshua said, Stand still, that you may hear the Form, which I have drawn up, and if you like it, I will send it to them. And all the People answer'd, Open thy Mouth, and let thy Words be understood. Upon which he reads to them the following Letter, In the Name of the LORD GOD of Israel, who weakens the Strong and Proud, and kills the Wicked and Rebels, who separates the Assemblies of Sinners and Robbers, and gathers together the dispersed just and holy Men. He is GOD of Gods, and LORD of Lords, the GOD of Abraham, Isaac and Jacob, the LORD, who is a Man of War. Joshua the Servant of GOD, and the holy select Synagogue, the blessed Assembly, the Multitude of the Congregation of the Children of Israel, the Sons of Abraham, Isaac and Jacob saith, There is no Peace to the wicked People, to the Congregation smitten with Plagues, to the Worshipers of Images, and Adorers of Idols. Know ye, that ye have done ill in Waking a sleeping Lion, and stirring up a fierce Lion, by Putting a Sword into his Hand, when he is provok'd. I watching for Justice will render your Deserts upon your own Heads. What Madness hath provok'd you to come into the holy Place, and pollute my Land? Put yourselves in Order, and stir not a Foot from your Place; for after seven Days I will come to you, and kill your strong Men, that there shall be no Possibility of Escaping. You boast indeed, that you have with you five and forty Kings, and every one of these is guarded with a thousand valiant Men. I will not boast, because the Kings of the Earth, but because the glorious Angels are with me; one of which overturn'd Sodom and Gomorrah, another brought in the Flood, and a third divided the World into seventy Nations. The People which are with me being six hundred thousand Men, both strong and valiant, pass'd the Sea with a dry Foot. GOD went before them by Night in a Pillar of Fire, and by Day in a Pillar of Cloud. Twelve thousand of the choicest of them slew the five Kings of Midian, and Balaam the Son of Beor, and all their Males without the Loss of a Man. We have a Priest, whose Name is Phinehas, in whose Hands are the holy Trumpets; so that when he blows in them, all our Enemies fall down before us. Have you not heard, that Pharaoh and all his Multitude were overwhelm'd in the Sea, and we pass'd over as on dry Land? Hath it not been told to you, what we have done to Amalek and his People? Have you not seen what we have done to Sihon and Og, the two Kings of the Amorites? Is it not evident, what we have done to the one and thirty Kings of Canaan?*



Canaan? What then? If the Son of Japhet the Giant is with you; yet with us there is the Giant of Giants, and one who is exalted far above all. By this we may see the Bombast Style of the Arabian Writers, and how fertile and formal they are in their Arabian Tales, mentioning the particular Names and Places, with the Year and Day of the Month, and sometimes the Day of the Week. In these Stories their Romantick Inventions, without the least Foundation in Scripture, their Mistakes in Chronology or Geography or both, their Adding new-invented Traditions, or some such like Incoherence, discovers the whole, and makes them even suspected, when they tell the Truth. And by this we may see what Inventions the Samaritans were forc'd to make, to vindicate their Temple in Mount Garizim, in Opposition to the Worship of GOD at Jerusalem.

32. When the Time of Joshua's Death drew nigh, he (p) summon'd the chief Persons of the Israelites to come to him either at Timnath-serah, where he liv'd, or to Shiloh, where the Tabernacle of the Congregation was set up; when he earnestly exhorts them to continue steadfast in the Worship of the true GOD, by a Repetition of his former Benefits, by Promises of future Blessings, if they were obedient; and by Threatning severe Judgments, if they were disobedient. But probably living some Time longer than he expected, and thinking this not to be sufficient, he afterward (q) gives them a short History of GOD's Blessings bestow'd on that Nation, from the Time of Terah the Father of Abraham until that Time, when he spake to them. Upon this Joshua proposeth to them to choose, whether they would serve the GOD of their Fathers, or the Gods of the Heathen round about them, or the Gods of their Country; and when they had chosen to serve the God of their Fathers, he enters into a Covenant with them for this Purpose, which they solemnly promise three Times. Then he ratifies the same, he orders a great Stone to be set up by the Sanctuary as a Witness of it, and writes an Account of the whole Proceedings in the Book, which at this Time goes under his Name in the Old Testament.

33. The Eastern Writers not content with the Account mention'd in the sacred Scriptures, have (r) added, That when the Death of Joshua was near, he call'd together the

Children of Israel, and after the Particulars already mention'd, he offer'd Sacrifices for himself and them, and wish'd them Prosperity almost in the same manner as Moses had done before him. And he chose twelve Captains out of the nine Tribes and an half, and try'd them both in the speculative and practical Parts of Learning, and casting a Lot in the Presence of the whole Congregation in a famous Plain, the Lot for the Kingdom fell upon a Man, whose Name was Abil, a Brother's Son of Caleb, of the Tribe of Judah, to whom he gave the Kingdom and the Law, and put the Crown upon his Head. After this he commanded the People to obey him, and commanded him to observe the Directions of the High Priest, to acquaint him with all the publick Affairs, and undertake nothing of Moment without his Direction.

34. After the Covenant made between GOD and the Israelites, Joshua died, being an hundred and ten Years old, and having govern'd the People five and twenty Years from the Death of Moses; of whom (s) Josephus gives this Character, *He was a man of political Prudence, and endued also with a singular Felicity of popular Eloquence in Expressing his Thoughts, brave and indefatigable in War, and no less just and dexterous in Peace; and in short, a Person qualify'd for all great Purposes.* He was (t) bury'd in Timnath-serah in Mount Ephraim, a City which (u) was given him for an Inheritance for his great Services, which he built, in which he afterward liv'd, and where probably he died; and it is reported, that (v) the sharp Stones, with which he (y) circumcised the Israelites in Gilgal, were bury'd with him. This Place was call'd (\*) Timnath-heres, or *The Image of the Sun*; and the Jews (z) give this Reason for it, because the Image of the Sun was engraven upon his Sepulchre in Commemoration of that famous Day, when (a) the Sun stood still, until he had compleated the Victory. Tho' if the Liberty of a new Conjecture might be allow'd, another Reason may be assign'd, which is this.

35. Among the rest of the idolatrous Worship of the Canaanites, that of the Sun, Moon and Stars was very common, which made GOD (b) caution the Israelites so much against it. In this City there was a great Image of the Sun for this Purpose, and therefore the City was call'd by this Name (as On in Egypt was afterward call'd Helio-polis). Now GOD having commanded the

(p) Josh. Chap. 23. (q) Josh. 24. 1 to 29. (r) Chronicon Samaritanum, pag. 125. (s) Eutychii Jewish Antiq. Book 5. Chap. 1. (t) Josh. 24. 29, 30. (u) Josh. 19. 49, 50, 51. (x) Eutychii Annales, pag. 117. (y) Josh. 5. 2 to 10. (\*) Judg. 2. 9. (z) Hottinger. Cippi Hebraici, pag. 32. (a) Josh. 10. 12, 13, 14. (b) Deut. 4. 15 to 20. Deut. 17. 2 to 8. Exod. 20. 4, and Deut. 5. 8. In these two last Places the Word in the Hebrew is חממה from whence comes the Word Timnath. Thus is it also Deut. 4. 12, 15, 16, 23, 25. And therefore these Texts may seem to be more particularly level'd against this Idolatrous Image.



*Israelites*, that (c) the Names of the Idols should not so much as be mention'd by them, the *Reubenites* (d) alter'd the Names of those Towns, where the Idols were mention'd; and *Joshua*, so good a Man, might do the same. And to prevent the ill Effects of this Name, he calls it no longer *Timnath-heres*, or, *The Image of the Sun*, but *Timnath-serah*, or, *The Image of Wantonness*; and when the *Israelites* fell from GOD into the Idolatry of their Neighbours, they (e) call'd the Town again by its antient Name.

36. Much about this Time they (f) bury'd the Bones of *Joseph*, which the *Israelites* brought out of *Egypt*. And (g) perhaps this might be one Reason for Gathering the last great Assembly, which was in the Life of *Joshua*, that they might the more solemnly depose the Bones of this great Man in that Portion of Land, which (h) his Father had given him, rather than in the Cave of *Machpelah*. And it may reasonably be thought also, that the Bodies of the Sons of *Jacob*, from whom the rest of the twelve Tribes descended, were brought into *Canaan*, to be there interr'd, as (i) *Josephus* relates from an antient Tradition, and (k) *St. Stephen* confirms it. For tho' *Joseph* excell'd them all in Dignity, and gave (l) a special Charge about his Body; yet no Doubt every Tribe had as great a Regard for the Head of it, and would be inclin'd to do the same for their Fathers, which *Joseph* desir'd for himself. Thus (m) when *Caleb* died, it is reported, that they bury'd him in his Neighbourhood, and that his (n) Sepulchre was well known for many Ages after.

37. Soon after the Death of *Joshua* (o) died *Eleazar* the High Priest the Son of *Aaron*, of whom it is said, that (p) when his Death was near, he did the same which

*Joshua* the Son of *Nun* had done before him. He call'd together the Nobles of the Children of *Israel*, and strictly enjoin'd them Obedience to the Laws of GOD, and blessed them and the Tabernacle, and the Servants of GOD. And taking off his holy Garments, with which he was cloth'd, he put them on *Phinehas* his Son, and died; and they bury'd him in a Hill that pertain'd to his Son, which was given him in Mount *Ephraim*, and the whole Congregation of the Children of *Israel* mourn'd for him, according to the Custom of their Fathers.

38. An Eastern Writer of good Credit (q) saith, that it is reported, that in the Time of *Moses* that kind of Poesy began, which was call'd *Comedy*, in which were related the Vices, and scurrilous Expressions of Men, and their Acts which were common to Brutes; and also that there was another Kind of Poesy invented call'd *Tragedy*, in which were related the Virtues and Praises of Men, and such Deeds which were common to Angels. If these scenick Entertainments were invented in *Greece*, as the Names seem to imply, being of a *Greek* Derivation, they must be of later Date, since *Cadmus* first brought Letters into that Country in the Time of *Joshua*. Accordingly (r) another places it in his Time. *Horace* (s) tells us, that *Thespis* was the first Inventer of *Tragedy*, which was very mean at first, and grew up to a greater Perfection. But when *Thespis* liv'd is impossible to determine. The first tragick (t) Writer, whose Writings are extant, is *Æschylus*, a *Greek* Poet, who liv'd nine hundred Years after. So that it is probable, that these Entertainments were not invented; but it is certain, that they were not brought to any Perfection until after the Institution of the *Olympick Games*.

(c) *Exod.* 23. 13. *Josh.* 23. 7. (d) *Num.* 32. 38. (e) *Judg.* 2. 9. (f) *Josh.* 24. 32. (g) *Josh.* 24. 1. (h) *Gen.* 48. 22. (i) *Jewish Antiq. Book* 2. Chap. 4. (k) *Acts* 7. 16. (l) *Gen.* 50. 24. (m) *Chronicon Samaritanum*, pag. 124. (n) *Jacob justus in Descriptione Palæstinæ.* (o) *Josh.* 24. 33. (p) *Chronicon Samaritanum*, pag. 123. (q) *Abul Pharagii Hist. Dynastarum*, pag. 33. (r) *Shalsheleth Hakkabala*, pag. 97. (s) *Horat. de arte poetica*, Vers. 275. (t) *Ibid.* Vers. 278.

### CHAP. III.

#### *From the Death of Joshua to the Coronation of Saul.*

**A**FTER the Death of *Joshua* and *Eleazar* the High Priest, who died about the same Time, *Phinehas* his Son succeeded in that Office, who held it, as some (a) say, five and twenty, but (b) more probably about

fifty Years. Whilst (c) any of those liv'd, who had seen *Jordan* dried up, the Walls of *Jericho* fall down, and the Sun stand still, the *Israelites* kept also to their Religion, and on all Occasions consulted GOD by the High Priest. But when (d) they died, the

(a) *Abul Pharagii Hist. Dynast.* pag. 36. *Eutychii Annales*, pag. 120. (b) *Marshall's Tables.* (c) *Josh.* 24. 31. *Judg.* 2. 6, 7. (d) *Judg.* 2. 10, 11, 12, 13.

next



next Generations grew worse and worse, until national Calamities did frequently bring them to Repentance. Tho' *Joshua* had conquer'd the whole Land, yet there were many of the old Inhabitants left in Cities, Mountains, and fenced Places, particularly in the Tribe of (e) *Judah*. Now *Joshua* having left no Successor, as *Moses* did, but concluding, that GOD would direct them what to do, and they resolving to root out the *Canaanites*, one after another, they (f) come to *Shiloh*, and desire *Phinehas* to represent their Case to GOD, and beseech his Directions. The Question ask'd was, What Tribe should begin to fight against the *Canaanites*, who dwelt in their Country, to root them out? And GOD answer'd, that the Tribe of *Judah* should begin, and be successful against their Enemies. Thus (as (g) *Jacob* prophesy'd long before) the *Hand of Judah was upon the neck of his enemies*. He was like a lion's whelp, and went first up from the prey, or from the Dividing of the Country to enlarge their Conquests. The Tribe of *Simeon* adjoining to the Tribe of *Judah*, they both join their Forces together to assist each other, and so they (h) conquer the old Inhabitants, and kill ten thousand of them in one Battle at *Bezek*. They also take *Adoni-bezek*, that is, the King or Lord of *Bezek*. And perhaps hearing of his Cruelty to others, they do the same

by him, they cut off his Thumbs and his great Toes, that he might be incapable of bearing Arms because of the Loss of his Thumbs, or to run swiftly because of the Loss of his Toes. Upon this he acknowledges, that he had done the same by seventy Kings or petty Princes of that Land, some of which might govern at the same Time, and others might be Kings of the same Places, who successively oppos'd him, and were dethron'd by him. Upon this *Adoni-bezek* owns the just Judgments of GOD, and adds, (i) *As I have done; so he hath requited me*.

2. After *Joshua* had conquer'd the south Country, he spent some Time in *Gilgal*, and was engag'd in the northern Wars, during which Time the old Inhabitants return'd again, and took Possession of several Cities. He had before taken the King of *Jerusalem*, and probably his City; but now the Tribe of *Judah* is forc'd again to besiege it; and (k) upon the Taking thereof, they dispossess the *Jebusites*, who dwelt there, of all but the strong Fortress on the Top of Mount *Sion*, which (l) held out till the Time of *David*. Thus (m) the Towns of *Debir* and *Hebron*

(which (n) *Joshua* had before taken) revolted, and occasion'd some Trouble, before they could be regain'd. Thus the Tribes of *Judah* and *Simeon* assisting each other, conquer'd *Jerusalem*, and the mountainous Country round it, and the south Part near the Wilderness of *Paran*, and the adjacent Parts; and when these Countries had been gain'd for the Tribe of *Judah*, they also assisted (o) the *Simeonites*, and took *Gaza*, and *Ashkelon*, and *Zephath* or *Hormah*, which afterward belong'd to them.

3. Who was their General on this Occasion is not expressly mention'd either in *Scripture*, *Josephus*, or other antient History; tho' without Doubt it was *Caleb*. He was of the Tribe of *Judah*, and consequently a fit Person for this Purpose. He was older than any other Person by twenty Years, and yet (p) like *Moses*, he continu'd in his full Strength and Vigor. He and *Joshua* were the only remaining Spies, which search'd out the Land, and acted sincerely, and therefore as *Joshua* was the first General, he had the greatest Right to succeed him; and this might be the Reason that *Joshua* nam'd no other. He and *Joshua* were (q) the two only Persons to whom the *Israelites* gave Inheritances for their signal Services; and as his Inheritance lay unconquer'd in this Tribe, he had the greatest Reason to be active in the Reducing of it. He (r) promises a Reward to the Person who should take *Debir*, and performs it accordingly. His Name alone is mention'd in all these Wars; and his Son-in-Law *Othniel* the Son of *Kenaz* was (s) the first Deliverer of the *Israelites* from their Oppressors, and seems to succeed *Caleb* in this Dignity as his nearest and most valiant Relation. The Reward, which *Caleb* promis'd, was the Marrying of his Daughter, and this was the same, which (t) King *Saul* afterward promis'd to him that should kill *Goliath*.

4. But now in Length of Time the Zeal of the *Israelites* for the Worship of GOD declines, and then they met not with the same Success, which they had at first. But (u) either thro' Sloth or Covetousness, or Distrust of GOD's Power, or more Lenity than the Law of *Moses* allow'd, they did not attempt those People, who were stronger than ordinary, or being unfaithful to GOD they fail'd in their Attempt, or having some Success only brought them under Tribute. And it is most likely, that they were so affrighted at the iron Chariots, which were in the plain Country, and forgot the Promises, which GOD had given them, that

(e) Josh. 15. 63. (f) Judg. 1. 1. (g) Gen. 49. 9. (h) Judg. 1. 3 to 8. (i) Judg. 1. 7. (k) Judg. 1. 8. (l) 2 Sam. 5. 6, 7, 8, 9. (m) Judg. 1. 10, 11, 12, 13. (n) Josh. 10. 36, 37, 38, 39. (o) Judg. 1. 17, 18, 19. (p) Compare Josh. 14. 7, with Num. 14. 29. (q) Josh. 19. 49, 50, 51, and Josh. 14. 6 to the End. (r) Judg. 1. 11, 12, 13. (s) Judg. 3. 5, 6, 7, 8, 9. (t) 1 Sam. 17. 25. (u) Judg. 1. 19, 21, 27 to the End.



they were willing to make no farther Attempts; and thus the idolatrous People remain'd among them, which was the Cause of all their Misfortunes, and the Children of *Judah* and *Simeon* having (as they thought) secur'd their own Country, went no farther to assist the other Tribes, fearing lest there might be more Revolts in their Absence.

5. However some of the other Tribes being encourag'd by this Success of *Judah* and *Simeon*, take the same Methods. The Children of *Joseph* had (x) before complain'd to *Joshua*, that the Country allotted was too narrow for them; and *Joshua* had foretold to them, that they should conquer the woodland Country, and the *Perizzites*, and the Giants, and should drive out the *Canaanites*, tho' they were very strong, and had Chariots of Iron; so that encourag'd by such a Prediction, they (y) retook *Bethel*, and enlarg'd their Conquests.

6. But the Condition of the *Danites* was (z) the worst of all. They could neither expel the old Inhabitants of the Country, nor make them Tributaries; nor so much as possess it together with them. But the *Amorites* distressed them sorely, by Penning them up in the Cities that were in the mountainous Part of the Country, not suffering them to dwell in the Plain; and they seem'd to be so strong with Chariots of Iron and other military Preparations, that the *Danites* did not dare to engage them. And to add to their Affliction, they would not let them enjoy all the mountainous Country, but possess'd the three Cities call'd *Mount Heres*; or, The Mountain of the Sun, *Aijalon* and *Shaalbim*. However in the Midst of these Distresses, the Tribe of *Joseph* came to their Assistance, which brought the *Amorites* so much under, that these three Cities, and probably all the low Countries which they inhabited, were taken from them, which at last gave such a Check to their Insolence, that they were confin'd to a more narrow Tract of Land than they had at first.

7. However the *Amorites* still keeping Possession of a considerable Part of the Country, made the remaining Part much too little for the Tribe of *Dan*, and therefore (a) they send five Men to search out the Land, and bring an Account, in what Part of the neighbouring Country they might enlarge their Conquests. These Spies go to the House of *Micah* of *Mount Ephraim*, whose (b) Mother thinking it too much to go so far as *Shi-*

*lob* to worship and sacrifice there, had made an *Ephod*, and a graven and a molten Image, with a Design to worship the true GOD in an idolatrous Manner. At first one of the Sons of *Micah* was consecrated to be the Priest; and afterward they took in a *Levite* for this Purpose. Some of these Men being acquainted with this *Levite*, and finding after some Discourse that he officiated as a Priest, they told him the Cause of their Journey, and desir'd him to inquire of GOD, what Success they should have. The *Levite*, most probably, feigning an Answer out of his own Head to flatter and please them, assures them of Success; so they came to a (c) Place call'd *Leshem* or *Laish*, a City which lay at the Foot of *Mount Libanus* near the Fountain of *Jordan*, and finding it to be a pleasant and a fruitful Country, and no Care taken to secure it, they return to their Brethren with the News, and encourage them to undertake the Conquest of it. Upon this six hundred choice Men are appointed to seize it by Surprise. These Men march the first Day to *Kirjath-jearim*, which lay in the north Part of the Tribe of *Judah*. On the west Side of the City they lodge the first Night, and from this Accident the Place was call'd *Mahanah Dan*, or, *The Camp of Dan*. The next Night they come to *Mount Ephraim*, where by Force they take away the *Levite*, and all the Gods which *Micah* had made, and promise the *Levite* to make him the Priest to the whole Tribe, which he immediately accepts of, and was wonderfully pleas'd with the Offer. The third Day they come to *Laish*, where they burn the City, destroy the People, and seize upon the Country. Upon this they build another City, and call'd it *Dan*, which was the Name of their Tribe. And having so good Success as they had been promis'd, they set up this graven Image, and make this *Levite* to be their Priest; which idolatrous Worship continu'd there until the Time that the Ark of GOD was taken Captive by the *Philistines* in the Days of *Samuel*. Thus Idolatry first began in the Tribe of *Dan*, and (d) afterward quickly spread into all the other Tribes, as soon as the Elders were dead, who surviv'd *Joshua*; and this is the Reason that (e) the Tribe of *Dan* is left out of the Number of the Servants of GOD, whom St. *John* saw seal'd when he wrote the *Revelations*.

8. Soon after (f) this Time there hap-

(x) Josh. 17. 14 to the End. (y) Judg. 1. 22 to 27. (z) Judg. 1. 34, 35, 36. (a) Judg. 18. 1, &c.  
(b) Judg. 17 throughout. (c) Judg. 18. 14, 27, 28, 29, and Josh. 19. 47, 48. (d) Josh. 24. 31.  
Judg. 2. 7, 9, 10, 11, 12, 13. Judg. 3. 5, 6, 7. (e) Rev. 7. 4, 5, 6, 7, 8. (f) The Reason of Placing  
it about this Time is, because it was done in the Time of Phinehas the Son of Eleazar, when he was the  
High Priest, Judg. 20. 28. who succeeded his Father at the Death of Joshua, Josh. 24. 29, 30, 33, and executed  
this Office, according to Marshal about fifty Years. Eutychius in his Annals, allows him but five and twenty  
Years, perhaps because nothing remarkable happen'd after. And if so, then this, being the last Act mention'd  
of him, must be in this Year.



Anno  
Mundi  
2603.

pen'd a great civil War among the *Israelites*, which almost brought the Tribe of *Benjamin* to Ruin on this Occasion. The (g) Wife of a *Levite* of Mount *Ephraim* having play'd the Whore, run away to her Father to *Bethlehem Judah*. The *Levite* went to fetch her back, and lodging at *Gibeah*, the Inhabitants so abus'd her that she died. The *Levite* gave this Account to all the Children of *Israel*. They in a general Assembly resolve to have Justice for the Injury. They prepare for Battle, and at the same Time send Men to the *Benjamites*, in whose Tribe this happen'd, to demand Satisfaction by Delivering up the Men of *Gibeah*, who did this Injury, to be put to Death. The *Benjamites* refuse it, and so a civil War begins. Thus the *Israelites* having tolerated *Idolatry*, and neither stirring against *Micah* or the *Danites*, this Toleration breeds all Iniquity, so that *Gibeah* is become as abominable as *Sodom*. At their first Enterprize they consult GOD, whether they should go against the *Benjamites* to Battle; but they never ask what Success they should have in it. Accordingly GOD gives them Leave to go up, but gives them no Promise of Success, because he resolv'd to punish them for their Iniquity; so that when they went up against *Gibeah* of *Benjamin*, forty thousand of them were slain by that wicked Town, and by the Tribe, which took Part with it, in two several Engagements. Thus did *Benjamin* ravin like a wolf, a fearless and an undaunted Creature, (h) as it had been prophesy'd of him; and thus did GOD avenge his own Cause against *Israel*, because *Israel* would not avenge GOD's Cause against *Idolatry*. They were very sensible of an Injury done to a Whore in *Gibeah*; but little regarded as great an Injury done to GOD by the *Idolatry* of the *Danites*. After the second Defeat, the *Israelites* humble themselves in a very solemn Manner: *They came to the house of GOD, and wept, and sat there before the LORD, and fasted a whole day until evening, and offered burnt-offerings and peace-offerings before the LORD*; and they desire *Phinehas* the Son of *Eleazar*, the Son of *Aaron*, who was then the High Priest, to intercede with GOD for them. *Phinehas* was without Doubt very zealous in this Case (as he (i) had been before in the Wilderness, in a Case of a like Nature) and pray'd so long before the Ark of the Covenant, till GOD gave them the Promise of a Victory the next Day. This was effected by the same Stratagem, whereby (k)  *Ai* had been taken before by *Joshua*, viz. by Feigning a Flight, and ordering Liers to wait to seize on the City, and burn it

with Fire, and then to march out against the Enemy, and so to destroy them on every Side, without any Possibility of Retreating. And thus when GOD had us'd *Benjamin* to execute his Vengeance against *Israel* for not punishing *Idolatry*, he then useth *Israel* as an Instrument to punish *Benjamin* for not delivering *Gibeah* up to Justice; and this Tribe is (l) properly become *Benoni*, or the Son of Sorrow. In this Sense the Prophet (m) tells *Israel*, that *they had sinned from the days of Gibeah*. This was therefore near the Time of their first *Idolatry*. *There they stood; and the battle in Gibeah against the children of iniquity did not overtake them*, so as to destroy them all, as they justly deserv'd. For the *Israelites* escap'd with the Loss of the tenth Part of their Army; and tho' the *Benjamites* were thus destroy'd, yet six hundred Men (n) fled into the Wilderness to the Rock *Rimmon*, where they continu'd four Months, at the End of which Time the Anger of the *Israelites* was abated, so that (o) they sent them a Peace, and provided Wives for them, partly by Seizing on those Virgins which were in *Jabesh-Gilead*, and partly by Seizing on those which danc'd in *Shiloh* at the Feast of Tabernacles, and so the Tribe was again recruited. And as *Shiloh* was in the Tribe of *Ephraim* the Son of *Joseph*; so (\*) the Prophecy of *Jacob* concerning that Tribe, (as it may be translated from the *Hebrew*) seems now to be fulfill'd, that *his daughters went solemnly even over to the enemy, to repair the hostile Tribe of Benjamin, which otherwise had decay'd for want of Wives*. And thus was *Joseph* like a fruitful Bow, not only in his own Tribe, but also in affording Help to another.

9. It may be question'd, who was their General in this Expedition? And in Answer to this we may reasonably suppose, that it was *Othniel* the Son-in-Law to *Caleb*, of the Tribe of *Judah*. Had *Caleb* been alive at this Time, he would have exerted his Zeal against those Idolaters, and we should have heard of his Acts on this Occasion. But he being dead, the Government could not otherwise devolve but to so near a Relation, and one who before had (p) signaliz'd himself so valiantly at the Taking of *Debir*, or *Kirjath-sepher*. At the Death of *Joshua* (q) the *Israelites* asked of GOD saying, *Who shall go up for us against the Canaanites first to fight against them*. And the LORD said, *Judah shall go up*. When it is suppos'd that *Caleb* was made their General, as having the best Title to it of any in that Tribe. And in this Case (r) the children of *Israel* asked counsel of GOD and said, *Which of us shall go up first to the*

(g) Judg. chap. 19, and 20. (h) Gen. 49. 27. (i) Num. 25. 6 to 16. (k) Josh. 8. 3 to 29.  
(l) Gen. 35. 18. (m) Hosea 10. 9. (n) Judg. 21. 47, 48. (o) Judg. chap. 21. (\*) Gen. 49.  
22. (p) Josh. 15. 16, 17. Judg. 1. 12, 13. (q) Judg. 1. 1, 2. (r) Judg. 20. 18.



*battle against the children of Benjamin? And the LORD said, Judah shall go up first. Had Caleb been living this Question would have been needless; so that we may suppose Othniel his Son-in-Law to succeed him, who was soon after the first Deliverer of the Israelites from a foreign Oppressor.*

10. The Numbers in both Armies at this Time may afford us some Speculations. The Number of (s) the *Israelites* are said to be *four hundred thousand Men*, and the *Benjamites* were but (t) *twenty six thousand and seven hundred*, so that the Odds was almost fifteen to one; and yet this small Army defeated the other in two set Battles, and kill'd more of them than they themselves were in Number, which shews the Power of GOD to raise up a small Army, whenever he pleases to execute his Vengeance. Secondly, It is said, that (u) when *Benjamin* was defeated, they lost in that Day *twenty five thousand and an hundred Men*, and (x) only *six hundred men escaped and fled into the wilderness*; so that there are a thousand Men not accounted for. But this Difficulty ceases, when we consider, that (y) the two former Battles could not be fought without Loss on the *Benjamites* Side, and the other thousand Men may be suppos'd to have been kill'd on those Days. Thirdly, A greater Difficulty yet remains, for (z) it is first said, that at this total Defeat of the *Benjamites*, the *Children of Israel* destroyed of them on that day *twenty and five thousand and an hundred men*. But when they are distinctly number'd, they appear to be an hundred less. For (a) *they trod them down over against Gibeah toward the sun rising. And there fell of Benjamin eighteen thousand. And they gleaned of them in the highways five thousand men, and they pursued hard after them to Gidom, and slew two thousand of them. So that all which fell that day of Benjamin, were twenty and five thousand men, that drew the sword.* And yet when this *all* is so particularly reckon'd up, it wants an hundred of the other Account. To answer this it must be consider'd, that the Number here reckon'd are those which died in the open Field of Battle, either over against *Gibeah*, or in the *Highways*, or at *Gidom*, and they were no more. But beside these, an hundred Men might be left in *Gibeah*, which were kill'd when the Ambuscade surpriz'd the Town, and this makes up what was wanting in the other Number.

11. And now it might have been thought that such a Judgment would have led them to Repentance; but instead thereof they grow worse and worse. Before, they wor-

shipp'd the true GOD in an idolatrous Manner, but when (b) all that Generation was dead, which came into the Land of *Canaan*, the rest, who succeeded them, forsook even the Worship of the true GOD, and by Marrying among the idolatrous Natives began to worship their Gods, such as *Balim* and *Ashtaroth*; and the Gods of the Nations, which were round about them. When therefore the civil Wars did not reclaim them, GOD was pleas'd to deliver them up to foreign Enemies, and the (c) first whom he rais'd up for this Purpose, was *Cushan* the Emperor of the *Assyrian* Monarchy at that Time. The Heathen Historians call him *Tentais*, who began this Oppression in the fourth Year of his Reign, and reign'd four and forty Years. The Scripture calls him King of *Mesopotamia*, because that Part of his Kingdom lay nearest to the *Israelites*, and he probably attack'd them from that Quarter, being also nearest to the Tribe of *Dan*, where their Idolatry began, that so they might learn their Sin from their Punishment. *Josephus* (d) affirms him to have been King of the *Assyrians*. And (e) others think, that these Words may signify the wicked *Cushite*, such as the Kings of *Assyria* were, being descended from *Cush* by *Nimrod*. And the *Chaldee* Paraphrase, the antient *Syriack* and *Arabick*, translate the latter Word as an Epithet rather than a proper Name. The Prophet *Habakkuk* (f) by *Cushan* means either the King or the Monarchy of the *Assyrians*. The Word *Cushan-rishathaim* (g) may well be render'd *Cushan*, King of the two wicked Kingdoms; and the *Assyrian* Monarchy was like two Kingdoms at that Time; the two greatest Cities in the World; viz. *Babylon* being the Metropolis of the one, and *Nineveh* being the Metropolis of the other. And *Pliny* assures us, that all *Mesopotamia* was the *Assyrians*; and we never read that they revolted from them, but devolv'd with the Empire to the *Medes* and *Persians*. This King of *Assyria* forc'd the *Israelites* to buy their Peace upon hard Terms, for the Space of eight Years, and brought them under Tribute to him, but did not impose Garisons upon them; so that they more easily recover'd their Liberty, when *Othniel* the Son-in-Law of *Caleb* appear'd at the Head of them, who so entirely overthrew and routed all his Forces, that he could not recover his Strength to oppress them again, and we read no more of the *Assyrians* acting in this Manner till the Reign of *David*.

Anno  
Mundi  
2618.

Anno  
Mundi  
2626.

(s) Judg. 20. 17. (t) Judg. 20. 15. (u) Judg. 20. 35. (x) Judg. 20. 47. (y) Judg. 20. 20, 24. (z) Judg. 20. 35. (a) Judg. 20. 44, 45, 46. (b) Judg. 2. 7, 8, 9, 10, 11, 12, 13. Judg. 3. 5, 6, 7. (c) Judg. 3. 8. (d) *Jewish Antiquities*, Book 5. Chap. 3. *Cumberland's Origenes Gentium*, Page 239. (e) *Ibid.* (f) *Hab. 3. 7.* (g) For the Word *Rishathaim* is of the Dual Number and Feminine Gender, and therefore the Word Kingdoms may well be added to it to supply the Sense.



12. After this the *Israelites* (*b*) had no Wars for the Space of forty Years, in which Space of Time *Othniel* died, and we read not of any Successor. *Phinehas* the Son of

Anno Mundi 2628. *Eleazar* died also, being suppos'd to have executed the Office of the High Priest for the Space of about fifty Years, and was succeeded in the same Office by his Son *Abiezer*. His Grandfather the Son of *Aaron* was call'd *Eliezer*, or *My GOD is my Help*; but the *Jews* declining towards Idolatry, the Name of *GOD* is omitted, and so he is call'd *Abiezer*, or *My Father is my Help*, as if at this Time this was the best Title, whereby to secure the Priesthood.

13. About this Time also (as it may probably be (*i*) conjectur'd) *GOD* sent (*k*) a Famine in the Land to succeed the Sword. So that the same Reason, which formerly oblig'd *Jacob* and his Family to go into *Egypt*, oblig'd others also at this Time to remove out of the Land of *Canaan*. Among these was *Elimelech* of *Bethlehem Judah*, who went into the Land of *Moab* with his Wife *Naomi*, and his two Sons *Mablon* and *Chilion*. This Famine began when *Othniel*

Anno Mundi 2624. (*l*) judg'd *Israel*, and continu'd (*m*) ten Years, in which Time these two Sons marry'd two *Moabitish* Women, the Name of the one was *Orpah*, and the Name of the other was *Ruth*. Before the Famine was ended, the three Men died, and the Women were left desolate; so that *Naomi* hearing that there was Plenty in *Canaan*, resolves to go into her own Country, and leave her Daughters-in-Law behind her. For this Purpose she takes a formal Leave of both. And *Orpah* with much Persuasion stay'd behind, but *Ruth* resolv'd to go with her. She left her own Country, Kindred, and Relations, which (if the *Jews* may be credited) were not only honourable but royal, out of her great Affection to her Mother-in-Law and her Religion, to live with her in the Land of *Canaan* in a poor and mean Condition. Thus when the *Israelites* went off to Idolatry, a *Moabite's* embraces the true Worship of *GOD*; and when the *Jews* for their Wickedness were rejected, the *Gentiles* were admitted into Covenant. Her History alone makes one of the canonical Books of *Scripture*, and is inserted to prove, that *CHRIST* sprang out of the Tribe of *Judah*, and of the Family of *David*, but by a Gentile Woman (that all Nations might hope in his Mercy) full of Faith and of earnest Desire to enter into that Family; which made her despise

the Pride of her own Nation, and choose to live despicably among the People of *GOD*. *Naomi* and *Ruth* came to *Bethlehem* about the Time of the Passover, for then their (*n*) Barley Harvest began. Upon their Coming the Inhabitants both wonder'd and rejoic'd to see them, who said, *Is not this Naomi*, or *my pleasant one*? To whom she answer'd, *Call me not my pleasant one; call me Marah* or *Bitterness*; for the *LORD* hath dealt bitterly with me, because she came home in a poor Condition. However *GOD*, who knows how to bring Good out of Evil, shew'd his Providence in this Particular. *Ruth's* Poverty made her go to gather Corn after the Reapers for her Subsistence. For this Purpose she went to the Field of *Boaz*, who was a near Relation. *Boaz* took particular Notice of her; and tho' he was rich and she was poor, yet he was so pleas'd with her Piety and Virtue, that he marry'd her. This *Boaz* was the Son of (*o*) *Salmon* by *Rahab*, who hid the Spies in *Jericho*, and Grandson of *Nabshon*, who was (*p*) the Prince or Standard-bearer to the Tribe of *Judah*; and if we admit of twenty four Years between the Entrance into *Canaan*, and the Birth of *Boaz* by *Salmon*; and that *Boaz*, who owns himself (*q*) to be an aged Man, was fifty six Years of Age when he marry'd *Ruth*, this Marriage must happen about this Time. The Year after it, it is probable that he had a Son, whom his Mother call'd *Obed*, or a Servant, to shew that she was not ashamed publickly to own her poor Condition, when she was thus marry'd; and of his Posterity at a proper Distance King *David* was first born, and also our blessed *LORD* and SAVIOUR *JESUS CHRIST*. Anno Mundi 2635.

14. After the Check given the *Affyrian* Monarchy, the *Israelites* return'd again to their Idolatry, with which *GOD* having been griev'd forty Years, (*r*) resolves to punish them again, and raised up *Eglon* King of *Moab* for this Purpose. He persuades the *Ammonites* and the *Amalekites*, who were his near Neighbours, and had an old Grudge against the *Israelites* to join with him. These marching together destroy the *Israelites* either by a sudden Invasion or a pitch'd Battle, and (*s*) possess themselves of *Jericho*, which tho' it was destroy'd by *Joshua*, yet it is likely, that they made Fortifications, and plac'd a strong Garison, where it formerly stood, that they might the better keep the whole Country in Subjection. For, as the Country there-

(*b*) Judg. 3. 11. (*i*) By Allowing 24 Years between the Entering into *Canaan* and the Birth of *Boaz* by *Salmon* of *Rahab*; and by Allowing 57 Years between the Birth of *Boaz* and the Birth of *Obed* by *Ruth*. (*k*) Ruth 1. 1. (*l*) Ibid. Judg. 3. 9, 10, 11. (*m*) Ruth. 1. 4. (*n*) Levit. 23. 9 to 16. and Deut. 16. 9, 10. (*o*) Matth. 1. 5. Heb. 11. 31. Josh. Chap. 2, and Chap. 6. 22, 23. (*p*) Num. 1. 7. (*q*) Ruth 3. 10. (*r*) Judg. 3. 12, 13, 14. (*s*) Judg. 3. 13. Deut. 34. 3, and Judg. 1. 16. about



about was very fruitful; so they hinder'd all Communication between those on this Side *Jordan*, and those on the other Side, but what they were pleas'd to allow; and maintain'd a Correspondence with their own People, from whom they could receive more Forces, by having the Command of the Passages over *Jordan*, and secure their Retreat into their own Country. About this Time *Abiezzer* the High Priest being dead, is succeeded in that Office by his Son *Bukki*.

15. *Othniel* being dead, and the Tribe of *Judah* not being immediately affected with this Calamity, there was no one of that Tribe who car'd to stir; and therefore the Affliction lasted the longer, even for the Space of eighteen Years, whilst *Eglon* rul'd as an absolute Master over them, and impos'd what

Taxes he pleas'd upon them. After which the *Israelites* humbling themselves, GOD rais'd up *Ehud* a *Benjamite* to be (t) their Deliverer. He was a proper Person for this Purpose, because his Tribe was the most immediately oppress'd, the Country of *Jericho* being in it. He was a Man Left-handed, and had made him a short Dagger fit to be conceal'd, but long enough to do Execution; and when the *Israelites* sent a Present by him to their Oppressor, he return'd back to a Place in *Gilgal*, where the *Moabites* had set up their graven Images, which when he saw, his Spirit was mightily stirr'd up in him, and so he went back with a Resolution either to revenge this Affront to GOD, and the Oppression done to his People, or else to perish in the Attempt. Accordingly pretending that he

had a private Message to deliver, he was admitted to a private Audience, when taking his Opportunity, he kill'd him with the Dagger, and lock'd the Door after him, that none might know it; and gathering together the *Israelites* which lay nearest to him, he went and secur'd the Passages of *Jordan*, that none might escape, and then fell upon the Enemy and destroy'd them all, and so deliver'd his People, that the eastern Part of the Land of *Canaan* enjoy'd a settl'd Peace for fourscore Years.

16. When all things began to be quiet in the east Part of *Canaan*, there began a third Oppression in the west and south Parts by the *Philistines*, who dwelt upon the Shore of the *Mediterranean* Sea. The Scripture expresseth it thus, (u) *In the days of Shamgar the son of Anath, the highways were unoccupied. There were such Robberies, that Men durst not travel in the common Road upon their*

Occasions. The travellers walked through by-ways, by which means Commerce was very much obstructed. And the inhabitants of the villages ceased. Men were not safe in their own Houses, which were broke open, if they liv'd in Villages; and therefore they forsook them, and fled to wall'd Towns and fortify'd Places. Thus the *Philistines* came not in an open Manner, but plunder'd the Country, as Robbers do, and went off with their Booty. Upon this (x) *Shamgar* the Son of *Anath* makes for himself an Ox Goad, so contriv'd, that it could kill any Man, and yet not be at other Times suspected as design'd for such a Purpose. Thus following his Plough, when the *Philistines* made their Inroads, and watching his Opportunity, and assisted with his Servants, he kill'd at several Times six hundred of the *Philistines* with this Instrument, in the Space of about twenty Years; which Example of his encourag'd others to set upon their Enemies, as Occasion did offer, until they had clear'd the Country of them. About this Time a Son might be born unto *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and *St. Matthew*, together with the two following Branches, and thus *Jesse* being of the fourth Generation, is mention'd as begotten of *Obed*. Thus it is said of (y) *Hezekiah*, that of his sons which should issue from him, whom he should beget, they should take, and they should be carried away captives into *Babylon*; and yet this was not fulfill'd until the Time of *Zedekiah*, and there were *Manasses*, *Amon* and *Josiah* between. Thus GOD declares himself to be a (z) jealous GOD, and one who visits the iniquities of the fathers upon the children unto the third and fourth generation on them that hate him, and make to themselves a graven image to bow down to it and worship it. And among other Punishments this is one, that their (a) memory shall perish. Thus *Zeraiah* lost the High Priesthood from the House of *Eleazar* in the Time of *Eli*, who was of the House of (b) *Ithamar* another Son of *Aaron*, which was restor'd again (c) after three Generations by *Zadok* in the Time of *Solomon*. Thus (d) it is said in *St. Matthew*, that *Joan* begat *Uzziah*, and we have a very credible (e) Account, why the Names of *Azariah*, *Joash* and *Amaziah*, whose intervening Lives are mention'd in the *Kings* and *Chronicles*, were omitted in the antient Jewish Genealogies, from whence *St. Matthew* took his Catalogue.

Till the Year 2709.

Anno Mundi 2691.

(t) Judg. 3. 15 to 31. (u) Judg. 5. 6, 7. (x) Judg. 3. 31. (y) Isai. 39. 7. (z) Exod. 20. 4, 5. (a) Prov. 10. 7. (b) Josephus Jewish Ant. Book 5. Chap. 12. Exod. 6. 23. (c) 1 Kings 2. 35. Josephus Jewish Ant. Book 8. Chap. 1. (d) Matth. 1. 8. (e) See Bishop Kidder's Demonstration of the MESSIAS, Book 2. Chap. 9. where he hath a most satisfactory Account of this Controversy with the Jews.



17. The northern Parts of *Canaan* enjoying Peace, the *Israelites* in those Parts (*f*) grow as bad as the rest, and the Idolatry begun by *Micah* is propagated there. This made *GOD* angry, and then he raises up *Jabin* King of the *Canaanites*, who reign'd in *Hazor*, to oppress them. There was a (*g*) *Jabin* King of *Hazor* in *Joshua's* Time, and we may well suppose him to be of the same Race, if not that all these Kings were call'd by the same Name. He oppress'd the *Israelites* for (*h*) twenty Years, during which Time no Man dar'd to command them; and therefore *Deborah*, a Woman of a prophetick Spirit, and of an excellent Judgment, decided all Controversies, and gave Directions upon all Occasions. In these twenty Years there were (*i*) the same Robberies in the North as had been before in the South; but acted in a more open and hostile Manner. *Jabin* made *Sisera* the Captain of his Host, in which there were no less than nine hundred Chariots of Iron, which terrify'd the *Israelites* in such a Manner, that (*k*) the *Reubenites* were so divided in their Counsels, that they staid at home, as if they were separated from their Brethren in their Affections, as they were in their Situation beyond *Jordan*. The (*l*) *Gileadites* would not stir over that River to help their Brethren, tho' they were reputed Men of Valour. The (*m*) Inhabitants of the Tribe of *Dan* forsook their Cities, and went to *Joppa*, and other Sea-port Towns, where they took Shipping, with a Design to flee from the *Canaanites*, as the *Canaanites* fled from them in the Time of *Joshua*. The Tribe of *Asher* also did the same, and for this Reason did not repair the Breaches in the wall'd Towns, which their Enemies had made. In the Midst of this Distress, *Deborah* the Prophetess (*n*) sends for *Barak* from *Kadesh-naphtali*, and orders him to gather what Forces he could to oppose this Army, with Assurance of Success. *Barak* agrees upon this Condition, that she would go with him. Upon this he draws together all the Forces, which were in (*o*) *Naphtali* and *Zebulun*, and (*p*) as many as Time would permit from *Benjamin*, *Ephraim* and *Issachar*. With these he goes to Mount *Tabor*, a noble (*q*) Mountain in *Galilee*, in the Tribe of *Zebulun*, and the Neighbourhood of *Issachar* and *Manasseh*, which had a Plain on the Top of it call'd *Staburium*, where the Army might safely encamp and exercise themselves. *Sisera* ha-

ving Intelligence of this, takes a long March from *Harosheth*, passes the River *Kishon*, and encamps between *Taanach* and *Megiddo*, with a Design to march the next Day, and cut off the Retreat of *Barak*. Upon this *Deborah* encourages him (*r*) to march very early, and prevent this March of *Sisera* by giving them Battle, with a Promise of Success. *Barak* marches and falls upon the Army, before they had decamp'd, who did not expect so bold a Salley. However he falling upon them before they were aware, struck a Terror into them, and put them into the greater Confusion. Besides, (*s*) *GOD* also terrify'd them with a violent Thunder and Lightning, and probably made a terrible Noise of Horses and Chariots rattling in their Ears from Mount *Tabor*, by the Ministry of his Angels in the Clouds, as he did in (*t*) the Days of *Elisha*. The Battle continues all Day, in which the Army of *Sisera* was routed. The Storm brought a violent Rain, which swell'd the River *Kishon*. At night the (*u*) Stars shone very bright, which help'd the *Israelites* to pursue the Enemy, who coming to this River, and thinking it fordable as it was before, the Storm being at a Distance, they were all drown'd, and the swift Stream carry'd them away toward the *Mediterranean* Sea. Upon this *Barak* pursues the scatter'd Army, which had fled the other way, as far as *Harosheth* their principal City, where *Sisera* dwelt, expecting to find him there. But he having stay'd so long at *Kishon*, the (*x*) Army was so dispers'd, that he met with none in his whole March. *Sisera* not being safe in his Chariot, flies away on Foot, and very probably in Disguise, but coming to (*y*) *Zaanaim* in the Tribe of *Naphtali*, *Jael* the Wife of *Heber*, who at that Time dwelt in Tents like the *Rechabites*, invites him in, and seems to take Care of him for some Time. But when he was fast asleep, she takes one of the great Pins with which the Tent was fasten'd to the Ground, and strikes it probably thro' both Temples, where the Skull is thinnest, and so fixes him to the Boards, that lay on the Earth, to make a Floor. And when *Barak* came that Way, she shews him the Place and Posture, in which *Sisera* lay dead, that so he might see, how the Prophecy of *Deborah* was fulfill'd, that a Woman should kill the General of their Enemies. This miraculous Victory puts an End to all the Oppressions of the North, so that the *Israelites* destroy'd this King and Kingdom in such a Manner, that we hear no more of the Name

(*f*) Judg. 4. 1, 2. (*g*) Judg. 11. 1. (*h*) Judg. 4. 3. (*i*) Judg. 5. 6, 7. (*k*) Judg. 5. 15, 16. (*l*) Judg. 5. 17. (*m*) *Ibid.* (*n*) Judg. 4. 4 to 10. (*o*) Judg. 4. 10, and Judg. 5. 18. (*p*) Judg. 5. 14, 15. (*q*) Josephus of the Wars of the Jews, Book 4. Chap. 2. (*r*) Judg. 4. 14, 15. (*s*) The Hebrew Word *ממ* us'd Judg. 4. 15. signifies to strike a Terror by the Noise of Thunder and Lightning, as it is us'd, 1 Sam. 7. 10, and Josh. 10. 10. where we read of the *Canaanites* being discomfited, by great Hailstones falling down upon them. This *Deborah* seems to acknowledge, Judg. 5. 20, and David more particularly in his Song of Praise, 2 Sam. 22. 6 to 17. Psal. 18. 6 to 16. tho' no such thing is mention'd in the History. (*t*) 2 Kings 7. 6. (*u*) Judg. 5. 20. (*x*) Judg. 4. 16. (*y*) Judg. 4. 11. in



in future Ages, and there was a perfect Peace for forty Years ; in which Time *Abishua* the High Priest died, and was succeeded in this

Office by *Bakki* his Son. And about this Time a Grandson might be born unto *Obed*, whose Name is not recorded in the Genealogies for the Reasons already mention'd.

18. But when *Deborah* and *Barak* were dead, the (z) *Israelites* in those Parts fell again into Idolatry ; which provok'd GOD

to Anger, and occasion'd the fourth Oppression, from the *Midianites*, *Amalekites* and *Arabians*. These

came over *Jordan* from the East, and oppress all the northern Countries, not only where *Jabin* had conquer'd, but even to the South as far as *Gaza* on the *Mediterranean* Sea. For fear of them, the *Israelites* fled to the Mountains, and only dwelt in Dens and Caves and fortify'd Places. And in the Time of Harvest their Enemies came and took away all their Corn and Cattle, which reduc'd them to the extremest Poverty. This was their Method for seven Years,

after which Time the *Israelites* humbled themselves before GOD ; and GOD first sends a Prophet to shew them their Sins, and afterward appears to *Gideon* to encourage him to be their General, with a Promise of Success. *Gideon* at first modestly declines it, until he was confirm'd by a Miracle, that it should be so. In Commemoration of this, *Gideon* builds an Altar, and calls it *JEHOVAH Shalom*; that is, the LORD of Peace, or, The LORD will send Peace. The Night following GOD appears to him in a Dream, and commands him to throw down the Altar of *Baal*, and build an Altar to the LORD, and offer the Sacrifices design'd for *Baal* on this Altar, with the Wood of the Grove which he should cut down near the other. This was an extraordinary Act, and nothing but the divine Direction could justify many Particulars in it. *Gideon* did as he was commanded : Upon this the Inhabitants rose in a tumultuous Manner, and requir'd of *Joash* his Father, that he should be deliver'd up to Death. *Joash* vindicates his Son, and saith, If *Baal* is a God, let him plead for himself, and do himself Justice, and therefore *Gideon* was call'd *Jerubbaal*, or *Let Baal plead*.

19. Upon this the (a) *Midianites* and their Company pass over *Jordan*, and encamp in *Jezreel* in the Tribe of *Manasseh*, which alarms *Gideon* to execute his Commission, so that he raises an Army of two and thirty thousand Men out of the neighbouring Tribes of *Asher*, *Zebulun*, *Nephthali* and *Manasseh* ; but mistrusting his Strength, desires GOD to shew him two farther Miracles for his

Confirmation, which was granted, and (b) tho' under the divine Conduct, yet he acted like a diligent and a skilful Commander, marching to the Well of *Harod* near *Gilboa*, so as to have the Enemy on the North of him, that if Occasion requir'd he might the better retreat to, or receive Reinforcements from the southern Countries.

20. And now GOD, willing to try *Gideon's* Faith, (which is particularly mention'd with (c) that of *Barak* by the *Apostle* in the New Testament) (d) orders him to send away all that were afraid, by which two thirds of his Army were dismiss'd, and after that, he dismiss'd most of the rest ; so that he had only three hundred with him, that GOD might have the whole Glory of their Deliverance. To encourage him the more, GOD commands him, and a Servant whom he had, to go privately to the Camp of *Midian*, and hear their Discourse, where he heard one Soldier telling a Dream, and another interpreting it, that it signify'd the Destruction of their whole Army by *Gideon* himself. *Gideon* then sure in his own Mind of Success useth a Stratagem to effect it. He orders all his Men to take Lamps in one Hand, and put them in such Vessels as should conceal the Light, and that they should take all the Trumpets which belong'd to the whole Army in their other Hand, and so marches in three Bodies, giving Directions to each of these to do as he did. It is suppos'd, that one of these Companies march'd to the east Side of the Camp, and the other to the south East, and the third to the north East ; and thus *Gideon* might be in the Middle, that all the rest might see and hear what he did. Thus they came to the Camp in the dead Time of the Night, when they brake their Vessels, that the Light might all appear at once, sounded all their Trumpets, and cry'd aloud, *The sword of the LORD* and of *Gideon*. The *Midianites* hearing so many Trumpets in three several Places at once, and seeing so many Lights, suppos'd themselves to be attack'd by a formidable Army, and so rising in a Fright, and mistaking their Friends for their Enemies, they fell upon one another, till they had put every thing into the utmost Confusion. Upon this *Gideon* sends for all the Forces to come up, who probably had not march'd far, and as many more as could be got together, some to pursue them, and others to take the Passages of *Jordan* to prevent their Retreat. They were not able to secure all the Passages of *Jordan*, but some pass'd over, whom *Gideon* pursu'd with the three hundred Men, whilst the other Part of the Army destroy'd those who staid behind, took the two Princes of *Midian*, *Oreb* and *Zeeb*, and when they had kill'd them, they sent their Heads to *Gideon*;

(z) Judg. 6. 1 to 33.  
7. 2 to the End.

(a) Judg. 6. 33 to the End.

(b) Judg. 7. 1.

(c) Heb. 11. 32.

(d) Judg.



as a Token that the Victory was complete. And about this Time *Eli* the High Priest is suppos'd to have been born.

21. As the Language of the (e) *Ishmaelites*, the *Midianites* and (f) the *Amalekites*, who dwelt in *Arabia*, was originally the same with the *Israelites*, who (g) all descended from *Abraham* their common Father; so we may infer, that there was little or no Difference at this Time. *Oreb* in *Hebrew* signifies a *Crow*, and *Zeeb* a *Wolf*, and these are very proper Words to represent the Sagaciousness and Fierceness, which ought to be in two such great Commanders. *Gideon* understood the Words spoken in the *Midianitish* Camp, and the *Midianites* understood what his Soldiers cry'd out, without an Interpreter. And therefore we need not wonder at the great Affinity between the *Hebrew* and the *Arabick* Languages, especially when we consider, that the *Hebrew* continu'd in its Purity from the Time of *Moses* unto *Malachi*; and the *Arabick* spoken by the *Christians* in *Asia* at this Time, is the same with that which was us'd by *Mahomet* the Impostor.

22. When (h) *Gideon* came to *Succoth* and *Penuel*, two Towns on the other Side of *Jordan* in the Tribe of *Gad*, his Men grew faint in Pursuing the flying Army, and therefore he desires them to give him some Bread for their Refreshment. They in a taunting Manner upbraid him, and bid him first take the two Princes of *Midian*, *Zeba* and *Zalmunnah*, whom he pursu'd, and then they would talk with him. This made him vow Revenge as soon as he had taken them, which he executed accordingly. Upon this (i) the *Israelites* offer him the Kingdom, and to make it hereditary, which he refuseth, but desireth them to give him the Ear-rings, which they took from the Enemy, which he devoted religiously to the Service of GOD by making an *Ephod* as a Monument of his Victory, being obtain'd solely by his Mercy, for the Restoring of his true Religion among them. After this *Gideon* liv'd (k) forty Years; for (l) his Father was alive, when this Victory was obtain'd, and (m) his eldest Son but a Youth at that Time, and *Gideon* died in a (\*) good old Age. He kept them to the Worship of GOD during his Life, but (n)

as soon as he was dead, the *Israelites* fell again to Idolatry, and had this Fancy among others, that (o) GOD would answer them here,

where the *Ephod* was, as well as at his Tabernacle in *Shiloh*, where he dwelt. In his Time it is probable, that a Great-grandson might also be born unto *Obed*, whose Name is not recorded in the Genealogies either of *Ruth* or *St. Matthew*, for the Reasons already mention'd. In his Time also at the Death of *Bakki*, *Zeraiah* his Son succeeded as High Priest, who continu'd in this Office but a little Time, and was probably outed for Idolatry; when the High Priesthood was remov'd out of his Family, and *Eli* succeeded him, who was of the House of *Ithamar*. And this may be the Reason that his Name is not mention'd by *Josephus*. And indeed the Promise (p) of the perpetual Succession to the High Priest's Office was so solemnly confirm'd to the Posterity of *Phinehas* the Son of *Eliezer*, for a particular Reason; that we cannot but conclude it to have been some very grievous Sin, which caus'd it to fail.

23. About the Time also of the Death of *Gideon*, we may well suppose *Sanchoniatho* to have liv'd. He was the oldest except the inspir'd Writers, of all those whose Works are extant. He liv'd at *Berytus*, not far from the north Part of *Canaan*, and it is probable, that his Credit prevail'd with the *Israelites* to worship (q) *Baal-berith*, or the God of *Berytus*, as a God. His Writings are preserv'd in *Greek* by (r) *Eusebius*, and were very much made Use of by the shrewdest Antagonist, that ever *Christianity* met with, even *Porphyry* the Philosopher. *Porphyry* places him before *Siphoas* the King of *Egypt*, who began his Reign in the Year of the World 2821, and saith expressly, that he receiv'd certain Books from *Ferombalus* the Priest of the GOD J E V O, or rather J A O. This *Ferombalus* is allow'd by all to be *Gideon*, who was call'd *Ferubbaal*, which is of the same Sense in the *Phœnician* Language, only after their Custom, changing one *b* into *m*, as in *Ambubajæ*, *Sambuca*, &c. They call'd him a Priest from (s) his extraordinary Sacrifice, and obliquely to run down the Line of *Aaron*; otherwise he never officiated, being not of the Tribe of *Levi*, but (t) of *Manasseh*. Or rather he might be so call'd from his Making an *Ephod* in his City of the Spoils of his Enemies, which became a Snare to him and his House, and turn'd the *Israelites* to Idolatry; and therefore he might

(e) Judg. 8. 24. (f) Judg. 6. 2, 3. (g) See Gen. 16. 15. Gen. 25. 1, 2, and Gen. 36. 1, 2, 12.  
 (h) Judg. 8. 4 to 18. (i) Judg. 8. 22 to 29. (k) Judg. 8. 28. (l) Judg. 6. 29, 30. (m) Judg. 8. 20.  
 (\*) Judg. 8. 32. (n) Judg. 8. 33, 34, 35. (o) Judg. 8. 27. (p) Num. 25. 10, 11, 12, 13. (q)  
 Judg. 8. 33. Bocharti Geographia Sacra, part. 2. lib. 2. cap. 17. (r) De Præparatione Evangelicâ, lib. 10.  
 cap. 8. pag. 285. Concerning the Age of Sanchoniatho, see Marshall's Chronological Tables, Stillingfleet's  
 Origines Sacra, Book 1. chap. 2. sect. 2, 3, 4, 5. and the last Page of the Chronological Table of Bishop Cam-  
 berland in his Origines gentium antiquissimæ, and in his Sanchoniatho, Page 432. (s) Judg. 6. 25,  
 26, 27, and Judg. 8. 24 to 28. (t) Judg. 6. 25.



be the more respected by the neighbouring Nations, whose Idols the *Israelites* soon after worshipp'd. And the Books which *Sancho-niatho* had from him, could be no other but the Books of *Moses*, which contain the Laws deliver'd by *Jehovah*. This *Sancho-niatho* was a profess'd Idolater, and observing that *Moses* establish'd the true Religion by a short History from the Creation in the Line of *Seth*, resolv'd to attempt the Establishing of his own by a short History of the Creation in the Line of *Cain*, and therefore he was forc'd to omit the Flood which destroy'd all that Race. The History, which he wrote, was taken out of the Records at *Berytus*, (the Town where *Sancho-niatho* was born) which were fix'd there by *Mizraim* the Son of *Ham*, who would not omit that History, because his Mother, or *Ham's* Wife, was (*u*) *Naamah* the Daughter of *Lamech*, of the same Race. But herein (saith (*x*) a learned Prelate) was seen the wonderful Providence of *GOD*, that out of this Eater came forth Meat, and out of the Lion, Honey; and the most considerable Testimonies produc'd by *Porphyry* against our Religion, were of the greatest Strength to refute his own. For he, being of too great Learning to be satisfy'd with the vain Pretences of the *Grecians*, made it his Business to search after the most antient Records, to find something in them to confront the Authority of the Scriptures; but upon his Search he could find none of greater Veneration than the *Phœnician History*, nor any Author contending for Age with this *Sancho-niatho*. Yet when he had made the most of his Testimony, he was fain to yield him younger than *Moses*, tho' he supposeth him older than the *Trojan Wars*. And he goes about to prove the Agreement of *Sancho-niatho's History* by its Agreement with that of *Moses* concerning the Jews, both as to their Names and Places, whereby he evidently asserts the greater Truth and Antiquity of *Moses's History*, when he proves the Truth of *Sancho-niatho's* by its Consonancy with that. Indeed *Dodwell* (*y*) endeavours to prove him to be a spurious Author. It is certain, that the Records of *Berytus* made *Ham* to be *Chronus* or *Saturn*, and the *Canaanites* and *Egyptians* agreed in the same Opinion, because they would have no Nation to be older than their own. But the *Grecians* and *Assyrians* took *Noah* to be *Chronus* or *Saturn*. Now *Dodwell* went intirely away with the Notion of the *Greeks*, as all the *Europeans* did in his Time, and so he misapprehended many Passages in this Author, which *Bishop Cumberland* hath clear'd up and rectify'd,

and shewn to be of singular Use for the Settling the *Chronology* of the most antient Times: and therefore it is very probable, that if so great a Man as *Dodwell* had rightly understood this Author, he would have spar'd all the Pains, which he took to confute him.

24. As *Gideon* was call'd *Jerubbaal*, so he was also call'd (*z*) *Jerubbeseth*. The Reason is, because *בשת* *Besbeth* or *Bosbeth*, that is, *Shame* or *Confusion* is often us'd (*a*) in Scripture to signify the Idol *Baal*; because it made its Worshippers confounded. And thus it is said (*b*) that *Moab* should be ashamed of *Chemosh*.

25. *Gideon* in his Life time having many Wives, had (*c*) no less than seventy Children, and another by a Concubine, whom she nam'd *Abimelech*, or *My Father is the King*. This Name seems to be given out of Pride and Arrogancy, that she might be look'd upon as the Wife of one, who deserv'd a Kingdom, tho' he did not accept of it; and it is probable, that it afterward inflam'd the Mind of this Son to affect the Royal Dignity. For as soon as his Father was dead, he (*d*) went to *Shechem*, the Place of his Nativity, where he prevail'd upon them to make him their King; and then to make himself sure of the Kingdom, he slew all his Brethren, except *Jotham* who was almost miraculously preserv'd in the common Destruction, and pray'd, that *GOD* might revenge such barbarous Murders on *Abimelech* and his Assistants, and cause them to destroy one another, which happen'd accordingly; for they grew jealous and distrustful, and so fell into Dissensions and Dis-  
Anno  
Mundi  
2814.  
cords, and forc'd *Abimelech* to fly away to save his own Life. As soon as he was gone, the *Shechemites* make *Gael* their Commander, who is (*e*) suppos'd by the *Jews* to have been a Gentile, and not one of the *Jewish* Nation, and a known Enemy of *Abimelech*, who hearing that the Men of *Shechem* had bid him Defiance, came to offer his Service against him. The *Shechemites* put themselves under his Protection, whose Aim was to bring them into Subjection to the *Canaanites* by this Contrivance, and persuade them to receive their Government, as they had so lately revolted to their Religion. However he shew'd his Temper too soon; for he robb'd the Country, and spent the Time in Eating, Drinking, Swearing, Cursing, and Bragging of his own Courage, and Boasting what he would do to *Abimelech*, if he could catch him. In the Midst of his Jollity, and perhaps being elevated with Wine, he speaks (*f*) contemptibly of *Abimelech*, as the Son of a Maid Servant, and

(u) Gen. 4. 19, 20, 21, 22. *Cumberland's Sanchoniatho*. Page 107.

(x) *Stillingfleet as before*.

(y) *Discourse concerning Sanchoniatho*. (z) 2 Sam. 11. 21. (a) *Thus Hosea* 9. 10. They went unto *Baal-peor*, and separated themselves to that *בשת* or *Shame*. And *Jer.* 11. 13. Ye have set up Altars to that shameful thing, *בשת* or *Shame*, even Altars to burn Incense unto *Baal*. (b) *Jer.* 48. 13.

(c) *Judg.* 8. 30, 31. (d) *Judg.* 9. 1. (e) *Rabbi Solomon Jarhi on Judg.* 9. (f) *Judg.* 9. 28, 29.



of one, who threw down the Altar of that God, whom they then worshipp'd, and that he had set *Zebul*, one of his Servants, over them to be their Governor; and so he endeavours to persuade them, that if they submitted themselves to any, it would be better to restore the Dominion of the antient Lords of the City, and subject themselves to those who were descended of the Stock of *Hamor*, whose Son *Shechem* gave the Town its Name, and who was (f) the King thereof in the Time of *Jacob*. *Zebul*, whom *Abimelech* intrusted with his Concerns in his Absence, gave him Intelligence of all that happen'd, and advis'd him to come with an Army before it was too late. Accordingly, he marches all Night, divides his Army into four Parts, and so besets the City on all Sides. *Gael* seeing them in the Morning, and being but of a cowardly Temper, tells *Zebul* in a Fright, that he saw People coming down from the Tops of the Mountains. *Zebul* ridicules him for it, That he saw (g) the Shadows of the Trees upon the Mountains, and mistook them for Men; however he deliver'd it in such a serious Manner, that *Gael* believ'd, that he spoke in Earnest. *Gael* observing them as they came nearer, tells *Zebul* positively, that they were Men, and that he saw them march in two distinct Companies toward him. *Zebul* now pulls off his Mask, and upbraids him with his former Hectoring, in this Manner, *Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? Is not this the people, whom thou hast despised?* And then he challengeth him to go and fight with them, upbraiding him with his Cowardise, unless he now shew'd himself a Man with his Sword, as he had done the other Day with his Tongue. Had *Gael* been a Man of Courage, he would have left *Zebul* dead upon the Spot for this insulting Language; however being thorowly provok'd, and finding things brought to Extremity, he march'd out with all his Forces to fight *Abimelech*; but being a Man of little Courage, and no greater Conduct, his Army was soon beaten, and he was driven back into the City. Upon this *Abimelech* remov'd to a neighbouring Town, depending on the Conduct of *Zebul*, and watching his Opportunity to be reveng'd of the *Shechemites*. *Zebul* had a Party strong enough to turn out *Gael* a *Canaanite* and a Stranger, who had been so unsuccessful, which they did, so that we hear no more of him; but the Misunderstandings between them and *Abimelech* were so great, that nothing would persuade them to surrender to him; so that he was forc'd to besiege the Town, and when he took it, he beat down all the Houses and Walls, and laid them

level with the Ground, and kill'd all the Inhabitants, whom he could meet with. The rest fled to the Temple of *Baal-Berith*, or *The God of Berytus*, which *Abimelech* burnt, and so destroy'd all at once. During the Time of *Abimelech's* Calamities, (h) the neighbouring Town of *Thebez* revolted from him; so that being flush'd with Success he besieg'd it and took it, and the Inhabitants flying into a strong Tower, he resolv'd to burn that, as he had burnt the other, tho' not with the same Success; for they had brought up Stones and other heavy Matter, to throw down upon the Heads of those that should come near the Gates. *Abimelech* not mistrusting this, came to the Gate to set it on fire, when a Woman threw down a Piece of a Millstone on his Head, that gave him his Death's Wound, and his Armour-bearer at his own Request run him thro'. And the People having none to head them, rais'd the Siege, and return'd every Man to their own Houses. By this Example we may see, how GOD revengeth Murder and Treachery, and that no Man should think such things as these came to pass by Chance. For GOD the Judge of all punish'd both *Abimelech* and the Men of *Shechem*, according to their Deserts, and made them the Instruments of each other's Destruction. And it is remarkable, that the Curse which *Jotham* pronounc'd overtook them speedily, even at the End of three Years, after their Crimes were committed.

26. After the Death of *Abimelech*, (i) *Tolab* of the Tribe of *Issachar* succeeds as a Judge in the north and east Parts of *Canaan*. It is not said, that either GOD rais'd him up, or that the People chose him, and therefore it is probable, that he took upon him this Office of his own Accord. The dreadful End of *Abimelech*, and those who made him King, affrighted the People from choosing another of their own Heads, and therefore they more easily submitted to one who should set up himself. However the Confusions and Disorders which they were in at that Time, were happily ended by the prudent Management of this Governor. He restor'd again the Purity of their Religion, and abolish'd the Worshipping of Idols, particularly that of *Baal-Berith*, and this made GOD prosper him so that there was Peace, during his Government, which was three and twenty Years, when he died, and was succeeded by *Jair*.

Anno  
Mundi  
2814.

27. In the Time of *Tolab* there happen'd the famous Siege of *Troy*, of which all the *Grecians* and other Historians, as well as the two great Poets *Homer* and *Virgil*, give a particular

Anno  
Mundi  
2824.

(f) Gen. 34. 1, 2, 3.  
Kimchi on Judg. 9. 50.

(g) Juvenal Sat. 10. Et motum ad lunæ trepidabis arundinis umbram.  
(i) Judg. 10. 1, 2.



Account, and from whence began the famous *Epocha* among the *Greeks*, who divide their History into three Parts. First, Before the Siege of *Troy*, which they reckon'd fabulous. Secondly, From thence to the *Olympiads*, which they reckon'd uncertain. And thirdly, From the *Olympiads* downwards, which they reckon'd certain. *Dichæarchus* places it 436 Years before the *Olympiads*. But others of the Antients, who are follow'd by all the Moderns (Sir *Isaac Newton* excepted) place it in the 408th Year before it. *Clemens Alexandrinus* (k) from *Thrasyllus* agrees herewith in Placing the Rape of *Helena* by *Paris* four Years after the Deifying of *Hercules*, and Leaving a Blank of so much Space between that and the *Trojan War*. *Eusebius* (l) places the Rape of *Helena* in the eighth Year of *Menestheus* King of *Athens*, who had the Command of his own Army the *Athenians* in that Siege, which was the same Year with the other. The *Arundelian Marbles* fix it in the same Year, by saying, that the Wars of *Troy* began in the 13th Year of the same King, and the City was taken in his twenty second Year. (m) *Diodorus Siculus*, with (n) *Dionysius Halicarnassensis*, and (o) *Solinus*, place it in the 408th Year before the first *Olympiad*. Some of them were so particular as to tell us, that it was taken in the Night between the 23d and 24th Days of the Month *Thargelion*, or *June* 11, and 17 Days before the *Summer Solstice*, tho' the Sun came to the *Summer Solstice* two Days before its Time here mention'd. And therefore there seems to be no Room left for any farther Dispute.

28. At this Time the Seas were very much infested with Pirates from almost all Nations, who landing on the Shores seiz'd by Force upon all the Women and Cattle that they could light upon, and Carrying them off, either sold them in a distant Country, or kept them for their own Use. And these Practices (as *Thucydides* tells us) were so common, that no one inhabited near the Sea for fear of being plunder'd. Upon this *Tyndareus* the Father of *Helena*, considering the Beauty of his Daughter, caus'd all her Lovers, who were most of the principal Men in *Greece*, to bind themselves by a solemn Oath, that if she should be taken from her Husband, they would join all their Forces together to recover her. Upon this he left his Daughter *Helena* to choose whom she thought fit for a

Husband, who accordingly chose *Menelaus* King of *Mycenæ* and Brother to *Agamemnon*. *Paris*, one of the younger Sons of *Priamus* King of *Troy*, upon the Report of her Beauty, came into *Greece* to see her, where he was kindly entertain'd by *Menelaus*, but watching his Opportunity, he debauches *Helena*, and finds Means to carry her off, and also to rob *Menelaus* of his Treasure. Upon this *Menelaus* complains of the Injury done him to all the *Grecian* Princes, and requires the Performance of their Oath. They not willing to cancel so solemn an Obligation, and influenci'd by the Power, Reputation and Friendship of *Menelaus*, and especially being desirous of Sharing in the Honour and the Plunder of so great an Enterprize, take up Arms against the *Trojans*. *Agamemnon*, the Brother of *Menelaus*, was one of the Principal; for beside his great Dominions in *Peloponnesus*, he was Lord of many Islands, and very rich in Money; so that when he embark'd for *Troy* with his own Ships, they were more in Number than those which any other of the *Greek* Princes had rais'd, and therefore he was made the General of this Expedition. The Fleet (p) consisted of about twelve hundred Sail; but the Ships were not great. For it was not then their Custom to build Ships with Decks, only they us'd (as *Thucydides* tells us) small Ships fit for Robbing on the Sea, the least of which carry'd fifty Men, and the greatest about an hundred and twenty, every Man being both a Mariner and a Soldier; so that the whole Army may be computed at near an hundred thousand Men. All the Poets, except *Euripides*, make *Paris* to sail directly for *Troy*; but other Historians of better Credit tell us, that *Paris* in his Return with *Helena* was driven by Stress of Weather upon the Coast of *Egypt*, where he was accus'd for this Rape by some of his Slaves, who had taken Sanctuary there. *Proteus*, who was then King of *Egypt*, finding upon Examination that the Accusation was true, detain'd *Helena* and all the Goods taken with her, till her Husband should require them, dismissing *Paris* without any farther Punishment, because he was a Stranger. The *Greeks* being unwilling to wage War, if Matters could be compounded by a Treaty, send *Ulysses* and some others as Ambassadors to *Troy*, to demand *Helena* and the Goods, which were taken with her out of *Menelaus's* House. What Answer the *Trojans* made is uncertain;

(k) *Stromaton*, lib. 1. (l) *De Præparatione Evangelicâ*, lib. 10. cap. 3. (m) *Diodorus Siculus*, lib. 14. makes the Destruction of *Troy* to be 780 Years more antient than the 94th *Olympiad*; so that by subtracting 372, the Number of Years between the Beginning of the *Olympiads*, and the first Year of the 94th out of 780, the Remainder between them is 408. And in his Preface he makes the Return of the *Heraclidæ*, which was 80 Years after the Fall of *Troy*, to be 328 Years before the first *Olympiad*, both which Sums added together, make 408 as before. (n) *Dionysius Halicarnassensis*, *Antiq.* lib. 2. places the Building of *Rome* in the first of the seventh *Olympiad*, or 24 Years after the Beginning of these Games, and reckons it 432 Years later than the Fall of *Troy*; from whence subtract 24, and the Remainder is 408, as before. (o) *Polyhist.* cap. 2. (p) *Homer Iliad* 2. in fine.



but whether they could not or would not restore her, it is certain that the Ambassadors return'd back very much discontented with their ill Usage, especially because there were some who advis'd to kill them. In the mean Time *Calchas*, a Runagate *Trojan*, sets up to be a Fortune-teller among them, and the *Greeks* being too much addicted to such Superstitions, resolve to have him as an Adviser, who endeavour'd to divert them from their Purpose with all the troublesome Answers and Amusements that he could think of. He tells them, that the Anger of the Goddess *Diana*, who withstood their Passage, could not be appeas'd, unless *Iphigenia* the Daughter of *Agamemnon* their General, was offer'd up as a Sacrifice to her, which some say was effected; but others tell us, that another Person, who pretended to be a Priest, and had a Kindness for the Girl, told them, that the sacrificing an Hind would do as well, and so she escap'd. After this he told them, that *Troy* could not be taken unless *Ulysses* and *Achilles* went with them, thinking them cunning enough to avoid it, one by Feigning himself mad, and the other by being dress'd in Women's Apparel; then that the first Man, who landed on the *Trojan* Shore, should be slain; and lastly, that it should be ten Years before the Town could be taken.

29. And now had the *Greeks* gone to the Siege of *Troy*, they might have taken it at once, for (q) they were ten Times in Number more than the *Trojan* Army; but being frighten'd by their Soothsayer, they spent near (r) nine Years in Plundering the neighbouring Islands and Coasts upon the *Ægean* Shores, whilst some that landed, only block'd up the Town at a Distance. This gave King *Priamus* an Opportunity to be reinforc'd from *Phrygia*, *Lycia*, *Mysia*, and the greatest Part of lesser *Asia*. *Penthesilea* also came with her *Amazons*, *Rhesus* from *Thrace*, and *Memnon* from *Assyria*, who join'd him with their Forces. Thus the *Trojans* were now reliev'd with great Succours, all the Country being drawn into that War by their Commanders, who assisted King *Priamus* for Money, in which he abounded when the War began, and partly in Respect to him and his Sons, or Hopes of Marriage with some of his many and fair Daughters, and also stirr'd up by the Wrongs which they suffer'd from the *Greeks*, and also fearing that if the *Greeks* took that Country first they would not stop there, but in Time take all the rest; so that when *Hector* sall'y'd upon them out of the Town, he was little inferior to them either in the Number of Men, or the Quality of their Commanders. And that which was worse, there arose an unlucky Difference between *Agamemnon* and *Achilles* in the Be-

ginning of the Summer, when *Troy* was taken. For when great Booties were brought into the Camp, *Agamemnon* as General having (s) chosen for his Part a Captive Woman, the Daughter of *Chryses* the Priest of *Apollo*, *Achilles* having chosen for himself another in the second Place, then *Ajax*, then *Ulysses*, and the rest of the Generals in Order, a great Pestilence arose among the *Greeks*, which they imputed to *Apollo* or the *Sun*, which rais'd up pestilential Fogs, by which the Army was infected, being encamp'd in a moorish Piece of Ground, which was also increas'd by the Army lying too close together, all that had been abroad being now return'd to the Camp, and the Ships being also drawn up into the River within the Fortifications. *Agamemnon* consults *Calchas* the Soothsayer concerning the Cause of this Calamity; he being willing to do his Brother Priest a Kindness, answers, that his Daughter's being a Captive was the Cause of it, and adviseth him to restore her to her Father without any Reward, that so the Pestilence might cease. *Agamemnon* rages at this, and saith, that he alone would not lose Part of the Spoil, but he would take that which had been given to *Achilles*, or to *Ajax*, or *Ulysses*. *Achilles* defies him, so that he sends Forces for this Purpose; to which *Achilles* was forc'd to submit, as not able to revenge his Quarrel any otherwise than by Refusing to fight, or to send his Forces. And from this Quarrel *Homer* begins his *Iliads*.

30. But the *Greeks*, encourag'd by their Captains, present themselves before the City without him and his Troops, which occasion'd many Battles, the greatest of which was at the Tomb of King *Ilus* upon the Plain, and another at the very Trenches of the Camp, where *Hector* broke thro' the Fortifications of the *Greeks*, and began to fire their Ships; at which Time *Ajax* with his Brother *Teucer* were the only Men of Note that remain'd unwounded, and made Head against *Hector*, when the State of the *Greeks* was almost desperate. In the Midst of this Extremity, *Patroclus* the dear Friend of *Achilles* not being able to stand neuter any longer, fearing worse Consequences, begs Leave of *Achilles* to use his Armour, and command his Troops, and so to relieve the *Greeks* with a fresh Supply. The rest, thinking him to be *Achilles* indeed, and glad of his Assistance, tho' they were very much wounded, were forc'd to put on their Armour, and with this Assistance they repell'd the *Trojans*, with great Difficulty and some Loss, especially of *Patroclus*, whose Body was after another sharp Engagement recover'd by his Friends, and brought back into the

(q) *Thuc* Agamemnon observes in his Speech, *Iliad* 2. demum pugnativimus anno.

(s) *Homer Iliad* 1.

(r) *Ovid. Metam. lib. 13. Vers. 209. Decimo*



Camp, after *Hector* had taken the Armour of *Achilles* from him, and carry'd it off.

31. *Agamemnon* thinking that *Achilles* would be willing to revenge the Loss of his Armour, and of his dear Friend, concludes that it was now high Time, and a fit Opportunity, to reconcile himself to *Achilles*, and therefore he sends back *Briseis* the Captive Maid, with many very valuable Presents, and excus'd his former Behaviour as well as he could. *Achilles* lays aside all Resentments, and joins them in another Battle, in which he conquers the *Trojans*; and resolving to be reveng'd of *Hector*, he singles him out, and pursues him wherever he went, and never leaves him, till he had kill'd him. After which carrying away his dead Body, he makes Holes in his Feet, and thrusting leathern Thongs into them, he drags him shamefully about the Field, and after that sells his Body to King *Priamus* for a very great Ransom. But this Cruelty and Covetousness were not long unreveng'd; for he was slain by *Paris* with an Arrow in the Temple of *Apollo*, who hid himself in a private Part for that Purpose, when *Achilles* came thither to marry *Polyxena* the Daughter of King *Priamus*, with whom he was too far in Love, having slain so many of her Brethren; and his Body was ransom'd for the same Price, that had before been given for *Hector's*.

32. *Homer* giving us no Account of the Taking of *Troy*, *Virgil* (r) adds, that it was done by a large wooden Horse, in which they inclos'd many of the principal *Greeks*; upon which the rest set sail to the Island of *Tenedos*, leaving *Simon* to persuade them, that it was built upon a religious Account, and that it was necessary for them to take it into the City, which they did by Pulling down a Part of the Wall for that Purpose, and so the *Greeks* returning on a sudden, and entering at the Breach, open the Horse, seize one of the Gates, and so take and burn the City. But this seems to be a poetical Story, and very unlikely in it self: for either the *Trojans* might have perceiv'd the Deceit, and kill'd the Princes that were inclos'd in it, which, as it is reported, was what was first propos'd on that Occasion, or they might have left it for some Time without the City, by which Means they who were shut into it must have perish'd for Hunger; and indeed it is unlikely, that they should the very first Day agree upon the Bringing it into the Town, and break down the Walls for that Purpose; and if they had came out alone, they must have been all destroy'd. And if this Horse was, as it is reported, so high and so great, that it could not be brought into the Town thro' any of the Gates, and therefore the *Trojans* were forc'd to pull down a

Part of their Wall to make way for the *Greeks* to enter, it would have been a needless as well as a desperate Attempt to inclose so many Men; since without their Help there was a Breach made sufficient for the Army to enter at, and then the Surprizing of any Gate by them would in such a Case be to no Purpose.

33. But as *Virgil* imitates *Theocritus* in his *Eclogs*, and *Oppian* in his *Georgicks*; so he imitates *Homer* in his *Aeneids*. For this Reason he frequently translates several of his Verses at a Time, and imitates his Fancy. His Story of *Dido* and *Aeneas* is an Imitation of *Ulysses* and *Calypso* in *Homer*. The Celebrating the Games for his Father's Funeral is the same which *Achilles* is said to have done for his Friend *Patroclus*; and *Aeneas's* Going into Hell is but what *Homer* fancy'd of *Ulysses*. As therefore *Homer* in his *Iliads* makes *Achilles* a Pattern of Valour, and in his *Odyssees* he makes *Ulysses* a Pattern of Policy; so *Virgil* makes *Aeneas* a Pattern for both. In his six first *Aeneids* he celebrates him for his Piety, Conduct and Affection to his aged Father; and in his six last he celebrates him for his Courage and Abilities in War, and for this Reason he could not bear to mention the least Reflection on his Character; tho' (u) another Author, who might know the Truth as well as *Virgil*, saith, that *Aeneas*, *Antenor* and *Polydamus*, having taken some Disgust at King *Priamus*, agreed with the *Grecians* to betray the City to them, upon Condition that they might retire with their Men wherever they thought fit, provided they did not settle in *Phrygia*. For this Reason it was concerted, that the *Grecians* should the Day before set sail to the Island of *Tenedos*, and return at Night, thereby to bring the *Trojans* into Security, and so whilst they were sleeping and drinking without Fear or Care, their Enemies were let in at the *Scaan* Gate, over which there was the large Image of an Horse, which gave the Rise to all this Story. And perhaps *Helenus* a Son of *Priamus* might be in the same Plot, which made him find so easy a Reception among the *Greeks* as to settle a Colony in *Epirus*, whilst the other two were so hated for their Treachery, that they were forc'd to seek for Settlements at a great Distance from their Neighbours, and thus *Antenor* made a Colony in *Illyrium*, and *Aeneas*, after many Difficulties, Dangers and Repulses, arriv'd with the Remainder of his Company and settl'd in *Albania* in *Italy*, and is by *Virgil* represented as the Beginner of the *Roman* Empire.

34. As for the *Greeks*, in their Return home they had almost as much Misery as they had brought upon the *Trojans*. For *Thucydides* saith, that by Reason of their long Absence

(r) *Aeneid. lib. 2.* (u) *Dares Phrygius.*



they found many Alterations when they return'd, so that they were driven by their Neighbours from their antient Seats; many were expell'd their Countries by Faction, others slain soon after their Arrival, and others depos'd from their Supremacy by such as stay'd at home. The Cause of all these Disasters was the Dispersion of the Army; which being weaken'd by the Calamities of a long War, was of little Force to repel Injuries, especially being now divided under so many Commanders of so many different Interests. For at the Time when they should have set sail, *Agamemnon* and his Brother fell out, one being desirous to depart immediately, and the other to stay and perform some Sacrifices to *Minerva*. Upon this half of the Fleet remain'd with *Agamemnon*, and the rest sail'd to the Isle of *Tenedos*, where when they arriv'd, they could not agree among themselves, but some return'd back to *Agamemnon*, and others were dispers'd under several Leaders, whilst they all suffer'd by Tempests. *Nestor* and *Pyrrhus* return'd safe home, and were slain by *Orestes*. *Idomeneus* and *Philoctetes* upon their Return were soon driven to seek for new Habitations, one among the *Salentini*, and the other at *Petilia* in *Italy*. *Agamemnon* was no sooner arriv'd, but he was slain by his Wife and the Adulterer *Ægystus*, who for some Time after usurp'd the Kingdom. *Menelaus* having long wander'd upon the Seas, came into *Egypt* (for (x) even there *Homer* finds him) before he return'd home to *Sparta*, whither it is not probable, that he might be driven by a Storm, since he might have put into any Port in *Greece* or the Islands in the *Ægean* Sea, and been well entertain'd until he could have return'd with Safety, but he rather went thither to seek for his Wife *Helena* and his Goods, which the *Ægyptian* Priest told *Herodotus*, that *Paris* had left behind him in that Country. *Ulysses* after ten Years, having lost all his Company, return'd home in a poor Condition, and had much Difficulty to recover the Mastership of his own House. *Ajax* the Son of *Oileus* was drown'd, *Tenecer* fled into *Cyprus*, *Diomedes* to King *Damius*, who was Lord of the *Japyges* in *Apulia*. Some of the *Locrians* were driven into *Africa*, and others into *Italy*, all the east Part whereof was call'd *Magna Græcia*, because of the vast Multitude of the Towns which the *Greeks* were oblig'd to build on those Coasts. And they were so numerous in the Island of *Sicily*, that the *Greek* was the native Language of *Theocritus* the famous Poet, who was born there. Thus as GOD had a little before punish'd the Partizans of *Abimelech*, and the Inhabitants of *Shechem*, for their mutual Robberies, Perfidiousness and Murders; so

now he punish'd both *Greeks* and *Trojans* for the same Reason, which occasion'd the fuller Peopling of more distant Countries by these new Inhabitants. And thus in Process of Time, they pitch'd upon the Taking of *Troy* as an *Epocha* in which they might all agree in their *Chronological* Accounts wherever they were dispers'd; and their Unanimity herein is an Argument, that they could not be mistaken in the real Time.

35. From the Account of this Siege in *Homer*, and other Authors, (y) we may observe, that it was the Custom of those Wars, that when they had kill'd an Officer of Distinction, they would strip him, and carry away his Body, that they might have a good Ransom to redeem him. In this Case they little regarded the common Soldiers, who all fought on Foot, slightly arm'd, and commonly follow'd the Success of their Captains, the Chief of which rode not on Horses, but in Chariots drawn by two or three Horses, which were guided by some faithful Friends of theirs, who drove up and down the Field as they were directed by their Captains, who by the Swiftness of their Horses presented themselves where Need requir'd, and threw first their Javelins, and then alighting fought on Foot, retiring into the Ranks of the common Soldiers, or else returning to their Chariots when they saw Cause, they began again with new Darts as they could get them, if the old ones were lost or broken. Their defensive Arms were Helmets for the Head, Greaves of Brass for the Shoulders, Breast-Plates, Boots of Brass or other Metal, and sometimes a Coat of Mail, and Shields commonly made of Skins of Leather one over another. Their offensive Weapons were Swords or Spears and Battle-Axes, when they were near; and Stones, Javelins and Darts, with Bows and Arrows, when they fought at any Distance. Sometimes their Chariots were made of Iron, and had Swords or Scythes fasten'd on the Sides of them to cut down the Enemy. The Use of the Chariots (beside the Swiftness) was to keep them from Weariness, to which the Commanders were most subject, because of their Armour, which was made heavy in Proportion to the Strength of them that wore it, and also that from thence they might throw their Javelins down upon the Enemy with a greater Violence. They carry'd but few of these Weapons into the Field at once; so that they were often forc'd to return to their Tents for more, when these were spent. They also had but one Suit of Armour; every Officer carry'd his own Compleat, and was distinguish'd by the Crest according to his Dignity, and known particularly from the rest by some Device upon the Breast-plate. If any Piece was lost or broken, every Man

(x) *Odysses*, lib. 4. (y) See more of the Trojan Wars in Sir Walter Raleigh's History of the World, Book 2. Part 1. Chap. 14. from whence the greatest Part of this Account was taken.



was oblig'd to repair his Loss with the like, if he had taken any such from any Captain, whom he had slain or stripp'd, or to buy of those who by this Means had some to spare. So that when *Achilles* had lost his Armour, which  *Hector* had taken from the Body of *Patroclus*, he was forc'd to tarry the Making of new, before he could go to Fight, tho' he very much desir'd it to revenge the Death of his dear Friend.

36. But to return to the *Scripture* History.

Anno  
Mundi  
2837. Upon the Death of *Tolab*, *Jair* a *Gileadite* of the Tribe of *Manasseh*, was (z) made the Governor of the *Israelites*. He was the first Judge,

that was rais'd up from among those who liv'd beyond *Jordan*, and seems to take more Care of the Aggrandizing of his Family than of the Interest of Religion. He had thirty Sons, whom he made to ride on thirty Ass Colts, according to the (a) Custom of the noblest Persons, not only in *Judea*, but also in *Arabia*, and other Countries even among the *Romans*. And it is very probable, that they were order'd by their Father to ride a Circuit up and down the Country, and to minister Justice according to the Law, as (b) *Samuel* did, when he judg'd *Israel*. He had thirty Cities, of which (c) they were the Governors, which were afterward call'd *Havoth-jair*, or *The Villages of Jair*, to keep his Name in Remembrance. He is (d) suppos'd to be of the Posterity of that *Jair*, who (e) call'd the Cities which he took in *Argob* by his own Name, and he is (f) call'd *Bedan* to distinguish him from the elder *Jair*. And these Cities lying in the same Country, where the other antient Cities lay, were very probably distinguish'd from the other by some such Addition as this, *The new Havoth-jair*. He (g) kept the *Israelites* in Peace in the Beginning of his Reign; but for want of a due Care for the Worship of GOD, fresh Troubles began, which lasted all his Lifetime; for they (h) were worse now than

Anno  
Mundi  
2841. ever. They laid aside all Concern for the true GOD, and worshipp'd not only *Baalim* and *Ashtaroth*, as they had frequently done in former Times, but they also added the Worship of new Gods, particularly those of *Syria*, as *Dagon*, *Moloch* and *Tammuz*, and also the Gods of *Zidon*, *Ammon*, *Moab* and the *Philistines*. This made GOD angry, so that he rais'd up the *Philistines* and the *Ammonites*, two of the Nations, whose Gods they

chose to serve, to oppress them in a grievous Manner, beginning both in the same Year, the one invading them on the West and South, whilst the other invaded them on the East and North. And tho' *Jair* held the Government, yet their Oppressions and Vexations grew intolerable, and they not only afflicted his own Country, but they also pass'd over *Jordan* to fight openly against the Tribes of *Judah*, *Benjamin* and *Ephraim*, and make them also feel the Weight of their Power. At the same Time the *Philistines* made Ravages in the Countries of *Zebulun* and *Asser*, and the rest of the Tribes that lay on the western Coast.

37. In the Midst of this Distress the MES-SIAH; the WORD or Angel of the LORD appears (i) to the Wife of *Manoah* of the Tribe of *Dan*, who at that Time was barren, and tells her, that she should have a Son, who should begin to deliver the *Israelites* out of the Hands of the *Philistines*, tho' he should not live to complete their Deliverance, and gives her particular Directions, how she should manage both her self and him. She tells her Husband, who desires also to see him, which was granted, and he gives him the same Directions, and miraculously shews that he was no human, but a spiritual Substance. She did as she was order'd, and when her Son was born, she call'd his (k) Name *Sampson*, which *Josephus* saith, signifies *strong* or *powerful*, the Reason of which is suppos'd to be, because this Word signifies the Sun, which is a Body of mighty Force, and as the Word imports, is a Servant to us, in Administring to us both Light and Heat, and Dispersing those Vapours, which would otherwise annoy us.

Anno  
Mundi  
2842.

38. And as the strongest Man, so the greatest Prophet, even *Samuel*, was born about this Time of a barren Woman. The Time of his Birth must be reckon'd backward from the Finishing of the Temple, First, By Supposing him to die within two Years before the Death of *Saul*, according to the general Opinion; and secondly, Supposing him to be about the Age of *Eli*, or (l) ninety eight Years when he died. Of *Eli* it is said, that (m) he was very old, and his eyes were dim, that he could not see, and *Samuel* (n) is describ'd as an old man, and covered with a mantle to keep himself warm. So that the Time may be nearly computed thus.

Anno  
Mundi  
2849.

(z) Judg. 10. 3, 4. (a) Bocharti Hierozoicon, part 1. lib. 2. cap. 13. (b) 1 Sam. 7. 16. (c) Vulg. Lat. in loc. (d) Usserii Annales ad Annum Periodi Julianæ 3504. (e) Num. 32. 41: Deut. 3. 14. (f) 1 Sam. 12. 11. 1 Chron. 7. 17. (g) 1 Sam. 12. 11. (h) Judg. 10. 6, &c. (i) The Hebrew Text both in Judg. 10. 6. which begins their Oppression with the Ammonites. and Judg. 13. 1. which begins their Oppression by the Philistines, both which happen'd in the same Year, Judg. 10. 7, 8. runs thus, They added to do evil in the sight of the LORD; so that not only the Repetition of the same Words, but also the Words themselves, may plainly imply, that they added many other Crimes, particularly Idolatries, to those which they were formerly guilty of. (k) Judg. 13. 1 to 25: (l) 1 Sam. 4. 15. (m) 1 Sam. 2. 22, and 4. 15. (n) 1 Sam. 28. 14:



The Temple finish'd, <i>Anno Mundi</i>	3000
Subtract the Years of <i>Solomon's</i> Reign,	
1 <i>Kings</i> 7. 38.	11
<i>David's</i> Reign, 2 <i>Samuel</i> 5. 4.	40
Part of <i>Saul's</i> Reign.	2
<i>Samuel's</i> Age.	98
	<hr/>
Total is	151
	<hr/>
Remains	2849
	<hr/>

According to this Account he was sixty Years old when he anointed *Saul*, which may well agree with (p) the Description of him at that Time, that he *was old, and made his sons judges over Israel*, and yet he liv'd eight and thirty Years longer.

In the same Manner we may compute the Birth of *Eli* thus,

The Temple finish'd <i>Anno Mundi</i>	3000
Subtract the Years of <i>Solomon's</i> Reign,	
1 <i>Kings</i> 7. 38.	11
<i>David's</i> Reign, 2 <i>Sam.</i> 5. 4.	40
<i>Saul's</i> Reign, <i>Act.</i> 13. 21.	40
From the Victory over the <i>Philistines</i> ,	
1 <i>Sam.</i> 7. to the Anointing of <i>Saul</i> ,	1
1 <i>Sam.</i> 8 and 9.	
From the Death of <i>Eli</i> to this Victory.	
Compare 1 <i>Sam.</i> 5. 16, 17. 1 <i>Sam.</i>	20
6. 1, 21. and 1 <i>Sam.</i> 7. 2.	
<i>Eli's</i> Age, 1 <i>Sam.</i> 4. 15.	98
	<hr/>
Total	210
	<hr/>
Remains	2790
	<hr/>

From hence it will appear, that the *Judges* mention'd in the north and east Parts of *Canaan* were contemporary with *Eli*, and that the last of them died the same Year with him; so that *Samuel* immediately after rul'd over the whole Country.

39. But to proceed in the Story of his Birth. His Father's Name was (q) *Elkanah*, the Son of *Jeroham*, the Son of *Elibu*, the Son of *Tobu*; so that (r) he was a *Levite* of the Family of the *Kohathites*; and therefore he could not be a Priest by Descent, much less the High Priest, as some have imagin'd. The Place of his Birth was *Ramathaim Zophim*, and call'd in the New Testament (s) *Arimathea*, where *Joseph* liv'd, who bury'd CHRIST. The Word (t) *Ramath* signifies an High Place, of which *Ramathaim* is the Dual Number, because it was built upon two Hills, which made it appear

like a double City. The Title of *Zophim* or *Watchmen* seems to be added to it, because it being in a High Place there was a *Watch-tower* in it, where Men were set to observe who came thither from all Parts round about it. Others think, that it was so call'd because here was a School of the Prophets, who were wont to seat themselves in such Places as were remote from Company, and so more fit for Contemplation. And thus the *Chaldee* Paraphrase renders it, *A Man of Ramathaim, a Disciple of the Prophets*, who are (u) frequently call'd *Watchmen*. His Father and Mother seem to have had the early Advantage of a pious Education, and therefore the one was call'd *Elkanah*, or *The LORD hath possessed him*, and the other was call'd *Hannah*, or *Gracious*. Neither was it in vain, for their Piety was conspicuous in Going every Year to worship, and offer Sacrifices to the LORD in *Shiloh*, where the Tabernacle now was, and where the Sacrifices were to be offer'd, and no where else; and this was more easy to be done, because his House in *Ramathaim* in the Tribe of *Ephraim* was not above seven Miles Distance. This *Hannah* was his beloved Wife tho' barren, and therefore he took another call'd *Peninnah*, who bore him Children, and for this Reason (x) she set her self insolently against the other. This turn'd her Feasting into Lamentation, so that she spent her Time in Prayers and Tears, begging GOD to give her a Son, and promising with her Husband's Consent to devote him to his Service. *Eli* mistaking her Devotion, thinks she was drunk, and reproves her for it. She with a great deal of Humility excuses herself, and owns in general, that she requested a Favour from GOD, which *Eli* also pray'd to GOD to grant, and so she went home with an Assurance, that her Petition should be heard. Some of the (y) *Jews* fancy, that this was the very Day, when *Eli* was made Judge over the Land, because of the (z) *Hebrew* Text, which runs thus, *And Eli sat upon his throne*. And if this happen'd to be on the Feast of the *Passover*, as in all Probability it was, so that *Samuel* was born in the Beginning of the following Year, it will exactly agree with the former Computation. When he was born, his Mother call'd his Name (a) *Samuel*, giving this Reason, *Because I have asked him of the LORD*. When the Child was wean'd, she brings him to *Eli*, confesses that this was the Child for which she formerly pray'd, and adding, that because GOD had given him thus

Anno  
Mundi  
2848.

Anno  
Mundi  
2849.

(p) 1 Sam. 8. 1. (q) 1 Sam. 1. 1, 2. (r) 1 Chron. 6. 33, 34, 35. (s) Matth. 27. 57, 58. Mark 15. 43. Luke 23. 50, 51, 52. John 19. 38. (t) So the Town is call'd, Verse 19. (u) Isai. 52. 7, 8, and 56. 10, and 62. 6. Jer. 6. 17. Ezek. 3. 17, and 32. 7. Hof. 9. 8. (x) 1 Sam. 1. 6. (y) Seder Olam and Jalkut. (z) 1 Sam. 1. 9. (a) 1 Sam. 1. 20. Thus the Hebrew Words שמואל, Asked of the LORD, may be easily contracted into שמואל, or Samuel.



to her, she would devote him again to GOD, and to his Service as long as he liv'd. *Eli* well knowing the Piety of his Parents, and that he was the Son of the Mother's Prayers and Tears, took a particular Fancy for the Youth, and admitted him to attend the constant Service of the Tabernacle, and the Mother having compos'd a *Psalm* of Thanksgiving suitable to this Occasion, returns home with the utmost Satisfaction.

40. At this Time (*b*) the *Israelites* in the North and West humble themselves before GOD, confess their Sins, and pray to him for Deliverance from the *Ammonites*. GOD puts them in Mind of their former Deliverances, which he gave them, and their Ingratitude to him, and threatens to deliver them no more, but sends them to the Gods whom they worshipp'd, for their Assistance in this Extremity. They continue to humble themselves, and implore his Mercy, and put away all their Idols, insomuch that he resolves to deliver them. But *Jair* being either old or unactive, nothing was done in his Life-time; neither did they think it adviseable to depose him, and set up another until the Time of his Death, when a fit Opportunity presented.

Anno Mundi 2858. For probably upon the News of the same, (*c*) the *Ammonites* publish'd a Proclamation requiring all their dispers'd Troops, which were ravaging the Countries of *Judah*, *Benjamin* and *Ephraim* to return back to their Camp on the other Side of *Jordan*. Upon this they encamp in the Country of *Gilead*, with a Design, as (*d*) is suppos'd, to lay Siege to *Gilead* it self, the chief City of those Parts; by the Taking of which, they hop'd to be Masters of all that Country, and then with greater Forces to go over *Jordan* again, and conquer the other Tribes before-mention'd.

41. The Inhabitants on the other Side of *Jordan* being sensible of this Attempt, and that they had but one Chance for their Lives and Liberties, (*e*) assemble themselves together, and encamp at *Mizpeh*, a Town in the half Tribe of *Manasseh*; so that Necessity revives their antient Courage, and they seem to take a Resolution either to drive the *Ammonites* out of the Country, or to perish in the Attempt; which they perceiving, and finding their Army much weaken'd, retreat to raise more Forces, and wait for a more favourable Opportunity. In the mean Time the People of *Gilead*, who were more nearly concern'd in this Matter, as lying next to the Enemy, enter into a Consultation, who they should choose for their Leader, since *Jair* was dead, and resolve, that whoever

would undertake it, should be the Head over the *Gadites* and *Manassites*. And it is very probable, that they consulted GOD about it, who directed them (*f*) to send for *Jephthah* the *Gileadite* one of their own Country-men, who was a warlike Person of good Courage and Conduct, who liv'd upon the Borders of the *Ammonites*, and had gather'd together a small Army, with which he made frequent Incursions upon them, and got what Booty they could for their Subsistence. The *Israelites* send Messengers to him, and offer him the Command of the Army. He accepts of it upon Condition, that if he was successful, he should be their Governor as long as he liv'd, which they consented to, and solemnly ratify'd. In the mean Time the *Ammonites* had recruited their Army, and resolve once more to enter the Country in an hostile Manner. *Jephthah* willing to compose the Difference, acts as their Supreme, and sends Embassadors to know what was the Ground of this Quarrel, or for what Reason this Invasion was design'd? The *Ammonites* return this Answer, that it was because the *Israelites* had taken away their Land, when they came out of *Egypt*. *Jephthah* denies it, and sends them Word again, that the *Israelites* only took the Land of *Sihon* King of the *Amorites*, and *Og* the King of *Bashan*. But they had (*g*) a strict Charge not to meddle with any of the Country which belong'd to the Children of *Lot*. And their Conquest gave them as good a Title to that Country, as the *Moabites* and *Ammonites* had to the other; for they possess'd it formerly, the one by (*h*) Driving out the *Emims*, and (*i*) the other by Driving out the *Zamzummins*. 'Tis true, that *Sihon* King of the *Amorites* had taken a great (*k*) Part of the Country of *Moab*, which lay near *Jordan*, and was therefore call'd (*l*) the Land or the Plains of *Moab*. So that either Conquest was a good Title or not. If it was a good Title, the *Israelites* took it not from them but from the *Amorites*. If it was not a good Title, the *Ammonites* ought to restore all the Land that they dwelt in, since they had no other Title to it. At last he tells them, that they had been (*m*) in Possession of the Country for three hundred Years; so that it was theirs by a long Prescription, especially since no one laid Claim to it in all that Time, and so he appeals to GOD to do Justice, whilst they had recourse to Arms for no other Purpose.

42. This round Sum of three hundred Years is a Guide, whereby we may fix the

(*b*) Judg. 10. 10 to 17. (*c*) Judg. 10. 17. That which we translate were gathered together, is in the Hebrew, were called together by a loud Exclamation. (*d*) So Arias Montanus and Peter Martyr on Judg. 10. 17, who think that the Town was actually besieged. (*e*) Judg. 10. 17. (*f*) Judg. Chap. 11. (*g*) Deut. 2. 9. (*h*) Deut. 2. 9, 10, 11. (*i*) Deut. 2. 19, 20, 21. (*k*) Num. 21. 26. (*l*) Deut. 1. 5. and Deut. 34. 1, 8. (*m*) Judg. 11. 26.



Time of *Jephthah* to be when *Eli* was the High Priest. The *Israelites* had conquer'd *Sihon* the King of the *Amorites*, and *Og* the

Anno Mundi 2552. King of *Baschan*, in the Year before they came into *Egypt*, as hath been already mention'd; so that from thence this *Epocha* must begin. Most

*Chronologers* (*n*) make the Time to be something less. *Marshall* in his Tables makes it to be the exact Distance, but according to this present Computation, it is seven Years more. In this Case such a round Sum will admit of some Latitude of Expression, and the Argument will be stronger if it is more, than if it is less. According to this Computation, there are eight Years between the Death of *Samson* and the Death of *Eli*, whilst we hear nothing of the *Philistines*; and it is not probable, that they would be quiet any longer, since *Samson* did only (*o*) begin to deliver the *Israelites* from them, and at his Death left no Army to make Head against them. Besides, this Computation makes the Judges in the North to end at the same Time with the Death of *Eli*, and so paves the Way the better for *Samuel* to succeed in the Government of the whole.

43. When *Jephthah* went out to fight against the Children of *Ammon*, he (*p*) vow'd a rash Vow, which many think was the Occasion of the Sacrificing his own Daughter. The (*q*) *Jewish* Commentators are generally of another Opinion, and interpret it thus, *If GOD would deliver the children of Ammon into his Hands, then whatever came out of his House to meet him, should either be devoted unto GOD, or it should be offer'd for a burnt-offering.* And the Particle in the *Hebrew* Language will admit of such a Construction. He seems to be a Man of a religious Temper, made a Conscience of Observing it, and therefore would vow no unlawful thing; for a Dog or a Swine might have come out to meet him, which was an Abomination, and the Sacrificing his own Daughter to *GOD*, as to the Idol *Moloch*, would have been worst of all. However he obtain'd a complete Victory, and at his Return his Daughter, who was his only Child, came out to meet him; and therefore in this Case some suppose, that he did not sacrifice her, but devoted her to the *LORD* by a perpetual Virginity. For First, if he had sacrific'd her, the *Scripture* would without Doubt have censur'd it as a very wicked and inhuman Act. Secondly, In such a Case he would not let her go up and down upon the Mountains for two Months; for he might suppose, that she would never have return'd, and then he could not have done as he had vow'd. Thirdly,

If she had gone upon the Mountains, it would have been to bewail her untimely End, whereas all that she propos'd was to bewail her Virginity. And Fourthly, the sacred Story seems to favour this Interpretation: That at the End of two Months she return'd to her Father, who did with her according to his Vow, that he had vow'd, the Consequence of which is immediately added, *And she knew no man.* This was a great Trouble to *Jephthah*, because by this Means his Family was extinct, and he had no Issue to inherit his Estate, or keep his Name in Remembrance.

44. *Jephthah* returning out of the Country of *Ammon*, where his Battles were fought, flush'd with Success, met with some Disturbance at Home; for (*r*) the Tribe of *Ephraim* pass'd over *Jordan* to pick a Quarrel with him, because he did not send for them to join the Army and share in the Victory, threatening to burn him and his House with Fire. *Jephthah* endeavours to pacify them with good Words; but when this would not do, he fell upon them, gave them a total Overthrow, sent some of his Forces to take the Passages of *Jordan*, and intercept their Retreat, where they were known by their Speech and then kill'd; so that two and forty thousand of them lost their Lives in that Day, and very few escap'd to bring home the News. After which he spent the rest of his Days in Peace. He (*s*) *Anno Mundi* 2863. rul'd the *Israelites* six Years in all, and was honourably bury'd in his own Country.

45. About the latter End of *Jephthah's* Government, we may suppose *Jesse* the Father of *David* to have been *Anno Mundi* 2862. born, by Allowing seven and fifty Years between his Birth and the Birth of *David*, as in the preceding Examples of the same Genealogy. This will appear the more reasonable, when we consider, that *David* being (*t*) seventy Years old when he died, was born in the tenth Year of *Saul's* Reign, and *Jesse* his Father (*u*) went for an old man in the Days of *Saul*; so that his Birth may be thus nearly computed.

The Temple finish'd, <i>Anno Mundi</i>	3000
<i>Solomon's</i> Reign.	11
<i>David's</i> Age.	70
<i>Jesse's</i> Age.	57
Total subtract	138
Remains	2862

(*n*) *Archbishop Usher* and *Sir John Marsham.* Particularly *David Kimchi.* (*r*) *Judg.* 12. 1 to 6. 1 *Sam.* 17. 12.

(*o*) *Judg.* 13. 5. (*p*) *Judg.* 11. 30, 31. (*q*) (*s*) *Judg.* 12. 7. (*t*) 2 *Sam.* 5. 4. (*u*)



46. After the Death of *Jephthah*, (x) *Ibzan*, who is generally suppos'd to have been born and bury'd in *Bethlehem-Judah*, succeeded him in the Government of the north and east Part, and very probably might act under *Eli* in the civil Government of that Tribe. After he had govern'd the People seven Years, he was (y) succeeded by *Elon* of the Tribe of *Zebulun*, who govern'd them for the Space of ten Years, and was succeeded by (z) *Abdon*, who was of the Tribe of *Ephraim*, and govern'd eight Years, and died at the same Time with *Eli* the High Priest. In the Life Time of these Judges there was nothing remarkable done in the north and east Parts of the Land of *Canaan*; so that the *Scriptures* only mention those which succeeded *Jephthah*, and the numerous Issue of some of them, to shew that their Government at that Time was not hereditary.

47. However in the fifth Year of *Ibzan*, *Samson* now begins to act in the south and east Parts of the Land of *Canaan*. He was guided (a) and directed by a particular Providence, and by the great Acts which he did, GOD made it appear, that it was not for want of Power, that he suffer'd his People to continue so long under the Oppression of the *Philistines*. He was able (b) to make good his Promise, that *one* of them should *chase a thousand*, and *two* should *put ten thousand to flight*; but their Forsaking him was the Cause of his Forsaking them. However GOD being willing now to fulfil his Promise, that (c) *Samson* should *begin to deliver Israel out of the hand of the Philistines*; an Occasion for this Purpose offer'd it self in due Time. For he (d) went to *Timnath*, a City of his own Tribe, where he fell in Love with a *Philistine*, intending to make her his Wife; and being betroth'd to her, he (e) the next Year went to consummate the Marriage: when he proposes a Riddle to thirty Men of the *Philistines*, and

lays a Wager of thirty Pieces of Linnen, and thirty Suits of Apparel, that they should not tell the Meaning of it. They fearing to lose the Wager, prevail on his Wife by Promises and Threatnings to persuade *Samson* to tell it her, upon which she tells it to them. This enrages him so, that he goes to *Askelon* a City of the *Philistines*, where he kills thirty of them, takes their Spoil, and so pays what he had lost. Upon this he leaves her in a Rage, and goes to his Father's House; and during his Absence his Wife was given to one that was at the Wedding, who probably was the Governor of the Feast, and (f) so acted as the *Friend of the Bridegroom*; so that here was an Affront of the highest Nature knowingly and wilfully committed against him. The (g) next Year, when his Anger was over, *Samson* intending to be fully reconcil'd, goes to visit his Wife, and carries with him a Kid, which was delicious Fare in that Country, intending to be merry together; but finding how he was serv'd, he resolv'd to be reveng'd for the Injury. For this Purpose (h) he caught three hundred wild Animals, and tying them Tail to Tail, he put a burning Torch between two Tails, and let them go into the Fields of the *Philistines*, by which Contrivance he burnt up their standing Corn with the Vineyards and Olive-Trees. The *Philistines* hearing who did this, and upon what Provocation, burn *Samson's* Father and his Wife with Fire, which probably was done by Burning their House over their Heads. *Samson* seeing this, breaks out into (i) an Expression, which in the *Hebrew* is very obscure, and seems (k) to shew him in a violent Passion, and perhaps the best Way to explain it is thus: *If ye shall do after this Rate to those who are less guilty, what will you do to me, who am the greatest Aggressor? But to prevent this I will take my revenge upon you for this Fact, and after that I will forbear.* And accordingly he slew a great many of them, and went and dwelt in the Top of a Rock call'd *Etam* in the Tribe of *Judah*, where the Ascent was so narrow,

(x) Judg. 12. 7, 8, 9. (y) Judg. 12. 10, 11. (z) Judg. 12. 12 to the End. (a) Judg. 13. 24, 25. (b) Levit. 26. 8. Deut. 32. 30. Josh. 23. 10. (c) Judg. 13. 5. (d) Judg. 14. 1, &c. (e) Patrick on Judg. 14. 8. (f) Compare Judg. 14. 20, with John 2. 8. 9. and Chap. 3. 29. (g) Patrick on Judg. 15. 1. (h) Judg. 15. 4, 5. There are some who make a Difficulty of this, which is well clear'd up by Pool in his Synopsis Criticorum, and Bishop Patrick, who proves from Bochart, that this Country abounded with Foxes, from whence several Places had their Names; as *Hazar-shual*, or, The Gate of the Fox, in the Tribe of *Judah*, and *Shaalbim* or *Shaalabbim* in the Tribe of *Dan*, Josh. 19. 42, and Judg. 1. 35. And that under this Name may be comprehended a Creature very much like a Fox, call'd *Thos*, which go together in Herds, so that two hundred (as good Authors report) have been seen in a Company together. Besides the Word שועל, *Shugal*, or a Fox, will comprehend other Animals, and perhaps all wild Beasts of Prey of the same Bigness. The Word שָׁגָל, *Shagál*, in the *Perlick*, signifies also a Beast call'd a Jackall in our English, which seems to be deriv'd from the other Language; and this was also a Beast very common in Asia. As for a late Opinion, that three hundred Five-brands is meant thereby, it would solve the Difficulty, if it could be prov'd; but there is no Ground for it in the Oriental Languages. (i) Judg. 15. 7. The Words in the *Hebrew* are Elliptical, and literally run thus: *If you shall do like this,—but I will be aveng'd on you.* (k) Many such like Instances might be taken from the *Hebrew Bible*, I shall only mention one, Gen. 25. 30. *Esau* said to *Jacob*, Feed me, I pray thee, with that red, that red, that, that.



that only one Man could go abreast, as we call it. The *Philistines* (l) were now upon the Point of Declaring War against this Tribe. They pleaded for themselves, that they liv'd quietly, and paid their Taxes, and therefore they hop'd, that they should not be punish'd for *Samson's* Fault; but it was answer'd, that nothing could discharge them of *Samson's* Guilt, but the Delivering up of *Samson's* Person. Upon this they draw together three thousand Men, and treat with *Samson* on this Occasion. *Samson* delivers himself up to them, on Condition that they would do him no Hurt. They resolve to surrender him up to the *Philistines*, and bind him for this Purpose. When he came near them, the Cords, with which he was bound, were miraculously dissolv'd, so that he cast them off from his Arms; and providentially finding a fresh Jaw-Bone of an Ass, he uses it as a Weapon, and kills a thousand Men, and from this Accident the Place was call'd *Lehi*, or *A Jaw-bone*, and sometimes *Ramath-Lehi*, or, *The Lifting up*, or *Cast-ing away of the Jaw-bone*. Being very thirsty with the long Fight, he prays to GOD to relieve him, and immediately (m) there gushes out a Stream of delicious Water from the neighbouring Place, where it is probable, that they afterward built a Well, and that the Water continu'd, for the Place was call'd *En-hakkore*, or, *The Well of him that pray'd*. After this (n) *Samson* made

Anno  
Mundi  
2871.

nothing of the *Philistines*, but went publickly to a Town of theirs call'd *Gaza*, and took up his Lodgings there in a common Inn. The Governor of the Town having Notice of it, sets Guards and Spies at the Gates to watch him, which *Samson* hearing of, he rises at Midnight, and takes the Doors, Frames, Locks, Bars and Hinges of the City Gate out of the Wall, and carry'd them on his Shoulders to a Hill near *Hebron*, and there he left them.

48. The Actions and Dangers before-mention'd, which happen'd to *Samson*, made the *Philistines* afraid of him, and made him not willing to expose himself among the *Philistines*, so that nothing remarkable pass'd for many Years. At last (o) he fell in Love with a Woman in the Valley of *Sorek* in the Tribe of *Judah*. The Name in *Hebrew* signifies a choice Vine, and it was remarkably famous for that Fruit. It was but a Mile and an half from *Eshcol*, from whence the Spies brought a Cluster of Grapes for a Sample of the Fruitfulness of the Country. This Woman was treacherous to him, and for the

Promise of a great Reward allures him by many Intreaties to discover the Cause of his great Strength. He confessing that he was a *Nazarite*, and under GOD's Protection whilst he observ'd his Vow, (which was not to be shaven) but no longer, she caus'd them to cut off his Hair in his Sleep. Upon this the *Philistines* seize him, put out his Eyes, confine him to Prison, and force him to grind for a Maintenance. After some Run of Time, the *Philistines* meet to offer a Sacrifice to their GOD *Dagon*, giving him the Glory, and saying, *Our God hath deliver'd Samson our enemy into our hand*. Upon this they send for *Samson* out of the Prison-House to mock at him, and to speak reproachfully of the true GOD for his sake. This puts *Samson* in a Rage, so that he resolv'd to destroy them, tho' he perish'd in the Attempt; and having Hold of the Pillars, on which he seem'd to lean, he prays to GOD to assist him. GOD, to vindicate his own Honour, enables him to pull down the Pillars, on which this (p) Idol Temple stood, by which Means he destroy'd all the *Philistines* who were in the House, and upon the Top of its flat Roof to the Number of three thousand in all.

49. Thus died *Samson*, of whom (q) *Josephus* gives this Character: He was a Man of wonderful Strength and Courage, and to his immortal Honour, he employ'd his utmost Force to the Confusion of his Enemies. It is true, that it was his Misfortune to be inveig'l'd by Women; but he had also other excellent Qualities, which deserv'd eternal Memory. His dead Body was under the Care of his Kindred, who bury'd it honourably among the Sepulchres of his Fathers.

50. It is observable, that when (r) *Eli* the High Priest was very old, he dwelt with the Ark at *Shiloh* in the Tribe of *Ephraim*, and that the *Philistines* at that Time did most grievously oppress the *Israelites*; and also that (s) *Abdon* the last of the Judges was of the City of *Pirathon* in the same Tribe, and not above twenty Miles distant toward the River *Jordan*, where he seems to have seated himself, that he might have a watchful Eye over the *Ammonites*, and so prevent their Coming any more into the Land of *Canaan*. He was the only Person of that Tribe, that judg'd *Israel* since the Time of *Joshua*; and seems to have been chosen by the Approbation of *Eli* the High Priest, that so he might command over all in Military Affairs, and being near together, they might mutually consult and assist each other, as Occasion

Anno  
Mundi  
2887.

Anno  
Mundi  
2880.

(l) *Josephus Jewish Antiquities Book 5. Chap. 10. Judg. 15. 2, 10, &c.* (m) *So it is in the Margin of our Bibles at Judg. 15. 19.* (n) *Josephus Jewish Ant. Book 5. Chap. 10.* (o) *Judg. Chap. 16.* (p) *Eutychii Annales, pag. 141.* (q) *Jewish Ant. Book 5. Chap. 10.* (r) *1 Sam. 1. 3, and 4. 12, 13.* (s) *Judg. 12. 13, 14, 15.*



requir'd. At this Time *Eli* appoints his Sons *Hophni* and *Phinehas* to officiate as Priests in his stead. These were notoriously wicked, in such a scandalous Manner that they deserv'd Death, and nothing less could appease the Wrath of GOD for their Offences. *Eli* reproves them for it, but too gently. His Words were too mild, and he deliver'd them in too mild a Manner, for (t) he seems not so much as to frown upon them when he reprov'd them; however he did not suspend them from the Office of the Priesthood, until they did reform. This

brought in a general Corruption of Manners, and therefore GOD resolv'd to enter into Judgment for the same. But before he strikes, he

(u) sends a Prophet to *Eli*, to reprove him for the Sins of his two Sons, and to foretel the Punishments which should happen for the same, that GOD would take all Power and Authority from him and his Family, that his Posterity should die in their full Strength, and he should behold the Tabernacle depriv'd of the Ark; that his two Sons should die in one Day; and the Children of those who were so wanton, that they could not be content, unless they had the choicest Parts of the Sacrifice for their Portion, should fall into so low a Condition, as to beg their Bread. However in the Midst of Judgment GOD remembers Mercy, and adds, (x) *I will raise me up a faithful priest, that shall do all that is in my heart, and in my mind, and I will build him a sure house, and he shall continue for ever.* This in the highest Sense belongs to none, but to our LORD JESUS CHRIST, who offer'd himself to the Father for us, and is our great High Priest for evermore. However it seems to be meant also of *Zadok*, who (y) was anointed by King *Solomon* in the Room of *Abiathar*, and whose Posterity continu'd in that Office until the Captivity. And it is so worded, that they who liv'd before the Accomplishment, might easily mistake it as spoken of *Samuel*, and therefore be the more zealous for his Advancement. This

not working a Reformation, GOD declares the same to *Samuel* in such a Manner, that *Eli* could not but know, that it came from him, and therefore was more inquisitive after it; upon which *Samuel* told him the whole Account. And *Eli* with an humble Resignation adds, (z) *It is the LORD; let him do what seemeth him good.* *Josephus* (a) supposeth this to have happen'd when *Samuel* was about twelve Years of Age, because (b) at

this Time he was call'd a *Child*; but since the Word may signify a Person of thirty Years of Age, (as hath been already mention'd) it may not be improper to fix it to that Time, that so the Prophecy may be the nearer to its Accomplishment. However (c) after this *Samuel* was in very great Esteem as a Prophet among all the People. There were many manifest Tokens that GOD favour'd him. The *Chaldee Paraphrase* saith, that *The WORD of the LORD was his help.* He foretold many things by divine Inspiration, and the Accomplishment of them prov'd him to be a Prophet. And GOD revealing more and more of his Mind to him, the whole Country of *Judea*, from one End to the other, knew that *Samuel* was intended to be a principal Prophet among them. Thus did GOD reveal himself to *Samuel* in *Shiloh*, not by Dreams and Visions only, but by an audible Voice. He was rais'd up to be a publick Instructor and Governor of the People, and tho' there had been others in the Land of *Canaan*, yet they were not with so high an Authority and publick Approbation. And therefore St. *Peter*, (d) mentioning the (e) famous Prophecy of *Moses* concerning CHRIST, adds, *All the prophets also from Samuel, and those that follow after, as many as have spoken, have likewise foretold of those days:* As if he was the first eminent Prophet, whom the LORD had rais'd up to them after *Moses*. Nay, *Samuel* seems visibly to have seen CHRIST himself. For (f) it is said, that *The LORD revealed himself unto Samuel in Shiloh by the WORD of the LORD*, even by that WORD, which (as (g) St. *John* saith) *was in the beginning with GOD, and was GOD, and afterward was made flesh, and dwelt among us.* And therefore as *Samuel* saw him so clearly, and receiv'd many Revelations from him, it cannot be doubted, but that he spoke of him. And (h) the *Jews* tell us, that *in the Days of Eli the Word of the LORD was scarce, and Visions were seldom: But when Samuel appear'd, he not only was ready to instruct every one that came to him, but he also set up the Colleges of the Prophets, who were afterward settl'd in several Parts of the Country for the better Preserving and Propagating the Knowledge of GOD among the People, so that many of the Israelites by his Means were endued with the same Spirit; and its Influence, which descended upon Samuel in Shiloh, reached unto others (because of its Abundance) who were dispos'd to receive it.*

(t) So the Hebrew Word signifies, 1 Sam. 3. 13.

(y) 1 Kings 2. 35.

1 Sam. 3. 19, 20, 21.

(g) John 1. 1, 2, 3, 14.

(z) 1 Sam. 3. 18.

(d) Acts 3. 22, 23, 24.

(h) Abarbanel on 1 Sam. 4. 1.

(u) 1 Sam. 2. 27 to the End.

(a) Jewish Ant. Book 5. Chap. 2.

(e) Deut. 18. 15, 16, 17, 18, 19.

1 Sam. 10. 5, and 19. 18, 19, &c.

(x) 1 Sam. 2. 35.

(b) 1 Sam. 3. 1.

(f) 1 Sam. 3. 21.



51. Our (*i*) learned *Primate* is of the Opinion, that *Samson* having slain so many of the *Philistines* at his Death, the *Israelites* were encourag'd to act offensively against them, believing and hoping that now the Deliverance, which (*k*) was foretold to be begun by him, should be completed. They might remember the Prophecy in their Favour, which they were apt to do; but they forgot the Prophecy of *Samuel*, which was against them; and their Forgetfulness thereof, was the Cause that it was fulfill'd. And the *Israelites* being quiet in the northern and eastern Parts, it is probable, that those in the south and west Parts send for *Abdon* from *Pirathon* to join him with all his Forces.

Anno  
Mundi  
2888. Accordingly they march to a Place, which was afterward (*l*) call'd *Eben-ezer* for a particular Reason. The *Philistines* hearing this, march to *Aphek*, a Place in the Tribe of *Judah*, upon the Borders of their own Country. But a Battle happening, the *Israelites* lost four thousand Men; and consulting together what they should do, they resolve to send for the Ark from *Shiloh*, as if they could confide in GOD's Help, when they liv'd in open Disobedience to his Commands. But this being done without any Warrant from GOD, provok'd him, rather than procur'd his Presence among them. *Eli* sends his two Sons, *Hophni* and *Phinebas*, with the Ark. *Josephus* saith, (*m*) that *Eli* parted very unwillingly with the Ark from the Tabernacle; but when he could not help it, he charg'd his Sons, who went along with it, rather to lose their Lives, than suffer it to be taken. The *Philistines* resolve now to fight the more desperately, and so in the next Battle they kill thirty thousand *Israelites*, and probably *Abdon* their General, and also the two Sons of *Eli*, as had before been prophesied, and also take the Ark of GOD, and carry it off; so that the Army being totally routed, and having no one to head them, did not retreat to the Camp with an Intention to renew the Fight, as they did before, but fled every one to their own Home. *Eli* hearing the News, tho' he was a very indulgent Father, yet he was highly commendable in this, that he was not so much affected with the Slaughter of the People, and the Death of his Sons, as with the Loss of the Ark; which when he heard he fainted away, fell from his Seat, and so broke his Neck and died. He was a Man too indulgent to his Children, tho' otherwise adorn'd with many good Qualities, and had a great Regard for the Welfare of the People both in Church and State; and therefore tho' GOD punish'd his Fault, yet he seems to reward his other Virtues, in that his Sons

succeeded in the Priesthood for three Generations.

52. When the Wife of *Phinebas* (*n*) heard, that her Husband and her Father-in-Law were both dead, and the Ark of GOD was taken, she fell in Travail of a Son, and liv'd long enough to call him (*o*) *Ichabod*, that is, *Where is the Glory?* or, *There is no Glory.* The Reason of which Name she gives in this dying Speech, *The Glory is departed from Israel, for the ark of GOD is taken.* She had also another Son, call'd (*p*) *Abitub*, who probably died before his Father and Grandfather, because there is no mention made of his Acting as High Priest, and indeed there is no Notice taken of him, than as the Father of *Abijah* and *Abimelech*, who succeeded each other in this Office, when *Saul* was King over *Israel*. Their Names were given them, when their Relations were in Prosperity, and shew them to be of aspiring Tempers, the one signifying, *The LORD is my Brother*, and the other, *The King is my Brother*. However they being under Age to officiate at the Death of their great Grandfather *Eli*, and no one else caring to act, and the Judge in the other Country being dead, and *Samuel* being respected as a very great Prophet, was by Consent of all to act (*q*) as High Priest, and as Judge in all the Land; and in his younger Years took a Circuit every Year for this Purpose; and living at other Times at *Ramah* in the Tribe of *Benjamin*, he builds an Altar in this his Place of Residence, because after the Destruction of *Shiloh* there was no Declaration made by GOD, where he would have the Ark to be fix'd. And he thought it not proper, when they consulted about publick Business for the Good of the People, they should depart without a publick Invocation of GOD's Blessing and Direction, and Offering of Sacrifices for that Purpose.

53. In the mean Time the *Philistines* carry the (*r*) Ark of GOD in Triumph to *Ashdod*, which seems to be their chief City, lying in the Middle of their five Principalities, and having a famous Temple, to which the Country resorted to worship their GOD *Dagon*, an Idol, the upper Part whereof was like a Man, and the lower Part like a Fish. They bring this Ark into the Temple, and set it before *Dagon* like a Captive before the Conqueror; but when they came in the Morning, they found *Dagon* fallen down in a Posture of the most humble Adoration. This they look'd upon as a mere Chance, and so set him again in his Place; but when they came the next Morning, *Dagon* was fallen down again, with his Head and Arms broken off, and only the fishy Part left before the Ark, the others being thrown at a great Distance,

(*i*) Usserii *Annales Anno Mundi* 2888.

(*k*) Judg. 13. 5.

(*l*) 1 Sam. 7. 12.

(*m*) *Jewish Ant.*

Book 5. Chap. 11. (*n*) 1 Sam. 4. 19, 20, 21, 22.

(*o*) אֵי כְבוֹד in Hebrew signifies Where is the

Glory; but if it is put for אֵין (as sometimes it is) it signifies, There is no Glory. (*p*) 1 Sam. 14. 3.

(*q*) 1 Sam. 7. 15, 16, 17. 1 Sam. 7. 10. 1 Sam. 9. 11, 12, 13. 1 Sam. 10. 8. (*r*) 1 Sam. Chap. 5.



to shew that this Idol had neither Wisdom nor Strength. Immediately upon this GOD smites the Men of *Ashdod* with a Pestilence, of which many died; and the rest were afflicted with a violent bloody Flux, which brought them so low, that they were in daily Fear of Death. Thus the *Psalmist* saith, (s) *He smote his enemies in their hinder parts, and put them to a perpetual shame.* After this they carry the Ark to *Gath*, and then to *Ekron*, who were also punish'd with the same Diseases. At other Times they send the Ark into the Country Villages, and therefore the *Hebrew* (t) expresses it thus, *The ark of the LORD was in the field of the Philistines*; but this did not answer their Expectation, for a great Number of (u) Mice came up out of the Earth, and made a very great Waste in all their Fields. Thus they try all Methods for the (x) Space of seven Months to keep the Ark among them, but to no Purpose. So that at last (y) upon mature Deliberation they agree together to send home the Ark, and send with it fit Presents, even golden Images of the Parts afflicted with the Flux, and of the Mice which destroy'd the Country. These they put into a Coffer, and place it on the Side of the Ark. And then they resolv'd to try an Experiment, to know whether the GOD of *Israel* had smitten them or no, which was this: They make a new Cart, and tie two milch Cows to it, which had never been yok'd before, keep their Calves at home, and set the Cows (as *Josephus* saith) in a Place where three Ways met, without any Guide, concluding, that if they went directly into the *Israelites* Country, and carry'd the Ark of GOD to its proper Place, it was he who afflicted them, or otherwise their Misfortunes arose from some other Cause. The Cows immediately took the Road to the

*Israelites* Country, lowing as they went, and the Lords of the *Philistines* follow'd them, to observe them, till they came to *Bethshemesh*, a Town in the Tribe of *Judah*, and in the Confines of both Countries, and (z) a Town which belong'd to the Priests, whose Business it was to take Care of the Ark, and there they stood near a great Stone, which seems to have been the Boundaries of the two Countries. It happen'd that the Inhabitants were reaping their Wheat Harvest, which being about *Whitsontide*, shews that the Victory of the *Philistines*, being seven Months before, was at the latter End of the former Year. The Inhabitants flock together with great Joy on this extraordinary Occasion, and offer Sacrifices of Thanksgiving; and seeing the Presents in the Coffer on the Outside, were willing to see, if any thing was either plac'd within or taken away. This Fact was (a) positively forbidden, not only to the common People, but also to the *Levites*. But their Curiosity made them forget their Duty. The *Philistines* were (b) immediately deliver'd from their Diseases, and the Plague of the Mice; and at the same Time the Joy of the *Israelites* was soon turn'd into Mourning, for GOD punish'd them for their Presumption. Our Translation tells us, (c) that GOD *smote of the people fifty thousand and threescore and ten men*, which is a greater Number than those, who were slain at their total Defeat. And as the *Jews* look on *Bethshemesh* but as a Village, so it is strange, that such a Number of Men could be brought together so soon in such a Place, and so near the Enemies Country. The Words in the *Hebrew* run thus, *He smote of the people threescore and ten men, fifty thousand men.* *Josephus* (d) takes it to be *threescore and ten men*, and leaves out the *fifty thousand*. Another *Jew* expounds (e) it thus, *Together with the*

(s) Psal. 78. 66. (t) 1 Sam. 6. 1. (u) 1 Sam. 6. 4, 5, and Septuagint and Vulgar Latin on 1 Sam. 5. 6. So also 1 Sam. 6. 17, 18. (x) 1 Sam. 6. 1. (y) 1 Sam. Chap. 6. (z) Josh. 21. 13, 14, 15, 16. (a) Num. 4. 19, 20. (b) Eutychii *Annales*, pag. 146. (c) Abarbinel in 1 Sam. 6. 19. *Josephus Jewish Ant. Book 6. Chap. 2.* (d) *Ibid.* (e) Abarbinel on 1 Sam. 6. 19. *The Words in the Hebrew run thus, threescore and ten men, fifty thousand men, and therefore so great a Number is made by an unwarrantable Transposition of Translators, occasion'd by the Method in the Oriental Languages of Placing the lesser Number first, and the greater afterward, and also repeating the Substantive twice, of which sufficient Examples may be seen in the Hebrew Bible in Gen. Chap. 5. The Reason of this is taken from the Arabick Language, where The Cardinal Numbers from three to ten, and above 99 govern their Substantives in the Genitive Case, but from ten to an hundred govern them in an Accusative Case; and the Numbers from three to ten will have a Substantive plural, the rest only a Substantive singular. Thus also in Latin, Decem millia virorum & centum viri. So that in Arabick, when the Substantive alters its Case or Number it is repeated, and the same Method is observ'd even in the other Oriental Languages, which have no Cases. But in all these Examples there is a Copulative to join the last Numbers with the first, which is not here in the Hebrew Text before us, and therefore such a Transposition cannot be justify'd by any such Rule; so that we are left at Liberty to seek for any Interpretation, especially such an one, as may be consistent with the Opinion of the antient Jews. The learned Bochart therefore translates it thus, He smote of the People threescore and ten men, that is, fifty out of a thousand Men. Which Translation is made, if instead of Supposing that there is an Ellipsis of the Conjunction Copulative And, we only suppose an Ellipsis of the Word *Out of*, as there is in Exod. 19. 12. Exod. 36. 8, 19, 34, 35, &c. Josh. 10. 13. 2 Sam. 23. 24. 2 Kings 17. 24. And then the Sense will run thus, There were fourteen hundred People, who came together on this Occasion from *Bethshemesh* and the neighbouring Parts. Of these GOD smote seventy Men, that is, fifty out of a thousand, or one in twenty, for Looking into the Ark which caus'd a general Lamentation among the rest.*



seventy men of *Bethshemesh* he smote in all seventy thousand Men because of the Ark, thus including those who died among the *Philistines*. Another Interpretation, which seems to be the best, is (g) this, *He smote threescore and ten men, fifty out of a thousand men*. GOD was so indulgent, as not to slay all that were guilty, but only seventy of them, observing this Proportion, that out of a thousand Offenders he smote only fifty Persons, that is, a twentieth Part; and thus out of fourteen hundred that deserv'd Punishment, he smote only seventy. This puts the Inhabitants of *Bethshemesh* into a Consternation, and therefore they send to the Men of *Kirjath-jearim*, a strong City in the Tribe of *Judah*, which stood upon an Hill, to fetch it thither, where they thought it might be secure from any IncurSIONs of the Enemies. The Men of *Kirjath-jearim* receive it with the utmost Respect, expecting a Blessing would follow them on this Account, and set apart some *Levites* to attend it according to GOD's Direction. It could not be carry'd to *Shiloh* its antient Seat, because the *Philistines* had destroy'd that Place, and the Tabernacle upon the Death of *Eli* was remov'd from thence to *Nob*, where it remain'd till the Death of *Samuel*. And after his Death it was carry'd to *Gibeon*. All which Time the Ark was at *Kirjath-jearim*, till *David* brought it first into the House of *Obed-edom*, and then into his own City. After which the Tabernacle remain'd at *Gibeon*, till *Solomon's* Temple was built, for (h) there we read, that *Solomon* sacrific'd after the Death of *David*, because the Tabernacle remain'd there.

54. The Taking of the Ark had a different Effect on the *Philistines* and on the *Israelites*. The *Philistines* were struck with such a Terror, and Veneration for the GOD thereof, that they stirr'd no more to improve the Advantages of the Victory which they had thus gain'd, so that (i) all was quiet for twenty Years. The *Israelites* grew into a greater Contempt of Religion, because GOD had (k) deliver'd his glory into captivity, and his strength into the enemies hands, and perhaps being afraid to fetch the Ark from *Kirjath-jearim*, they fell again into Idolatry. The High Priest being under Age could not act, and no one car'd to act in his stead; and it was also uncertain where he should act, the Tabernacle being in one Place and the Ark in another. In the mean Time *Samuel* acts as a Judge over all *Israel*, and (l) goes a yearly Circuit for this Purpose in the Tribes of *Benjamin* and *Judah*, and very probably into more distant Parts. However after (m) the Space of

twenty Years, the *Philistines* now beginning to recruit their Armies, and the *Israelites* were awaken'd by a Sense of their Danger to a Sense of their Duty, and began to seek the Favour of GOD, and lament their Apostasy from him. And when they were assembl'd at some solemn Festival, or perhaps summon'd to attend, *Samuel* exhorts them to put away all their Idols, and resolve to serve GOD only, promising that he would pray to GOD for them, and they should be deliver'd from their Enemies. They did according as they were directed, and observ'd a solemn Day of Fasting and Humiliation for that Purpose; and then they (n) pour'd out Water, as they us'd to do on the Feast of Tabernacles, to testify their joyful Sense of GOD's Mercy. The *Philistines* imagin'd, that the *Israelites* met to consult about a War, and therefore resolv'd to surprize them, before they were prepar'd. The *Israelites* hearing of this, desire *Samuel* to pray for them, who accordingly offer'd (o) a Burnt-offering to make Reconciliation for the People. At the same Time (p) the *Philistines* invade them from the South, and (\*) the *Tyrrians* from the North, so that their Distress seems greater than ever. But GOD, who shews his Power in our greatest Necessities, (q) sent a terrible Storm of Thunder and Lightning, which kill'd many of them, and affrighted the rest, and (as (r) *Josephus* saith) there was a violent Earthquake, and the Earth open'd in several Places, and swallow'd up some of them. So that the *Israelites* having *Samuel* for their Captain, pursu'd them, recover'd their Towns, and so dishearten'd them, that they made no other Attempts of this Nature in *Samuel's* Time. This Victory was the more remarkable, because it was in the same Place where they had been defeated twenty Years before. Upon which *Samuel* sets up a Pillar for a Memorial of it, and calls it (s) *Ebenezer*, or *The Stone of Help*, saying, *Hitherto hath the LORD helped us*.

55. *Samuel* being now sixty Years of Age, he (t) appoints his Sons to be Judges in the southern Part of the Country, whilst he took Care of the North. But his Sons not acting sincerely, the Elders were dissatisfy'd with their Proceedings. *Samuel* complains of this to GOD; GOD permits them to have their Humour, but orders *Samuel* to tell them the Miseries of an arbitrary Government. The People persist in their Resolution of having a King, and GOD's Providence brings *Saul* to *Samuel*, and acquaints him, that he was the Person appointed for this Authority, and

Anno  
Mundi  
2909.

Anno  
Mundi  
2909.

(g) 1 Kings 3. 4, 5. (h) 1 Sam. 7. 2. (i) Psal. 78. 61. (k) 1 Sam. 7. 15, 16, 17. (l) 1 Sam. 7. 1 to 9. (m) 1 Sam. 7. 6. (n) 1 Sam. 7. 9. (o) Ecclus. 46. 18. (p) 1 Sam. 7. 10. (\*) Ecclus. 46. 18. (q) Jewish Ant. Book 6. Chap. 2. (r) 1 Sam. 7. 12. (s) 1 Sam. Chap. 8, 9, 10. (t) 1 Sam. 10. 1, &c.



treats him with a suitable Respect, gives him an Account of it, anoints him accordingly, and to confirm him herein, he mentions several Particulars, which afterward came to pass. It is observable, that *Saul* was anointed with (t) a *Vial of Oil*, a small Quantity, to shew that his Kingdom should continue but a little while; but *David* was anointed with (u) a *Horn*, a larger Quantity, to shew that his Kingdom should continue from Generation to Generation. *Saul* keeps this as a Secret,

and acts with a great Deal of Modesty. But soon after *Samuel* appoints, that they should cast Lots publicly for this Office, and the Lot fell upon him, when he was not there. However they send for him, and when he was among them, he was taller by the Head than any of the rest; upon which there was a great Acclamation, wishing him Prosperity. But *Saul* declines all Acting as their King, until the following Accident happen'd, that he could not avoid it.

(t) 1 Sam. 10. 1. (u) 1 Sam. 16. 1, 13.

# C H A P. IV.

## From the Anointing of Saul to the Dedication of the Temple by Solomon.

THE *Philistines* being quiet in the south and west Parts of Canaan, (a) *Nabash* the King of the Children of *Ammon* makes War again with the *Israelites*, which was the Occasion that they desir'd a King, that (b) might fight their battles; and (as (c) *Josephus* saith) within a Month after *Saul* was chosen King, *Nabash* lays Siege to *Jabesh-gilead*, a Town on the other Side of *Jordan*, in the half Tribe of *Manasseh*, and near his own Country. The Inhabitants of *Jabesh-gilead* being reduc'd to the last Extremity, propose to surrender on Terms: *Nabash* in an insulting Manner proposeth no other Terms, but to put out their right Eyes, and that this Punishment should be a standing Monument of Reproach to the *Israelites*, to shew that there was none who could relieve them. They desire seven Days Time to send for Assistance, which was granted, upon a Supposition that none could be had. The Messengers come to (d) *Gibeah*, the Place where *Saul* was born and bred, and where he liv'd, and they bring the melancholy News. *Saul* feels an extraordinary Impulse on him to raise an Army, and sends to all the *Israelites* to join him, with severe Threatnings if they did not. The People join him according to his Desire. Upon this he marches, and coming unawares upon the Enemy, he gives them a total Defeat, raises the Siege, and immediately the *Israelites* at his Return over *Jordan* declare him to be their King in a very solemn Manner. And soon after this, *Samuel* (e) testifies his Inno-

cency and Integrity in the Execution of his Office, and seems to act no more as a High Priest, not being of the regular Line, and so he is succeeded in that Office by (f) *Abijah* the Son of *Ahitub*, and Grandson of *Eli* in the Line of *Ithamar* the Son of *Aaron*.

2. A (g) Year having pass'd between the Time that *Saul* was anointed to be King over *Israel*, and the Time when he obtain'd the Victory over the *Ammonites*, and so was confirm'd in the Kingdom, he reign'd two Years longer free from the Yoke of the *Philistines*. But when these other two Years were ended, the *Philistines* got the upper Hand again, and very much clip'd his Power and Authority. At this Time *Jonathan* the Son of *Saul* had the Command of a thousand Men, with which he destroys a Garison of the *Philistines*, which was in *Geba* in the Tribe of *Benjamin*, and oppress'd them very much. The *Philistines* resolve to be reveng'd for this, and gather together their whole Army, consisting of a vast Number, as appears only from this, that they had (h) thirty thousand Carriages to carry their Baggage, Arms and Provision with them. We indeed translate it *Chariots*, but the Word in the *Hebrew* signifies any thing that is drawn upon Wheels, or otherwise, it would be impossible that the Number could be so great. The Army of *Saul* hearing of such vast Preparations, were very much terrify'd. Many of them hid themselves in Lurking Holes, others fled beyond *Jordan*, and the rest knew not what

Anno Mundi 2910.

Anno Mundi 2912.

(a) 1 Sam. Chap. 11. (b) 1 Sam. 8. 20. (c) *Jewish Ant. Book 6. Chap. 5.* (d) 1 Sam. Chap. 11. 4, and 10. 26. (e) 1 Sam. Chap. 12. (f) 1 Sam. 14. 3. (g) 1 Sam. 13. 1. Kidder's Demonstration of the MESSIAS, Book 2. Chap. 4. Page 91. (h) 1 Sam. 13. 5.



to do. *Saul* went with his Army to *Gilgal*, according as (i) *Samuel* had before directed him. His Words are these, *Thou shalt go down before me to Gilgal, and behold I will come down unto thee to offer burnt-offerings, and to sacrifice peace-offerings, seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.* Some think the Words *seven days* ought to be join'd to what went before them, and that *Samuel* intended to offer Sacrifices so long. And indeed the Words (k) in the *Hebrew* may be thus render'd, *And he tarried seven Days, instead of the Time until the solemn Feast which Samuel had appointed.* And then it was an absolute Command to tarry till he came without Limitation. However if these Words related to the latter Part, *Saul* ought to have tarry'd till the Day was past, but instead of Tarrying for *Samuel*, he offer'd a Burnt-offering himself. For this *Samuel* reprov'd him, and told him, (l) that his *Kingdom should not continue*; and from this Time he seems to be in a distressed Condition, and to have lost that Authority which he had before, for his whole Army was (m) reduc'd to six hundred Men, so that he could not look his Enemies in the Face. In the mean Time the *Philistines* went out in Companies, and ravag'd the Country, and were so absolute, that they would (n) not suffer any Smith to dwell in the Land, so that the Soldiers had no Swords nor Spears wherewith to act offensively, *Saul* and *Jonathan* only excepted.

3. In the Midst of this deplorable State, *Jonathan* by an extraordinary Impulse from GOD (o) goes with his Armour-Bearer alone, attacks a Garrison of the *Philistines*, and kills twenty of them in a small Spot of Ground, which a Yoke of Oxen could plow in one Day; the rest seeing this Slaughter, and concluding the Number of the Enemy to be far greater than they were, mistook their Friends for Enemies, and so destroy'd one another. Thus they had an Opportunity to arm themselves with the Plunder of the Field, and for this Reason (p) the Deliverance of the Nation is ascrib'd to him. How long this happen'd after *Saul* fell under GOD's Displeasure by Sacrificing, is not expressly mention'd; but there is this Reason to think, that the Distance was not great, because (q) the Number of his Army at both Times was exactly the same, consisting only of six hundred Men, and therefore it is probable, that they had only march'd from *Gilgal* to *Gibeah*, where they lay strongly intrench'd in a very advantageous Post, for Fear of being forc'd to a Battle. However this Success of *Jo-*

*nathan* gave *Saul* an Opportunity of Recovering (\*) his former Authority and Government, so that (r) the next Account which we have of his Army, is, that it consisted of two hundred and ten thousand Men; and whilst they were thus recruiting, he fights against all his Enemies one after another, the *Moabites*, the *Ammonites*, the *Edomites*, the *Syrians* of *Zobab*, the *Philistines* and the *Amalekites*, and was very successful in all his Enterprizes, delivering the *Israelites* from their Oppressors, tho' he was not able utterly to root out any of them; which made them enter into (s) a new Confederacy against the *Israelites* in the Reign of *David*.

4. About this Time the *Reubenites* on the other Side of *Jordan* also begin to enlarge their Conquests. They (t) raised an Army of four and forty thousand Men, so that it is probable, that the other Tribes on that Side of *Jordan* were concern'd in the Expedition, only the *Reubenites* being the most numerous, and descending from the eldest Son of *Jacob*, commanded the rest. They made War with the (u) *Hagarens*, who are also call'd *Ishmaelites*, as descending from *Ishmael* the Son of *Hagar* by *Abraham*. When their Stock was very much increas'd, so that they had not Pasturage enough for them, they resolv'd to enlarge their Country toward the East, and conquer'd these *Ishmaelites*, who were settl'd in *Arabia-deserta*, as far as the Entrance of that Wilderness which reaches to the River *Euphrates*, which they accordingly effected, and dwelt in their Land until the Time of their own Captivity by (x) *Tiglah-pilezer* King of *Assyria*. But the Victory was not so cheap as they expected, for the *Ishmaelites* who dwelt nearest to them, having Notice of their Coming, send to their Neighbours (y) *Jethur* and *Naphish*, and *Kedemah* or *Nadab*, who were all descended from the same Father, but were before divided into little Kingdoms, to come and join them against a common Enemy; so that when the *Reubenites* expected only to fight against one, they were oblig'd to fight against them all. It seems that they consulted GOD, before they went upon this Expedition, and he encourag'd them to undertake it, and assisted them in it, so that they had all the Success, which they themselves could desire. However the *Ishmaelites* fought stoutly at the first Onset, and were too hard for the *Israelites*, which made them pray to GOD most earnestly in the Midst of the Fight, representing to him the pious Confidence which they plac'd in his almighty Power, and not in their Arms and warlike Skill. Upon this GOD gave the *Israelites* an intire Victory, induing

(i) 1 Sam. 10. 8. (k) 1 Sam. 13. 8. (l) 1 Sam. 13. 14. (m) 1 Sam. 13. 15. (n) 1 Sam. 13. 19 to the End. (o) 1 Sam. Chap. 14. (p) 1 Sam. 14. 45. (q) Compare 1 Sam. 13. 15, and 14. 2. (\*) 1 Sam. 14. 47. (r) 1 Sam. 15. 4. (s) Psal. 83. 1 to 9. (t) 1 Chron. 5. 1 to 11, and 5. 18 to 23. (u) Gen. 16. 15, 16. (x) 2 Kings 15. 29. (y) Gen. 25. 12, 13, 15. them



them with extraordinary Courage, and daunt-  
ing their Enemies. The *Israelites* took all  
their Cattle and Booty, and an hundred thou-  
sand Captives of all Sorts, some of whom  
they sold, and others they employ'd about  
their own Business ; and so they possess'd that  
Country, until they were carry'd Captive by  
(z) *Pekah* the Son of *Remaliah*. In the same  
Manner the (a) half Tribe of *Manasseh* dwelt  
on the other Side of *Jordan*. They were  
(b) first possess'd of all the Kingdom of *Og*  
in *Basban*, from whence they extended their  
Territories unto the northern Parts of that  
Country. But the *Gadites* could make no  
Conquests, having the *Reubenites* on the  
South, the *Manassites* on the North, and the  
Desarts of *Arabia* on the East.

5. Soon after this *David* was born to  
*Jesse*, the Time of whose Birth may be thus  
computed.

The Temple finish'd by <i>Solomon</i> in	3000
the Year	—
(c) <i>David</i> liv'd Years	70
(d) <i>Solomon</i> had reign'd Years	11
Total substract	81
Remains the Year	2919

6. The *Israelites* having thus bestir'd them-  
selves on every Side, and got the better of  
all their Enemies, enjoy'd a settl'd Peace, so  
that we have no farther Account of their  
Actions for many Years. After this (e) *Samuel*  
by GOD's Direction orders *Saul* to destroy the  
*Amalekites*, for their severe Usage of the Children  
of *Israel* at their first Coming into  
the Wilderness. For which Reason GOD  
himself had (f) made a Declaration of a per-  
petual War against them, and after that (g)  
renew'd it at their Entrance into the Land  
of *Canaan*, with a Charge not to forget it,  
and now order'd it to be put in Execution.  
*Saul* goes upon this Expedition, but contrary  
to his Orders, he spares the Cattle and other  
things of Value, and *Agag* their King, who  
was afterwards slain by *Samuel's* Orders.  
This so displeas'd GOD, that he declar'd  
that the Kingdom should be taken from *Saul*,  
which was a great Affliction to *Samuel* for  
some Time, especially because GOD had  
not as yet declar'd, who should succeed him.  
Upon this GOD (h) commands him to go

to *Bethlehem*, and there privately  
to anoint *David* to be their King. After this (i) *David* was endued  
with a Spirit of Prudence to behave  
himself wisely on all Occasions, a Spirit of  
Courage, so that he dar'd to fight with  
a Lion and a Bear, and a Spirit of Prophecy,  
in which he was very eminent, and so com-  
pletely qualify'd to be their King. On the  
other Hand, (k) *Saul* grew melancholy, ti-  
morous and suspicious. He started when  
there was no Danger, and thereby became  
very unfit for Business. He was sometimes  
furious and distracted, always full of Anxiety  
and Solitude of Mind. His Courtiers and  
probably his Physicians perceiving this Dis-  
order, (l) advise him to the Use of Musick ;  
upon this *David* is sent for as a fit Artist  
for this Purpose, who seems to have but one  
(m) Opportunity to try the Experiment,  
which succeeded according to Expecta-  
tion. For immediately upon this the *Phi-  
listines* (n) bring their Army into the Field,  
so that the next Time *Saul* saw *David*, he  
(o) did not know him.

7. From this and several other Examples  
among the *Jews* and *Greeks*, there are many  
of the Opinion, that their Musick did far  
exceed the best of our modern Compositions.  
But this is much easier said than prov'd ;  
and it is a difficult Matter to guess in what  
Manner it was perform'd. We know very  
exactly the Measures which the *Greeks* us'd  
in their Poetry. We know that they for-  
merly sang their Verses, and that they have  
written (p) upon this Subject, of which there  
remain some Tracts ; but all this hath not  
prevented its being lost, insomuch that it is  
impossible for us to know, what Airs they  
gave to the Odes of *Pindar*, and their Scenick  
Poets ; only that they sang the same Tune  
in their *Στροφῆ*, *Strophe*, or when they turn'd  
to the Audience on the right Hand, then in  
their *Ἀντιστροφῆ*, *Antistrophe*, when they turn'd  
to the left Hand, and then in their *Ἐπὸδος*,  
*Epodos*, when they turn'd to the Middle of  
the Audience ; and therefore tho' they took  
Verses which consisted of any Number or  
Quantity of *Syllables* as they thought fit,  
yet in their several Repetitions they were  
confin'd to the same again without Variation.  
But the *Jewish* Musick being of a much more  
early Date, being not particularly describ'd  
by any Author, and the greatest Criticks in  
the *Hebrew* Language not agreeing concern-  
ing their Poesy, it is much more difficult to  
guess at their Musick. For this Reason *Boe-*

(z) 2 Kings 15. 29. (a) 1 Chron. 5. 23, 24. (b) Josh. 13. 30. (c) 2 Sam. 5. 4, 5. (d)  
1 Kings 6. 37, 38. (e) 1 Sam. Chap. 15. (f) Exod. 17. 14, 15, 16. (g) Deut. 25. 17, 18, 19.  
(h) 1 Sam. Chap. 16. (i) 1 Sam. 16. 13. (k) 1 Sam. 16. 14. (l) 1 Sam. 16. 15 to the End.  
(m) 1 Sam. 16. 19 to the End. (n) 1 Sam. 17. 1. (o) 1 Sam. 17. 55 to the End. (p) Aristoxenus,  
Euclid, Nicomachus, Alypius, Gaudentius and Ariflides printed by Meibomius, and Ptolomy printed  
by Dr. Wallis.



thus in his *Treatise* on this Subject, tho' he speaks at large of that which was us'd among the *Greeks*; yet he wholly omits to mention any thing of the *Jews*. For this Reason (q) the famous *Kircher*, a Man so eminent in all Parts of Oriental Learning, tho' he describes the Form of all the *Jewish* Instruments, yet he tells us nothing of their Tunes. And when he propos'd several Notes to answer (as he thought) the Accents in the *Hebrew*, yet lest it might be mistaken for an Essay of this Nature, he stiles it, *The modern Musick of the Hebrews*. And (r) a very learned Author of our own Nation saith, *It is certain, that the Jews had a set solemn Way of Musical Service; but how to be compar'd unto, or drawn up to any Correspondence with our Ways, I doubt (and more than so too) whether any Man is able to perform it.* And therefore the Reader will excuse a Digression on this Subject.

8. Monsieur *Le Clerc* (s) tells us his Opinion in general Terms in these Words, *If we should say, that the Musick of the antient Hebrews was not very regular, it is not improbable. They were a Nation entirely given to Agriculture, who had neither Theaters nor publick Diversions after this Manner. All the publick Use which they made of their Musick, consisted in Singing of sacred Hymns, which David instituted, and nothing obligeth us to think, that this Musick was harmonious and methodical. We know, that at this Day the Jews sing very confusedly in their Synagogues, and they read the Scriptures in Singing, be it Prose or Verse. The Mahometans sing their Alcoran, which ariseth from its being full of Verses. The Prose of the Hebrews hath some too, and it is perhaps for the same Reason, that the Jews sing their Bible Time out of Mind, tho' they know not wherein the Poetry consists.*

9. But *Kircher* (t) on the other Hand thinks, that it was an exact Musick, and gives his Opinion at large in this Manner, *There is no Doubt, but that the Musick of the Hebrews was most perfect in the Time of David and Solomon. For since David acted the Part of a Musician from a Child, and was wonderfully affected with it, it was impossible, that when he was rais'd to the highest Degree of Honour, he should not promote it to the utmost. And as we ought to believe, that Solomon was instructed of GOD in the Knowledge of all other things, so also of Musick. For I do not see how that divine Building could be so compleatly made, according to all the Rules and Numbers of harmonical Proportion, without the greatest Knowledge and Skill of Musick.*

*Certainly all the Vessels of the Temple were plac'd in a wonderful Order, and especially the Musical Instruments were made with the most exquisite Art, and fram'd with the greatest Variety and Wisdom; and he only can be ignorant hereof, who doth not understand the Order and Disposition of every thing, which occur'd in this divine and wonderful Fabrick. Josephus (u) tells us, It is most certain, that Solomon made four hundred thousand Instruments for the Use of the Choir. From whence it naturally appears, that the Musick of Solomon exceeded ours by many Degrees. Neither is it probable, that such an innumerable Parcel of Musical Instruments, made by the greatest Skill, should serve only for the Producing of some rude and inartificial Sounds, but we must believe, that it did equal the chief of our Instruments, and the Art of our best Organists. There was certainly a wonderful Order of Songs and Chanters, a wonderful Distribution of the Singers, and a wonderful Agreement of Words fitted to harmonious Notes. Neither is it likely, that all the Instruments of one Choir did perform their Parts in Unison, but that they made a various Harmony with an admirable and an ingenious Contexture of the upper Parts with their respective Basses.*

10. The Reasons alledg'd by so learned an Author do fully prove, that the Musick of the *Hebrews* was not so mean, as *Le Clerc* would have it. But it is not probable, that it came near to that Perfection, where-with this Science hath been improv'd in this last Age.

11. For first, It is not probable, that they had any Divisions of many Notes to a Syllable, any *Fuges* or Repetitions of Words; but that they plainly sang the same Words, as they lay before them in the *Psalms*. These may be justly reckon'd some of the Graces of our present Musick, but if they had been in Use among the *Jews*, they would have render'd the Service so long, that it would have been a Weariness to perform their ordinary Tasks, or especially their solemn Musick on extraordinary Occasions. The *Jews* had their daily Sacrifices, and Burning of Incense. They had their morning and evening Prayers. They read in their Synagogues out of the Law of *Moses* every Sabbath Day, so as to read over the five Books every Year. They had also Lessons out of the Prophets, and none of these things were to be left undone. And as to their Singing, they had a Custom at the Passover to sing the 113th *Psalms*, with the five following, which they call'd *The great Hallelujah*. They had a set *Psalms* for every Day

(q) *Kircher's Musurgia universalis, lib. 2. cap. 5. sect. 6.* (r) *Mr. John Gregory on the Nicene Creed, in his posthumous Works, Page 47.* (s) *Universal and Historical Library for the Year 1688. vol. 8. chap. 8. pag. 258.* (t) *Kircher's Musurgia Universalis, lib. 2. cap. 4. sect. 4.* (u) *Josephus Jewish Antiquities, Book 9. Chap. 2.*



in the Week, and on the Sabbath Day; and beside the Psalm for the Day, they sang Part of *Deut.* 32, and *Exod.* 15. There was also an Ascent of fifteen Steps or Stairs in the Temple between the Womens Court and the Mens at the Gate of *Nicanor*; and upon those Steps did the *Levites* sing the fifteen Psalms, which immediately follow'd the *hundred and nineteenth*, upon each Step one, at the Feast of *Tabernacles*, whence (u) each Psalm is call'd שיר המעלות, *A Song of Degrees*, or *Steps*; so that if their Musick had been lengthen'd by these Additions, and Improvements which later Ages have made, it would have been a very tedious Service, and have requir'd more Time, than could have been allow'd for the Performance thereof.

12. Secondly, It is probable, that they had but one Part. For tho' there is mention, (x) that *Solomon* had *men singers and women singers*, and (y) that *the sons of the Levites* join'd with them in Singing; yet they might only sing the same Part in an *Octave* above the Men, as the Women and Boys naturally sing in our Country Churches, and therefore they wanted the Harmony of a Consort, or several Parts at the same Time, which is the Glory of all Musick. If we should suppose, that they had the Accents to guide them, yet these, being the same both for Men and Boys, could not intend a Variety of Parts. It seems impossible, that there should be any such Composition without the Knowledge of the *Gammut*, which is the Ground of all Musick, in which the seven Letters do readily shew us the Concords and Discords in every *Octave*; and this was first invented by *Guido Aretinus*, about the Year of our LORD 960. Accordingly *St. Augustine* in the first Tome of his Works, writes no less than six Books concerning Musick, but not a Word concerning any Variety of Parts, of which he could not but have taken Notice, had it been known either in or before his Time.

13. But lest it should be thought, that they had Variety of Parts in the first Temple, and lost the same at the Captivity, there seems (z) to be Mention of the Contrary. It came to pass, as the trumpeters and singers were as one, to make one sound (in Hebrew אחר קול one Voice) to be heard in praising and thanking the LORD, and when they lift up this their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good, for his mercy endureth for ever, that then the house was filled with a cloud, even the house of the LORD. Where we may ob-

serve, that this אחר קול one Voice or Part, is mention'd as the greatest Excellency of the Jewish Musick, and therefore it had not as yet arriv'd at a greater Perfection.

14. To this it may be objected, That the *Greeks* had their Scale of Musick, their Διαπύρτε, their Διαπασών, &c. and consequently their Musick of many Parts. In Answer to which it may be said, that tho' we find Mention of several Distances in Musick among the *Greeks*; yet they seem rather to be Leaps in a single Part, than Concords in Composition. The Distances talk'd of among the *Greeks* are (a) the second, the third, the fourth, the fifth, and the eighth. Now if these were design'd to signify the Concords, it was ill done to place the fourth, and worse to place the second among them; or if such were admitted, it is a Wonder, that the sixth (which is known to be a Concord) was refus'd. But if these were us'd to shew the Distances, by which a Voice may rise or fall, it is no Wonder, that they left out the sixth and seventh (being Distances not to be us'd without better Judgment and Design than those Times would admit of) and mention'd the rest as common in their Musick.

15. The Scale of Musick among the *Greeks* consisted but of fifteen Notes, or the Distance of two *Octaves*; the first from their πρῶτα βαρυμένῃ (which was the Key of their Musick, and always their lowest Note) to their μέση, or Middle Note, and the other from their μέση, or Middle Note, to their ὑπερβολαίῳ, or Highest Note; by which they only design'd to shew the utmost Extent of a single natural Voice; and their seven Moods so much talk'd of, were no more than the seven (b) different Methods of Altering their Flats and Sharps plac'd at the Beginning of a Lesson, or (as we call it) the Alteration of the *Mi*, which they therefore call'd μεταβολὴ κατὰ τόνον. Besides, the Names of their Notes in the upper *Octave* have no Affinity with the Names in the other. Whereas the Scale invented by *Guido Aretinus* consisted of twenty Notes (tho' our modern Composers in many Parts often exceed the Scale both above and below) and the Notes in every *Octave* begin with the same Letter, that we may thereby more readily compute the Concords and Discords. And lastly, Had there been a Composition of many Parts among the *Greeks*, the learned Dr. Wallis, who took so much Pains herein, and was most curious in Finding out such Difficulties, would, no Doubt, have met with some Footsteps thereof; but instead of any such Discovery, he (c) plainly tells us the contrary.

16. It

(u) Psal. 120, &c. as far as Psal. 134 inclusively.

(z) 2 Chron. 5. 13.

Διαπασών, An eighth.

pendix to Ptolomy, pag. 316.

(x) Eccles. 2. 8.

(y) 1 Chron. Chap. 25.

(a) Τὸν A second, Δίτον A third, Διαπασών A fourth, Διαπύρτε A fifth, and

(b) Dr. Wallis his Appendix to Ptolomy, pag. 313.

(c) Wallis in his Ap-

pendix to Ptolomy, pag. 316. Superest de veterum Melopœiâ monendum. Simplicem eam fuisse, &



16. It may also be objected, That (d) the *Chaldeans* had their סִמְפוֹנִיָּה, a Word plainly deriv'd from the *Greek* συμφωνία, or *Symphony*, which supposeth many Parts; and if it was so in *Chaldea*, we may conclude it to be the same in the Land of *Canaan*. But to this it may be answer'd, that the Word συμφωνία in *Greek*, from whence the *Chaldee* Word is deriv'd, doth not signify a Consort, but rather something else founding with the Voice, σὺν φωνῇ, which is equally true of Instruments founding in Unison; and accordingly in our Translation we render it a *Dulcimer*; and it is observable, that (e) the *Jewish* Commentators (who are the best Judges of this Matter) do all expound it of Instrumental and not of Vocal Musick, and may therefore properly signify Instruments join'd with the Voice. This *Josephus* (f) allows to be the Method of *David*, when he was with *Saul*, and that he sang Hymns and Psalms to the Harp, and this may be what the *Septuagint* (g) calls ψαλμοὶ ὀργανῶν, a *Psalms*, or *Singing with the Organ*. Like to this is that Expression (h) of *Solomon*, He had musical Instruments, and that of all sorts: In *Hebrew* שָׂרָה וְשָׂרוֹת. Where we may observe, that these two Words are the same, only one is in the singular Number, and the other in the plural; and as they are deriv'd from the Verb שָׂרָה to destroy, they may signify such an instrumental Musick, which, when join'd to the Voice, will destroy the Words, that they cannot so clearly be understood. And therefore we are only told, (i) that *Solomon* had sometimes vocal Musick alone, as *men singers* and *women singers*, and sometimes סִמְפוֹנִיָּה a *Symphony* of Instrumental Musick in Unison added to it, sometimes שָׂרָה, one only Instrument, and sometimes שָׂרוֹת, or many join'd together at the same Time. And (k) the Servants of *Saul*, who would certainly have had the best which could have been procur'd, did not think of having many together, but only a single Person, who was skill'd in this Science.

17. If it is ask'd, How this Musick came to be so famous? It may be answer'd, First, That it was not famous, especially if we compare it with the modern Improvements. The *Greeks* tell us strange but (l) false Stories of their Musicians; but the *Scriptures*, not being us'd to such romantick Expressions, affirm, that (m) the ear is not fill'd with hearing, and that (n) singing of songs to an heavy heart will avail little. So that we may suppose, that they had not the full Sound of the three Concords to the Bass, as we have in our Composition of four Parts, neither could they always move the Passions thereby, and therefore it was not so famous as we are apt to imagine.

18. But Secondly, Tho' it came not nigh the Perfection of Musick in this Age, yet it was famous, because it far excell'd all the rest in the World. Musick, as well as all other Arts and Sciences, hath been wonderfully improv'd. Let us look back within the Memory of Man, and we shall scarcely find a Division of many Notes to one Syllable us'd in Composition, and (o) a great Master in his Time disapproving of it. Let us look back from thence to the Time of *Queen Elizabeth*, and there we find *Morley* the chief Musician of his Age mentioning several Moods of Time, which are now known to be immusical, and the Notes prick'd without Bars, as if they knew no Time at all. The Age before him had no Points or Fuges; before that all the Notes in the upper Parts were of an equal Length with those in the Bass, and for this Reason all musical Composition was call'd *Counterpoint*. In the tenth Century the *Gammut* or *Scale of Musick* was scarcely invented. Before that *St. Augustine* treats thereof as if it was only a graceful Pronunciation; and if we look but a little farther back, we have still more Reason to believe, that such a Performance, which would not now be admir'd, might then be reckon'd extraordinary. And therefore the Method by which *Saul* was cur'd, might probably be this: *David's*

(quantum quidem ego persentio) nonnisi unius (ut jam loquimur) Vocis: ut qui in eâ fuerit contentus, in Sonorum sequelâ spectaretur, quem nempe faceret Sonus antecedens aliquis cum sequente. — Ea verò, quæ in hodiernâ Musicâ conspicitur, Partium (ut loquuntur) seu Vocum duarum, trium, quatuor, pluriumve inter se consensio (concinentibus inter se, qui simul audiuntur, Sonis) Veteribus erat (quantum ego video) ignota. — Continuarum (ut aiunt) Partium (ut sunt apud nos Bassus, Tenor, Contratenor, Discantus, &c.) alterâ alteri succinente; aut etiam Divisionum (ut loquuntur) seu Minuritionum cantui tardiori concinentium, ego in Veterum Musicâ vix ulla vestigia (haud certa saltem) deprehendo. (d) Dan. 3. 5, 10, 15. (e) See the Jewish Commentators on Daniel printed by Buxtorf, or Rabbi Jacchides printed alone in 4to at Amsterdam 1633. (f) Jewish Antiq. Book 6. Chap. 9. אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה אֵלֶּיךָ אֲנִי מִן־הַיָּמִים הָאֵלֶּים הַלְלוֹתְךָ וְעַתָּה אֲנִי מִן־הַיָּמִים הָאֵלֶּים הַלְלוֹתְךָ. (g) Upon Amos 5. 23. (h) Ecclef. 2. 9. (i) The learned Reader may find a Probability for this Exposition, by Comparing this Phrase שָׂרָה וְשָׂרוֹת Ecclef. 2. 8. with another of the like Nature וְשָׂרָה וְשָׂרוֹת עִוִּי Job 37. 6, which we translate thus, The small rain, and the great rain of his strength. (k) 1 Sam. 16. 15, 16, 17. (l) Dr. Wallis in his Appendix to Ptolomy, pag. 317. Adeoque omninò mihi persuadeo, neque veterum Musicam accuratiorem nostrâ fuisse, neque prodigiosos illos effectus (qui memorari solent) in hominum animos (puta ab Orpheo, Amphione, Timotheo, &c. præstitos) olim obtigisse, nisi per audacem satis Hyperbolen ab Historicis dicas; vel id ob summam Musices raritatem (magis quàm præstantiam) apud imperitam plebem contigisse. (m) Ecclef. 1. 8. (n) Prov. 25. 20. (o) Simpson's Compendium of Musick, Part 4. Sect. 14. Page 114.



playing on the Harp might make *Saul* attentive to the Musick, as something very curious, and it might also cheer his Spirits. Then he might add such Words in Singing, as might be proper for such a Purpose, with the greater Success, and thus (p) *Josephus* tells us, that *he sang Hymns and Psalms upon his Harp*. But above all, it was *GOD* alone who gave a Blessing to his Endeavours, otherwise he could not have been more successful at this Time, than he was (q) at another.

19. Immediately upon this a sudden Occasion happen'd to employ *Saul's* Thoughts another Way; for (r) the *Philistines* brought their Army into the Territories of the *Israelites*, and pitch'd in a Place of the Tribe of *Judah*, call'd *Ephes-dammim*, or *The Coast of Blood*, which probably was so call'd from the total Overthrow of their Army at this Time. The *Israelites* encamp upon an opposite Mountain with a Valley between them, so that they might fight at any Time, if both were resolv'd upon a Battle, otherwise they had taken the Advantage of the Ground, that neither could be forc'd. *Goliath* the Giant, and Champion of the *Philistines*, comes every Day into the Valley, and challenges to fight with any one of the other Army. This continu'd (s) forty Days, during which Time both Armies remain'd in the same Camp. His (t) great Bulk frightens them all. *Jesse* sends *David* by a special Providence to see his three Brethren, who declares his Readiness to fight with this Giant. *David* having been anointed so privately, that none of his Brethren, but only his Father *Jesse* knew it; his eldest Brother was very angry at him for his Boldness. However he persists in his Resolution even before *Saul*. *Saul* tells him, (u) that he was not able to fight with him, for he was but a Youth, and the (x) *Philistine* disdain'd him for the same Reason, and makes no Doubt of killing him immediately. But great Boasting is not always successful. There is (y) a *GOD*, who gives victory to kings, and not

only delivered *David* his anointed servant from the peril of the sword, but also enabl'd him to take off the Head of this Giant, and bring it with him into the Army. Upon this the *Philistines* quit their strong Camp, and run away, and the *Israelites* gain an intire Victory over them, and pursue them into their own Country. *David* on this Occasion shewing himself a Soldier, a Tent was provided for him, and at the Return from the Victory, the Armour of *Goliath* and his Sword was given to *David*, who lodg'd it there for some Time; and when the Tent was taken down, it was deposited in the Tabernacle to remain there as a Monument of this Victory. Upon this *David* composeth the ninth Psalm to praise *GOD* for his Mercies. Accordingly (z) the Title is translated by some, *To the chief Musician upon the Death of the Champion*; and the *Chaldee Paraphrase* interprets it thus, *Upon the Death of the Man, that came out between the two Armies*.

20. It may seem strange, that *Saul* should not know *David*, who had so lately attended upon him at Court; and that *Abner* also could not tell who he was. To solve this some observe, that (a) he doth not ask, Who he was? but Who was his Father? having before (b) promis'd to make his Father's House free in *Israel*. And therefore tho' he might remember him, yet he might forget his Family. However it is possible, that *Saul* might not know *David*; for in such a Multitude of Business as Kings have, and among so many new Faces, which they see every Day, it was easy to forget a Man, whom he had probably seen but once before, when he was craz'd, and had a Distemper in his Head, as *Saul* had. *David* also came now in another Kind of Habit, than when he was sent for to wait on *Saul* at Court; for he (c) was cloath'd as a Shepherd in a rustick Dress. He appear'd then in the soft Airs of a Musician, and therefore was the less suspected to come now as a Champion.

(p) *Jewish Antiq. Book 6. Chap. 9.* (q) 1 Sam. 18. 10, 11. 1 Sam. 19. 9, 10. (r) 1 Sam. 17. (s) 1 Sam. 17. 16. (t) His Height is describ'd 1 Sam. 17. 4. to be six Cubits and a Span; so that as a Cubit is reckon'd to be 21,888 Inches, and a Span 10 Inches, he was 11 Feet and 9 Inches high. The Anakims who fled to Gath, Josh. 11. 22, 23. were a Race of Giants, Num. 13. 28, 32, 33. Deut. 9. 1, 2. and this Goliath of Gath exceeded them all in Stature. And as the common Size of Men is but half so high; so if every Part was proportionable to his Height, as probably it was, the Weight of his whole Body, or of each Limb, must be to others, as the Cube of 2 is to the Cube of 1, or eight Times as much, and consequently his Head was a sufficient Burden for a Man to carry. The Weight of his Armour seems proportionable to his Bulk. The Weight of his Coat of Mail, Verse 5, was 5000 Shekels of Brass; so that as a Shekel weigh'd about half an Ounce of our common Weights, 16 of which goes to the Pound, it weigh'd about 156 Pound and a Quarter. The staff of his spear, Verse 7, was like a weaver's beam. The Spear's Head, ibid, weigh'd 600 Shekels, or 18 Pound and 3 Quarters. Hence the Weight of his whole Armour hath been thus computed. The Spear's Head 18 l.  $\frac{3}{4}$ . The Staff of the Spear 18 l.  $\frac{3}{4}$ . The Helmet 15 l. The Shield 30 l. The Coat of Mail 156 l.  $\frac{1}{4}$ . The Sword 4 l.  $\frac{1}{4}$ . Total 243 l. So that his Proportion of Strength and Stature being as 8 to 1, it would be equivalent to a Coat of 32 l. Weight for a common Person in this Age. (u) 1 Sam. 17. 32. (x) 1 Sam. 17. 42. (y) Psal. 144. 10. (z) The Title Upon Moth Labben is by many interpreted, Upon the Death of him, who came between, taking the Word בן for בין between, which if form'd like a Noun makes in the plural Number בניין, and thus 1 Sam. 17. 4. he is call'd, A Champion in our Translation, but in the Hebrew איש בין, or One of the two, who came between the two Armies. See Lightfoot, Vol. 1. Page 55, who translates it, Upon the Death of the Champion. (a) 1 Sam. 17. 55, 56, 58. (b) 1 Sam. 17. 25. (c) 1 Sam. 17. 40.



And as for *Abner*, he being a military Man, and much abroad, might not have seen *David*, when he was at Court; or perhaps knowing that his three eldest Brethren were in the Army, and that *David* was not among the Number, tho' they both might know his Face, yet they could not call him to mind, as not expecting to see him at that Time.

21. The Age of *David* at the Time of this Victory may be thus computed. First, It appears by the Story, that it was in the latter End of the same Year when he was anointed. Secondly, It was (d) forty Years before the Conspiracy of *Ab-salom*, and this Conspiracy was eight Years before his Death, as will appear in its proper Place. As therefore *David* liv'd (e) seventy Years in all, so if eight and forty is taken out of them, it will appear, that he was two and twenty Years old at this Time, when (f) he was call'd a Youth, and a Stripling, and yet was of an Age to undertake so great an Exploit.

22. *Jonathan* the Son of *Saul*, hearing of and seeing the (g) Behaviour of *David*, took an intire Affection to him, and was his Friend for ever after, according to the utmost of his Power, in all his Difficulties. *Saul* also takes him into his Family, whereby their Acquaintance was increas'd. But this lasted not long; for as they went to *Jerusalem*, where *David* (h) plac'd the Head of *Goliath* as a Monument of the Victory, the People came out to meet them with various Instruments of Musick, singing a short natural Rhythme, *Saul hath slain his thousands, and David his ten thousands*. This Preferring of *David* before *Saul* made him jealous. So that being in one of his Fits, and *David* playing on his Musick to relieve him, he had certainly kill'd *David* with a Javelin, if he had not avoided the Blow. *Saul* now removes him from Court, and makes him Captain over a thousand Men, with a Charge to act bravely, and promising him that upon the same he should be his Son-in-Law, as he had offer'd before to him, who should kill *Goliath*. But when all things were perform'd on *David's* Part, and the Time of Marriage was come, she was basely given to another. *Michal*, *Saul's* Daughter, falls in Love with *David*, and *Saul* consents to the Match, on Condition, that he kill'd an hundred of the *Philistines*, expecting that he would be kill'd in the Attempt. *David* kills two hundred and escapes; so that the Match was now consummated, which could not be a-

voided. *David's* Success makes *Saul* still more jealous, so that (i) he speaks to his Son *Jonathan* and his Servants to kill *David*. *Jonathan* intercedes for *David*, and makes up the Difference. *David* is more successful in the Wars, which makes *Saul* the more raging, and he endeavours to kill *David* with a Javelin in the same Manner as before; and after this he sends Messengers to his House to kill him. Upon this *David* composeth (k) the fifty ninth Psalm. GOD hears his Prayers, and his Wife contrives a Method for him to escape. *David* upon this goes to *Ramah*, and dwells with *Samuel*. *Saul* sends Men to kill him there, but they failing in their Design, he goes himself, but to as little Purpose. *David* finding that he could not be safe at *Ramah*, takes the Opportunity, whilst *Saul* was there, to go to *Gibeah*, where *Saul* liv'd, and (l) consult with *Jonathan* about his Safety. *Jonathan* promises to sound his Father's Temper, and discover it to him, which he did with the Hazard of his own Life. For this Purpose they met at an appointed Time, at a Stone (m) call'd *The Stone Ezel*, or, *The Stone of Travelling*, which is suppos'd to have been set up, where several Roads met, to direct Travellers in their Way, and therefore a fit Place from whence *David* might make his Escape if he had been discover'd, there being also many Bushes near, (n) where People might hide themselves. Here *Jonathan* discovers to *David* his Father's Resolution to kill him. So that he is now forc'd to a perpetual Banishment. Soon after this *Jonathan* had a Son, whom he call'd *Mephibosheth*. This seems to be the Name by which he was call'd in private, tho' to avoid *Saul's* Anger, he was publickly (o) call'd *Meribbaal*. The Time when he was born is (p) plainly mention'd, *Jonathan, Saul's son, had a son that was lame in his feet, and was five years old when the tidings came of Saul and Jonathan's Death out of Jezreel, and his nurse took him up and fled; and it came to pass, as she made haste to flee, that he fell, and became lame, and his name was Mephibosheth*. That it happen'd at the Time of these Transactions, is evident from the Name, which signifies *From the mouth of Shame*, or *Because of the shameful Words pronounced by the Mouth*, occasion'd by the reproachful Language of *Saul* to *Jonathan*, when he call'd him (q) a perverse Rebel; for upon this (r) *Jonathan* arose from the table in fierce anger, and did eat no meat the second day of the month; for he was griev'd for *David*, and

Anno  
Mundi  
2944.

(d) Compare 1 Sam. 16. 1, with 2 Sam. 15. 7.

(e) 1 Sam. 18. 1, &c.

(f) 1 Sam. 17. 54.

(g) 1 Sam. 20.

(h) 1 Sam. 20. 19.

(i) 1 Sam. 19. 1, &c.

(j) 1 Sam. 20.

(k) 1 Sam. 20. 19, 24, 39, 40, 41.

(l) 1 Sam. 20. 30.

(m) 1 Sam. 20. 34.

(n) 1 Sam. 17. 33, 42, 56.

(o) As appears by the Title.

(p) 1 Chron. 8. 34, and



because his father had done him shame. He had put Jonathan to shame by his foul Language, and by Throwing a Javelin at him. And this might occasion the Name of his Son, which was born at that Time.

23. David now flying from Saul, comes (s) to Nob. This was a Town in (t) the Tribe of Benjamin; and as some Part of Jerusalem lay in that Tribe, so there are some, who have taken it for Jerusalem. It is probable, that Saul brought the Tabernacle thither, because it lay in his own Tribe; and tho' it is not reckon'd among the Cities of the Priests, yet the Priests resorted thither in great Numbers, and settl'd there because of the Tabernacle; and therefore it was afterward call'd, (u) The city of the Priests. It was near Jerusalem, because it may be suppos'd, that David put the Head of Goliath in one Place, and his Armour in the other at the same Time. So that David chose to fly thither on a sudden, expecting to have most Friends there, and particularly intending here to recommend himself and his Cause to GOD, and beg his Assistance and Protection. Ahimelech was the chief Person there at this Time, and tho' he is no where call'd The High Priest, but only (x) The Priest; yet being (y) the Son of Abitub, who was (z) the Son of Phinehas the Son of Eli, he is generally suppos'd to be the Brother of Ahijah, and he being dead, to have succeeded him in the High Priesthood. David prevails with Ahimelech to fetch Bread for himself and those who were with him, and also the Sword of Goliath, which he had by him. But (a) seeing Doeg an Edomite there, who being a Proselyte to the Jewish Religion, was made chief Shepherd to Saul, and very careful to discharge his Duty, (fearing his Master's Displeasure, as (b) his Name seems to imply) David flees from thence in a great Hurry, knowing that he should certainly be discover'd.

24. As this Fact is mention'd to be when Ahimelech was the High Priest; so the Jews take Occasion to cavil at our SAVIOUR's (c) Words, where he speaks of it as happening when Abiathar was the High Priest, who can only be suppos'd to succeed in that Office, when Ahimelech his Father and the rest of the Priests were slain by King Saul; so that it happen'd before his Time. In Answer to which, It is not said, In the Days when he was the High Priest, but In the Days when he liv'd, who was once the

High Priest. The Words in the Greek admit of a much greater Latitude in Expression, than as they are found in any Translation, and may be better render'd, About the Time of Abiathar the High Priest. The Expression is exactly the same with this (d), Josias begat Jechonias and his Brethren, about the Time that they were carried away captive to Babylon. And yet it is evident, that there was a much greater Space of Time from the Birth of Jechonias and his Brethren to the Captivity, than there is from the Time that David came to Ahimelech, to the Time when Abiathar succeeded his Father as the High Priest.

25. David not thinking himself safe in Saul's Dominions, (e) flees in a Hurry to Achish King of Gath whom he might rather expect to have been his bitter Enemy than a real Friend. For this was the City of Goliath, whom he had slain, and whose Sword he had now about him. But perhaps he thought he should not be known, or he knew Achish to be a very generous Person, or being now in Disgrace with Saul, he thought the Philistines might take him to be Saul's Enemy, and that he would engage with them against him. Achish for some of these Reasons receives him kindly. But the Philistines discover who he was, set Achish against him, and repeat the very Verse, which the Israelites had before sang in his Honour. This puts David into a great Surprise, that he could think of no Way to escape, but by Counterfeiting himself to be speechless and out of his Wits, or like a natural Fool that never had any. He made Marks upon the Doors, and let his Spittle fall down on his Beard, and manag'd himself so, that Achish believ'd all to be real. In the Midst of this he pens the fifty sixth Psalm, which Title we literally translate, Upon Jonath-elem-rekokim, but (f) may be render'd thus, Concerning the Oppression of the dumb one among Men afar off, when the Philistines took him in Gath, and perhaps he pens the thirty ninth also, in which he more plainly expresses his Dumbness, and his Danger of Death, and earnestly prays to GOD to spare him for a little while. Achish blames his Officers for bringing such a mad Man before him, and turns him away, which was what David wanted. Upon his Departure he composeth the thirty fourth Psalm, praising GOD for so great a Deliverance, and exhorting others by his Example to fear him,

Anno  
Mundi  
2943.

(s) 1 Sam. Chap. 21. (t) Neh. 11. 31, 32. (u) 1 Sam. 22. 19. (x) 1 Sam. 21. 1, 2, 4, 5, 6, 9. 1 Sam. 22. 11, 17, 18, 19. (y) 1 Sam. 22. 9, 20. (z) 1 Sam. 14. 3. (a) 1 Sam. 21. 7. (b) The Hebrew Verb נָסַח from whence it is deriv'd, signifies to be troubled, or very solicitous and careful, with Fear and Concern. (c) Mark 2. 25, 26. (d) Matth. 1. 11. In both these Places the Preposition ἐν governs a Genitive Case, and signifies about that Time, as in Latin, Sub id tempus. He who desires a more satisfactory Answer, may consult Bishop Kidder in his Demonstration of the Messias, Book 2. Page 72. (e) 1 Sam. 21. 10 to the End. (f) Lightfoot, Vol. 1. Page 56.



and put their Trust in him. This Psalm is an exact *Acrostick*, each Verse beginning with the respective Letter of the *Hebrew Alphabet*, of a most admirable and exact Composure, and perhaps design'd so, to shew to the World, that his Distraction was only counterfeit.

26. *David* (g) having been thus miraculously preserv'd, goes away from *Gath*, to the Cave of *Adullam*, which was (h) a strong Hold in the Tribe of *Judah*, and it being his own Tribe, he might hope to find some Friends there. Here he makes the hundred and forty second *Psalm*, as it appears by the Title. And in his (i) Prayer at this Time he complains how low he was now brought, that there was none would know him, nor any one to take Care of him, that he was in this Cave as in a Prison, and if GOD would deliver him out of this miserable Condition, then the Righteous would resort unto him. Now (k) GOD hears his Prayers, and sends his Friends and Kindred about him to be his Comfort, and several others to be his Guard. Among the rest were (l) some *Gadites*, who came from beyond *Jordan*, and the Prophet *Gad* among them; so that *David* hath now an Army of four hundred Men, and a Prophet to instruct them. He had not been long there, before (m) the *Philistines* march with their Army into the Tribe of *Judah*, and encamp in the Valley of *Rephaim* on the north Side of the Cave, and not at a great Distance. The *Philistines* coming in the Time of Harvest, destroy all the Corn, and tho' they secur'd him from *Saul*, as lying between both; yet they very much streighten him for want of Provision. The Weather being at this Time very hot, he said to some about him, (n) how glad he should be, if he could have a Draught of Water out of the Well near the Gate of *Bethlehem*, little thinking that any one would hazard their Lives on such an Occasion. However *Abishai* the Brother of *Joab*, *Benajah* the Son of *Jehoiada*, and another Person, whose Name is not known, break thro' the Army of the *Philistines*, draw of the Water, and bring it to him. But now he look'd upon it no longer as Water, but as the Blood of those Men, who fetch'd it with the Peril of their Lives. And because the Blood of every thing belong'd to the LORD, and was proper to be offer'd to him, therefore he pour'd it out, as the Blood of the Sacrifices was pour'd out on a solemn Occasion. The (o) *Moabites* being at this Time Enemies to

*Saul*, *David* (p) applies to them that he might leave his Father and Mother in their Country during his Troubles, which was readily granted. And the Prophet *Gad* (q) advis'd him to retreat more southward toward the Forest of *Hareth*, not only because he might have Plenty of Provision, but the Providence of GOD so order'd it, that he might be near at Hand, upon an Occasion which soon offer'd it self, by which he might do his Country a very eminent Service.

27. For the *Philistines* having destroy'd the Harvest, in their Return home (r) besiege *Keilah*, a (s) Town in the Tribe of *Judah*, and carry off the Corn, which was in the neighbouring Stores. *David* enrag'd at this, inquires of *Gad* if he should attempt to raise the Siege. *Gad* from the Mouth of GOD encourages him in his Intention, with a Promise of Success. Upon this (t) *David* gains an intire Victory over them, takes the Plunder of the Field, and dwells in the City. When *Saul* (u) heard that *David* was discover'd, and the Men that went with him, he said, GOD hath delivered mine enemy into mine hand, for he is shut in by entering into a town, that hath gates and bars. Upon this he gathers together his Army to besiege *Keilah*, but before he marches he complains, that (x) his Subjects were not faithful to him on that Occasion, but sided with his Enemy, tho' he could give no particular Account of it. *Doeg* then tells him what he saw, when *David* came to *Nob* to *Abimelech* the High Priest, but represents his innocent Intentions, with all the false and aggravating Circumstances that he could imagine. *Saul* sends for *Abimelech*, and charges him with it; *Abimelech* excuseth himself, owns the Fact, but pleads his Innocency. *Saul* would admit of no Excuse, but commands *Doeg* to slay him and all his Relations, who were of the Family of *Eli*, so that eighty five Persons perish'd on this Occasion, as had been foretold, first by (y) a more antient Prophet, and then (z) by *Samuel*. But not content with this, his Rage carried him so far, that he destroy'd the whole City of *Nob*, (a) both men and women, children and sucklings, and oxen and asses with the edge of the sword. *Josephus* saith, that (b) on this Occasion *Doeg* with a Band of Ruffians like himself, kill'd three hundred and eighty five Persons, sparing neither Age nor Sex, and laid the whole Town in Ashes. At this Time he (c) flew the *Gibeonites*, who serv'd as (d) Hewers of Wood and Drawers of Water for the Priests and the

(g) 1 Sam. 22. 1. (h) 1 Chron. 11. 15. Josh. 15. 20, 21, 35. (i) Psal. 142. 4, 6, 7. (k) 1 Sam. 22. 1, 2. (l) 1 Sam. 22. 5. Lightfoot, Vol. 1. Page 57. (m) 2 Sam. 23. 13. 1 Chron. 11. 15. (n) 1 Sam. 23. 14, 15, 16, 17. 1 Chron. 11. 16, 17, 18, 19. (o) 1 Sam. 14. 47. (p) 1 Sam. 22. 3, 4. (q) 1 Sam. 22. 5. (r) 1 Sam. 23. 1. (s) Josh. 15. 20, 21, 44. (t) 1 Sam. 23. 2, 3, 4, 5, 6. (u) 1 Sam. 23. 7, 8. (x) 1 Sam. 22. 6 to 20. (y) 1 Sam. 2. 27 to the End. (z) 1 Sam. 3. 11 to 19. (a) 1 Sam. 22. 19. (b) Jewish Antiq. Book 6. Chap. 11. (c) 2 Sam. 21. 1, 2. (d) Josh. 9. 19 to the End.



Tabernacle, so that his Zeal to root out such Strangers transported him to violate a solemn Oath, and perhaps to vindicate it, when it was done. Besides, we may also suppose, that (\*) he was very jealous of the Affection, which the *Israelites* had for *David*, and therefore he mistrusted, that if he did not make a severe Example, they would all revolt from him. And as (†) *Jealousy is the Rage of a Man*; so (\*†) his *Jealousy for the children of Israel and Judah* transported him far beyond his Zeal for *GOD* in the Case of the *Amalekites*. For then, when he had an absolute Command to destroy all, he spar'd some; but here, when he had no Liberty to destroy any, he spar'd none. He destroy'd the Priests, and *GOD* answer'd him no more by *Urim* and *Thummim*. He destroy'd the *Gibeonites* by Sword, and after that he perish'd by the Sword, and many of his Posterity died for the (e) Fact. *David* hearing this, pens the (f) fifty second Psalm, in which he prophesies the utter Destruction of *Doeg* and his Family, which probably happen'd upon Mount *Gilboa*, when he and his Relations might all be near to *Saul* in the Battle, and so they perish'd together.

28. *Abiathar* the Son of *Abimelech* (being (g) left by his Father to keep the Sanctuary, when he and the rest of the Priests went to wait upon *Saul*) hearing of this Slaughter, took the *Ephod*, unto which the *Urim* and *Thummim* with the Breast-plate were annex'd, and carries it to *David* to *Keilah*: *David* laments the Misfortune; owns it to be upon his Account, and promises to protect him; so that he had afterward both a Prophet and a Priest, and could the better know the Will of *GOD* upon all Emergencies. *Saul* having now got his Army together, (h) pretends to go against the *Philistines*, but his real Design was to go against *David* to *Keilah*, of which *David* having some Notice, consults *GOD* by the Means of *Abiathar* and the *Ephod*, and being thereby inform'd, that *Saul* intended to come thither, and that the Inhabitants would be so ungrateful as to deliver him up, and having by this Action increas'd his Army, that they were at this Time six hundred Men, he marches into the Wilderness of *Ziph*, where he could better defend himself than in an open Country. *Jonathan* (i) without fearing his Father's Displeasure, comes thither to him, comforts him, and renews their League of Friendship between them. The *Ziphites* (k) apply to *Saul*, tell him that *David* was among them, and promise to

assist to the utmost of their Power to apprehend him. Upon this *David* pens the fifty fourth Psalm, in which he prayeth to *GOD* to be deliver'd from them, and (l) disappoints their Design, by Going into a remoter Part of the Wilderness of *Maon*. *Saul* having now Intelligence where *David* was, pursues him thither, so that there was only a Mountain between them; when *Saul's* Forces being far more numerous, were divided into several Parties to encompass the Mountain, that it might be impossible for *David* to escape. *David* observing their Motions, flees away with the utmost Haste; and when there was but a step between him and death, an Express arrives in the Camp to desire *Saul* to retreat with all his Forces, for the *Philistines* had invaded the Country. Upon this *Saul* march'd off, and *David* escap'd; and from this remarkable Accident the Place was call'd *Selah-hammahlekoth*, or *The Rock of Divisions*, which parted both the Armies. It being now the latter End of the Year, *David* takes up his Abode in the Wilderness of *Engedi*, which Name signifies some remarkable Well, where the Goats were water'd. It was a barren, craggy, bushy Place, where (m) none but wild Goats liv'd, and not far from the *Dead Sea*. Here he pens the sixty third Psalm, where from his being in a dry and thirsty Land, where no Water could be met with, he takes Occasion to mention his Thirst after *GOD*, and to appear in his Sanctuary. And praising him for his late Deliverance, he expresseth his Confidence, that he should be preserv'd for the Future.

29. The next Year the *Philistines* having retreated, *Saul* (n) marches again in Pursuit of *David*. *David* mov'd by a particular Providence, comes to a Cave with his Men, some (o) of which were very large in those Parts, and it happening to be in the Country where *Saul* and his Army march'd, *Saul* went in to rest himself in the Heat of the Day, little suspecting that *David* would tarry in the high Way to those Rocks, where he was going to seek for him. *David* and his Men could see *Saul* coming in by the Light at the Entrance of it, but he could not see them, because it was dark in the remoter Parts. *Saul* lying down to sleep, *David's* Men would fain have kill'd him, but he would not suffer it. However he cuts off the Skirt of *Saul's* Robe, to shew that he had him in his Power; and when *Saul* was gone to some Distance, *David* cries after him,

(\*) The Word קנאה, 2 Sam. 21. 2, which is there translated Zeal, signifies also Jealousy. Thus Exod. 20. 5. *GOD* is call'd אל קנא, A jealous *GOD*. (†) Prov. 6. 34. (\*†) Thus 2 Sam. 21. 2. the Words run thus, בקנאתו לבני ישראל ויהודה, In his jealousy for the children of Israel and Judah. (e) 2 Sam. 21. 3 to 12. (f) Psal. 52. 5, 6, 7. (g) Compare 1 Sam. 22. 20 to the End, with 1 Sam. 23. 6. (h) 1 Sam. 23. 7, 8, 9 to 16. (i) 1 Sam. 23. 16, 17, 18. (k) 1 Sam. 23. 19 to 24. (l) 1 Sam. 23. 24, 25 to the End. (m) 1 Sam. 24. 2. (n) 1 Sam. Chap. 24. (o) Strabo in the sixteenth Book of his Geography mentions one, that would contain four thousand Men.



and shews him his Skirt as a Token of his Innocency, with the most moving Language on that Occasion. This turn'd *Saul's* Heart for the Present. And this Providence made *Saul* acknowledge, that *David* should be King, and only desir'd him to swear, that he would not destroy his Family, which he readily did. And so *Saul* went home with his Army, and *David* return'd to the strong Holds of *Engedi*, not thinking himself safe in the open Country, for Fear of *Saul's* Inconstancy. On this Occasion he pens the fifty seventh *Psalms*, in which he complains of his frequent Dangers, and praiseth GOD for so great a Deliverance; and he entitles the Psalm *Al-tashchith*, or *Thou shalt not destroy*, to put him in Mind of his Oath on this Occasion, notwithstanding the Provocations mention'd in this Psalm to the contrary.

30. The next Year (*p*) *Samuel* dies, which is (*q*) suppos'd to have been about two Years before the Death of *Saul*. However he had liv'd long enough to have known (*r*) *Saul's* owning *David* to be a King, according to his own Prediction. *David* losing so good a Friend, thought it not safe to stay in those Countries, but (*s*) goes to the Wilderness of *Paran* in the southern Parts of *Judea* near to *Arabia*, into which he might soon flee, if there was Occasion, where he stays for (*t*) a considerable Time. This was the antient Habitation of *Kedar*, the (*u*) Son of *Ishmael*, and his Family. Here also *David* penn'd the hundred and twentieth *Psalms*, in which he shews, how fresh the Calumnies of *Doeg* continu'd in his Memory; so that he complains of his Misfortunes (*x*) to be constrain'd to lead a wandering Life, and at last to have his habitation among the tents of *Kedar*. When *David* (*y*) was in the Wilderness of *Maon*, he was very kind to (*z*) *Nabal* a wealthy Man, who liv'd in those Parts; and now being in Distress, and (*a*) hearing that *Nabal* had a great Feast at the Time of his Sheep-shearing, he sends some of his Men, in the most submissive Manner, to beg a Part of it. *Nabal* answers them with the utmost Contempt, and gives them a peremptory Denial. The Word (*b*) *Nabal* signifies a Fool, and he plainly

shew'd himself so to be. In (*c*) *Hebrew* he is said to be a *Calebite*, and as the Word כלב, or *Caleb*, signifies a Dog, so it hath been thought to signify his dogged Temper and Disposition. *David* being in a Rage, rashly vows in Revenge to destroy the whole Family. *Abigail*, *Nabal's* Wife, hearing of his Churlishness, carries to *David* an acceptable Present of what he wanted; which *David* receiving, and now remembering his Rashness, blesteth GOD, that by this Providence he was restrain'd from Doing what he intended. On this Occasion we may suppose that he penn'd the fourteenth and fifty third *Psalms*. In which he laments his being in Exile, and prays for a Deliverance. And tho' there are other (*d*) Words to signify a Fool, yet in both Places the Psalmist seems to point at him by Name thus, *Nabal hath said in his heart, There is no GOD*. At this Time he also pens the fifty eighth Psalm, which he intitles *Al-tashchith*, or *Thou shalt not destroy*, as referring to his not Destroying *Nabal*, whom he had threaten'd, and yet at last rejoicing that he destroy'd him not. He blames (*e*) in this *Psalms* the Venomousness of *Nabal's* Tongue that had revil'd him, and (*f*) the Deafness of his Ears, that would not hearken to the Voice of his Messengers, tho' they deliver'd their Message in the most prudent Manner. He prophesieth, (*g*) that GOD should suddenly take him away as with a Storm, before the Pots, set on the Fire for the Entertainment of the Sheep-shearers the next Day, should feel any Heat from the Fire set under them to boil them. And (*h*) according as he was lively and in Prosperity, so the Wrath of GOD should seize him like a tempest. This Prophecy was exactly fulfill'd, for the Morning after, and probably before they were out of Bed, however before they began to prepare the Entertainment for the following Day, his Wife *Abigail* told him all that had happen'd; and as soon as *Nabal* heard of his Danger, he fainted away, and was as cold as a Stone, being still apprehensive that it would fall upon him; so that he died in ten Days. Soon after this *David* (*i*) takes *Abigail* for a Wife, by whom (*k*) also he had a Son.

(*p*) 1 Sam. 25. 1. (*q*) Lightfoot, Vol. 1. Page 58. (*r*) 1 Sam. 24. 16, 17, 20. (*s*) 1 Sam. 25. 1. (*t*) Psal. 120. 6. (*u*) Gen. 25. 12, 13, 14, 16, 18. (*x*) Psal. 120. 2, 3, 4, 5. (*y*) 1 Sam. 25. 7, 8, 15, 16. (*z*) 1 Sam. 25. 2, 3. (*a*) 1 Sam. 25. 4 to 12. (*b*) 1 Sam. 25. 25. (*c*) 1 Sam. 25. 3. The Septuagint saith, He was ὁ ἀνδρῶν κυνικός, a Dogged Man; or a Cynick. The Syriack saith, He was of evil Morals, and a Dog, and the Arabick saith, He was like to Dogs, and both Languages use the Word Caleb or a Dog, as it is in the Hebrew. (*d*) As כָּלָל and כָּלָל. (*e*) Psal. 58. 3, 4. (*f*) Psal. 58. 4, 5. (*g*) Psal. 58. 6, 7, 8, 9. (*h*) The Words run thus, כָּמוֹ חַי בְּמוֹ חַרוֹן, According as he was lively and in Prosperity; so should the Wrath be proportionable, when it came. יָחִי or Lively is the Epithet, that *David* gives him in this Psalm, and 1 Sam. 25. 6. when he sends his Messengers to him. Thus shall ye say to him that is lively, which our English hath well express'd, To him that liveth in Prosperity. So *David* saith to *Saul*, 1 Sam. 18. 18. וְיָחִי מִשְׁפַּחַת אָבִי, And what is the Liveliness or Prosperity of my father's tribe. And כָּמוֹ being doubled like כָּמוֹ shews a Similitude or Proportion, as 1 Kings 22. 4. 2 Kings 3. 7. Isai. 24. 2. and Hof. 4. 9. (*i*) 1 Sam. 25. 39 to 43. (*k*) 2 Sam. 3. 3. 1 Chron. 3. 3.



31. *David* being successful by such a wealthy Match, with the Addition of many Relations, ventures to advance with his Army as far (l) as the strong Hold of *Hachilah*. But the *Ziphites*, who lay near him, and were always his Enemies, give *Saul* Intelligence of this, who forgetting that he ow'd his Life to *David*, now marches with an Army to kill him. *Saul* being near, *David* goes to a Place, where he might observe the Situation of the Army, and after that agrees with *Abishai*, who before had brought him the Water from *Bethlehem*, to go in Disguise among them in the dead Time of the Night. Thus they come to *Saul's* Tent, at a Time when he and his Guards were all fast asleep. *Abishai* would have kill'd *Saul*, but *David* prevented it, and only took away the Spear and a Cruise of Water, which was near him, to shew what they could have done. This *David* shews to *Saul* at a Distance the next Day, which so turn'd his Heart, that he went back again to *Gibeab*, without doing any farther Mischief. And *David* return'd to his former Camp.

32. After some Space of Time, *David*, finding that *Saul* was his Enemy, and that the *Ziphites* gave him a constant Intelligence, resolv'd to tarry no longer in the Country, but (m) went with his Men to *Achish* the King of the *Philistines*, who dwelt at *Gath*. *Achish* receives him, and protects him, where he stays (n) a Year and four Months, and grew more and more in his Favour, insomuch that (o)

*Achish* gives *David* a Town call'd *Ziklag* to dwell in, which became the peculiar Inheritance of *David* and his Successors, and (p) resolving to make War with the *Israelites*, he intended to take *David* and his Men with him in the Army. And having gather'd his Army together, he pitch'd in *Shunem* (q) in the Tribe of *Issachar*, and *Saul* got his Army together to oppose them, and pitch'd in Mount *Gilboa*, from whence having a Prospect of the Enemy, his Courage fail'd him, when he saw how numerous the *Philistines* were, and heard that *David* was among them, and reflected on all the Evil that he had done him. Upon this *Saul* takes all the Methods possible to know the Will of GOD in this Juncture, but having no Answer, he applies to a (r) Witch, which unlawful Practice was attended with a heavy Sentence, that the whole Army should be routed, and *Saul* and his Sons should be all slain in the Battle. The *Philistines* marching toward the Enemy, their (s) Generals observ'd *David* and his

Men in the Rear with their King, which gave them a great Uneasiness, lest they should side with their own Countrymen in the Battle, and do them more Mischief than an open Enemy, and therefore with some Difficulty they prevail upon *Achish* to send them all home. Thus GOD deliver'd him out of a very great Strait, either of being an Enemy to his Country, or false to his Friends and to his Trust. And by the same good Providence he was sent back to rescue his Wives, and the Wives and Children of his Men, who were taken Captives.

33. When *Saul* was order'd by GOD (t) to destroy the *Amalekites*, and blot out their Name from under Heaven, he sent to the (u) *Kenites* to depart out of the Country, and gave a good Reason for his Clemency: This Departure gave an Opportunity for the great Numbers of the *Amalekites* to depart out of the Country, and others to hide themselves; so that tho' *Saul* destroy'd all that he could meet with, yet he did not destroy them all, but after his Retreat they also return'd into a Part of the Country. When (x) *David* was with *Achish*, he frequently invaded and plunder'd these Inhabitants, who hearing that *David* was now gone with *Achish* against the *Israelites*, take this Opportunity to be reveng'd. Accordingly they (y) burn the Town of *Ziklag*, which belong'd to *David*, take away all the Goods and Plunder, and carry off all the Women and Children, intending to sell them for Slaves, or keep them as such. So that *David* returning home finds no Home at all. His Men were ready to stone him for the Loss of all that they had, and the whole Blame was laid at his Door. Upon this he consults GOD by the Mediation of the High Priest, who encourages him to follow them, with a Promise that he should recover all. In their March they meet with an *Egyptian*, who was left behind when the Army went off. By his Guidance *David* surprizes the Army, when they least expected it, and gain'd an entire Victory, and taking his Share of the Booty, sends Presents to those Places who had been kind to him in his Banishment, and help'd to maintain and protect him. And he was still desirous to oblige them, that they might more readily receive him, when the Time of the Promise came, in which he was to enjoy the Kingdom.

34. About the same Time (z) there happen'd the last and fatal Battle to *Saul*. The Battle seems to have begun in *Jezreel*, where the *Israelites* were routed, and maintain'd a running Fight, till they came to the Mountains of *Gilboa*, and here having the Advan-

(l) 1 Sam. Chap. 26. (m) 1 Sam. 27. 1 to 7. (n) 1 Sam. 7. 7. (o) 1 Sam. 28. 1, 2. (p) 1 Sam. 28. 4. (q) Josh. 19. 17, 18. (r) 1 Sam. 28. 7 to the End. (s) 1 Sam. Chap. 29. (t) 1 Sam. 16. 1, 2, 3. Exod. 17. 14. (u) 1 Sam. 16. 6. (x) 1 Sam. 27. 8. (y) 1 Sam. Chap. 30. (z) 1 Sam. Chap. 31.

6 Y rage



tage of the Ground they rally again, but with as little Success as before. *Saul* and his Sons (*a*) did all that was possible for brave Men to do; but the *Philistines* aiming wholly at them, they were over-power'd with Numbers, and as they cut off one Party, another came upon them; so that *Jonathan* and two other of *Saul's* Sons were kill'd upon the Spot, and the whole Army was put into Confusion. *Saul* defended himself as well as he could, but the small Party which remain'd with him, being broken to Pieces by the *Philistines* Darts and Arrows, he found himself so weaken'd with his Wounds and Loss of Blood, that he was not able to do Execution upon himself. The (*b*) Coat of Mail being made of many small iron Rings, not only hinder'd him from running away, but when he fell on his own Sword, it went into one of these Rings, that it could not kill him, and was so fasten'd there, that he could not draw it out to give another Wound. *Saul* had before call'd to his Armour-Bearer, whom the *Jews* take to be *Doeg*, to kill him, but he refus'd it. And after that observing a young Man an *Amalekite* near him, he desir'd him to perform this Office for him, which he did without Delay, and taking his Crown and Bracelets, he carry'd them off. When the Armour-Bearer saw that *Saul* was dead, he laid violent Hands on himself. And, (as *Josephus* saith) there was not one Man of the King's Guard, that out-liv'd his Master' and so *Doeg* and his Family perish'd together.

35. The next Day after the Battle, the *Philistines* coming into the Field to view the Dead, find the Bodies of *Saul* and his Sons among the rest. They take off their Armour, cut off their Heads, and send Expresses to every Place to carry the News of the Victory. They send their Armour to the Temple of *Ashtaroth*, put their Heads in the Temple of *Dagon*, and (*c*) expose their Bodies upon Gibbets in the most ignominious Manner under the Walls of *Bethshan*, now call'd *Scythopolis*. The Inhabitants of *Jabesh-gilead* retain'd a grateful Sense of what *Saul* had done for them, when he deliver'd them from (*d*) the Insults of *Nabash*, who threatned to put out all their right Eyes; and therefore hearing of this Indignity, a Party of their best Soldiers march'd all Night, and took their Bodies from the Gibbets, carrying them away to their own City, where they gave them a publick and an honourable Interment, and spent seven Days in Fasting and Humiliation on this sad Occasion.

36. This Battle with the *Philistines* happen'd when *David* was pursuing the *Amalekites*, upon which he (*e*) returns to *Ziklag*, probably giving the necessary Orders to rebuild it. He had been there but two full Days, before the *Amalekite*, who kill'd *Saul*, brings the Crown and the Bracelets to *David*, with the News that *Saul* and *Jonathan* were dead, expecting (*f*) a great Reward for his Intelligence; and to assure *David* of the Truth hereof, he tells him, that he kill'd *Saul* with his own Hand, and the Manner of it. *David* ask'd him twice who he was, and he answer'd, that he was an *Amalekite*, which was an aggravating Circumstance, because his Countrymen had lately done *David* and his Men so much Mischief, and he was but just return'd from Taking his Revenge on them. *David*, tho' (*g*) he once wish'd that *Saul* might fall in Battle, was surpriz'd to find that it was really so. He could not but think, that what happen'd to *Saul* now both as a King and a General, might happen to him at another Time. And therefore he orders this *Amalekite* to be immediately slain, to shew his Dislike of the Fact, and to deter others from being guilty of the same. And as the *Egyptians* penn'd a lamentable Ode call'd *Maneros*, to lament the untimely Death of their first King *Mizraim*; so *David* pens another of the same Nature to lament the Death of their first King *Saul*, in which he gives him the Character of a brave Warrior, and shews at the same Time the great Affection which he had for *Jonathan*, and the great Concern for the Loss of him.

37. Upon this grand Accident *David* (*h*) being willing to take GOD's Advice and Direction, and resolving to do nothing without it, enquires by *Abiathar* the High Priest (as he had often done before) whether he should go up into the Tribe of *Judah* his own Tribe, and where he had most Friends, that so he might take Possession of the Kingdom. GOD encourages him to go up, and particularly directs him to *Hebron*, an antient and principal City of that Tribe, where People might more conveniently and easily resort to him. Here the principal Persons of that Tribe come to him, and unanimously make him their King. Upon this he (*i*) sends Messengers to the Inhabitants of *Jabesh-gilead*, which lay on the other Side of *Jordan*, in the half Tribe of *Manasseh*, to thank them for their Kindness to the Family of *Saul*, to assure them of his Protecting them against the *Philistines*, informing them that the Tribe of *Judah* had

(a) *Josephus Jewish Antiq. Book 6. Chap. 15.*  
Bibles it is thus express'd agreeably to the Original,  
yet whole in me.

2 Sam. 1. 1.

(i) 2 Sam. 2. 5, &c.

(c) *Josephus Jewish Ant. Book 6. Chap. ult.*

(f) 2 Sam. Chap. 1. throughout.

(b) 2 Sam. 1. 9. In the Margin of our English

My coat of mail hinders me, so that my life is

(g) 1 Sam. 26. 10.

(d) 1 Sam. Chap. 11.

(h) 2 Sam. 2. 1, 2, 3, 4.



made him their King, and exhorting them to declare for him. To prevent this, *Abner* the Captain of *Saul's* Army, having a Zeal for the Family, goes with *Ishbosheth*, *Saul's* Son, over *Jordan* to *Mahanaim*, which lay in the neighbouring Tribe of *Gad*, and there he proclaims him King over all *Israel*. The Men of *Jabesh-gilead* not declaring for *David*, as might have been expected on this Occasion, *Ishbosheth* (k) reigns two Years before there was any open Hostility between him and *David*. *Ishbosheth* was an unactive Prince, and unfit to command, and *David* was willing to wait and see how *GOD* would dispose of things in his Favour. At the End of two Years *Abner* takes the Administration of the Government upon himself, and begins the War, and therefore the Scripture doth not reckon the other (l) five Years and six Months as a Part of *Ishbosheth's* Reign, because he had only the Name of a King, but no Authority at all. In this War (m) *David* had always the better, and many of the *Israelites* fell off to him, which continually added to his Strength, and weaken'd the House of *Saul*. *Abner* resolves to begin the War in Hope of making himself absolute if successful; and for this End he marches with all his Forces, and passes over *Jordan* into Country of *Benjamin* his own Tribe to raise Recruits, and secure the Passes. *Joab* was then the Captain of *David's* Army, and hearing of this, marches to *Gibeon*, where *Abner* lay, and the Armies being in Sight of each other, *Abner* (n) challenges *Joab* to fight in the Beginning of the Day, hoping that by the Length of the Battle his Victory would be more complete. His Words are these, *Let the young men arise, and play before us*. *Joab* had too much Courage to refuse it, and returns a suitable Answer. *Abner* sends twelve Men over to begin Hostilities, and *Joab* sends as many more to answer them. These furiously engage with each other, and many of them were kill'd on both Sides. The opposite Armies seeing this, advance to the Relief of their own Men, so that there was a furious Fight the rest of the Day. And from this Battle the Place was afterward call'd *Helkath-hazzurim*, which signifies, *The field of strong Men as hard and firm as Rocks or Flints*. *Abner* being beaten retreats, and *Asabel* follows him to kill him, or take him Prisoner. *Abner* knowing him desires him to forbear, and at last tells him, that he must be forc'd to kill him against his Inclinations. *Asabel* confiding in his own Strength, and refusing the Offers of Peace, was slain by *Abner* for his Rashness, and the rest of the Army tar-

rying to take Care of the Body, gave *Abner* Time to retreat to a rising Ground, by the Advantage of which he was secure from any farther Attack, and from thence he speaks to *Joab* to forbear the Destruction of his Countrymen, who were descended from the same Father, and worshipp'd the same *GOD*. *Joab* lays the Blame upon *Abner's* Challenge, and protests with (o) an Oath, saying, *If thou hadst not said what thou didst say in the Morning, Let the young men arise, and play before us, surely the people had gone away every one of them from his brother, and there had been never a blow struck, but thou didst provoke it*. After this *Joab* retreats immediately with his Army, and upon a Review, he finds that he had lost twenty Men in all, but had kill'd three hundred and sixty of the Enemy; so he buries *Asabel* in *Bethlehem*, and then marches back to *David* to *Hebron*, whilst *Abner* and his Men repass the River *Jordan*, and go to *Ishbosheth* to *Mahanaim*.

38. What past in the following Years is not recorded; but in the last Year of the Wars *Ishbosheth* very (p) imprudently chargeth *Abner* with Lying with his Father's Concubine. Anno Mundi 2656. This puts *Abner* into a great Rage, so that he revolts to *David*, and brings over most of the Tribe of *Benjamin* with him. *Abner* comes to *David* with an Assurance of his Fidelity. *David* entertains him with great Respect, and they agree upon Methods to bring all the Tribes of *Israel* in Subjection to *David*, and *Abner* departs to put the same in Execution. *Joab* hearing of this, and being jealous of being supplanted by *Abner*, endeavours to alienate the good Opinion of the King from him, but to no Purpose, and being also willing to revenge the Death of his Brother *Asabel*, he sends Expresses to call him back unknown to *David*, as if *David* had farther Business with him. *Joab* takes him aside pretending to speak with him privately, and kills him. *David* hearing of this, causeth *Abner* to be honourably bury'd, and attends himself upon the Ceremony. He fasts and laments for this Accident, asserts his Innocency, curses *Joab* for the same, and declares, that it was out of his Power to punish *Joab* the Murderer for this Crime, because his Kingdom was not as yet confirm'd. He was but newly call'd to it without any hereditary Right to such an Authority, which made it more uncertain, than if it had been of a longer Date. *Joab* had also been faithful to him in his Adversity, was an excellent Soldier, and had a great Power among the military Men; which made it very necessary for *David* to defer his Punish-

(k) 2 Sam. 2. 10. (l) 2 Sam. 5. 4, 5. (m) 2 Sam. 3. 1. (n) 2 Sam. 2. 12, &c. (o) 2 Sam. 2. 27. Lightfoot Vol. 1. Page 60. (p) 2 Sam. 3. 6, &c.



ment till a fitter Opportunity, which was executed by (q) *Solomon* after the Death of *David* by (r) his particular Order.

39. The Death of *Abner* did very sensibly (s) affect the People of *Israel*. *Ishbosheth* was concern'd, having lost his Supporter and Defender, and not knowing whom to trust, after *Abner* had forsaken him. The *Israelites* were also concern'd, wishing well to *David*, and finding that by his Death the Treaty was broken off, and having none to manage it with that Authority and Prudence as *Abner* had. However it was not long before a sudden Revolution happen'd; for

(t) *Baanah* and *Rechab*, who seem to be Captains of *Ishbosheth's* Life-guard, contriv'd to murder him, as he was lying upon his Bed in the Heat of the Day, and brought his Head to *David* to *Hebron*. *David*, who would neither do nor suffer any ill thing to be done to gain the Crown, orders them to be kill'd, and expos'd as publick Traitors, and that *Ishbosheth's* Head should be honourably bury'd in *Abner's* Grave. Upon this (u) all the other Tribes of *Israel* send Ambassadors to *David*, to own him as their King, and so agree that he should govern them justly and kindly, and they would obey him sincerely and faithfully. There seems to be a Difficulty (x) of six Months in the Computation of *David's* Reign. For it is said, that he reigned forty years, that is, In *Hebron* he reigned over *Judah* seven years and six months: and in *Jerusalem* he reigned thirty and three years over all *Israel* and *Judah*, which make forty years and six months in the whole. But the Meaning of it seems to be thus: It was seven Years between the Time that *David* was made King over *Judah* at the Death of *Saul*, and when he was made King over *Israel* at the Death of *Ishbosheth*. Whilst he was King over *Judah*, the greatest Part of his Residence was at *Hebron*; and whilst he was King over *Israel*, the greatest Part of his Residence was at *Jerusalem*. But from the Time that he was made King over *Israel*, he tarried six Months

at *Hebron*, which was till the Beginning of the following Year, before he went to take *Jerusalem*, which was his first warlike Enterprize. For being inform'd, that the *Jebusites* were in Possession of the Fort of *Zion*, which was (y) the most noble Part, and commanded the rest of the City, he resolv'd to besiege it. The *Jebusites* imagin'd their Fortrefs to be so impregnable, that they treat him (z) with the utmost Contempt and Scorn. They

set the Blind and the Lame upon the Walls, and say to him, *Thou shalt not come hither, but the blind and the lame will drive thee away*. The Blind and the Lame (a) repeat the same opprobrious Language, and say of *David*, *He shall not come into our house*. *David* was so angry at this, that he makes a Vow to this Effect, (b) *Whoever goes first, and smites the Jebusites, and throws down into the ditch, that was under the Wall, the blind and the lame, which David hated, he shall be the captain general over the whole army*. *Joab* hearing this storms the Fort, and was the first that took it; and therefore tho' *David* might before have resolv'd to dismiss him for the Murder of *Abner*, yet now he was oblig'd for the Sake of his Promise to confirm him in the Government. After this *David* dwelt in this strong Hold, and call'd it (c) *The City of David*. But this Place being not big enough to contain the whole Court and all his Guards, and others who had Occasion to resort thither, he builds round about it for his own Conveniency, whilst *Joab* repairs and fortifies the rest of the City for the Conveniency of his Subjects. About this Time *David* pens the eighteenth *Psalms*, being now deliver'd from the Family of *Saul*, and reserves it to be constantly us'd upon the Occasion of his other Victories, as may appear from the Title.

40. *Abibalus* having very lately set himself up to be the King of *Tyre* and *Sidon*, and the adjacent Country; and hearing how prosperous *David* was in all his Affairs, concludes, that a mutual Alliance might be for the Advantage of both the new Kingdoms; and very probably fearing lest *David* should endeavour to attack him (this being a Part of the Country possess'd like the rest by the Posterity of *Canaan* the Son of *Ham*) he (d) takes the Opportunity of *David's* Building to send him an acceptable Present of Cedar-Trees, and Carpenters and Masons for this Purpose. *David* takes this very kindly, and accordingly an intire Friendship continu'd with them as long as they liv'd; so that he never assisted the *Philistines* against *David*, and *David* never disturb'd him in the quiet Possession of his Dominions. Before this Time he had chang'd his Name to *Hiram*, that so it might be the standing Name for him and his Successors, as *Pharaoh*, and after that *Ptolomy* in *Egypt*, *Abimelech* among the *Philistines*, and *Cæsar* among the *Roman* Emperors. The Name in their Language (e) signifies, *He lives, that is exalted, or Let him live who is exalted, or Let the*

(q) 1 Kings 2. 28 to 35. (r) 1 Kings 2. 5, 6. (s) 2 Sam. 4. 1. (t) 2 Sam. 4. throughout.  
 (u) 2 Sam. 5. 1, 2, 3. (x) 2 Sam. 5. 4, 5. 1 Chron. 11. throughout. (y) 2 Sam. 5. 6, 7, 8, 9, 10.  
 (z) 2 Sam. 5. 6. The Words in Hebrew are thus, כִּי אִם הַסִּיר הָעִוְרִים וְהַפֶּסֶחִים, For the blind and the lame will drive thee away; which well agrees with the Rule in Erpenius's Arabick Grammar, lib. 5. cap. 1. Plurali humano eleganter quoque præponi Verbum singulare. (a) 2 Sam. 5. 8, as it is in the Margin of our English Bibles. (b) 2 Sam. 5. 8. See Bishop Patrick. (c) 2 Sam. 5. 9, 10.  
 (d) 2 Sam. 5. 11, 12. 1 Chron. 14. 1. (e) Dan. 2. 4, and 3. 9, and 6. 6. 1 Kings 1. 31. Neh. 2. 3. exalted



*exalted king live for ever* And his Sending to *David* only under this Name is the Reason that this Name is only mention'd in Scripture.

41. The *Philistines*, hearing that *David* was made King of *Israel*, (*f*) endeavour to raise a large Army to suppress him, which they might be two Years in Raising; but finding that *David* was employ'd in Fortifying *Jerusalem*, and had made a League with *Abibalus*, or *Hiram* King of *Tyre*, they thought it not proper to defer Hostilities any longer, so that they march to the Valley of *Rephaim* or (*g*) *Giants*, which lay west from *Jerusalem*, not far from it, in the Tribe of *Judah*. *David* asking Counsel of *GOD*,

was encourag'd to march against them with the Promise of a Victory, which he obtain'd, and saying, *The LORD hath broken forth upon my enemies before me, as the breach of waters*; the Place was afterward call'd *Baal-perazim*, or *The Master of Breaches*. *Josephus* tells us, (*h*) that *Syria* and *Phœnicia*, and several other warlike Nations were all engag'd in this Confederacy, which cannot be meant of *Abibalus* or *Hiram*, but of such *Phœnicians* as would not submit to him, and therefore join'd with the *Philistines* first to subdue his Ally, and then to subdue him, before his Government could be settl'd. The Year after the *Philistines* bring (*i*) three

Times as many into the Field, and depending on their Numbers encamp in the same Place. *David* consults *GOD* again, who adviseth him to fetch a Compass round to a Wood of Mulberry-Trees, where the Enemy could not suspect them to be; and when he heard a Sound like an Army marching, then he should march after it. This Noise affrighted the *Philistines*, and caus'd *David* to obtain a more complete Victory; so that he pursu'd them to *Gazer*, a Town upon their own Borders.

42. The Year after this, *David* finding no Shew of any farther Hostilities, resolves (*k*) to bring the Ark of *GOD* from *Kirjath-jearim* to settle it in an honourable Place near to himself, and for this Reason he appoints thirty thousand Men to be a Guard to it, in Case the Enemy should attempt to surprize them. Thus the Ark (*l*) was brought to *Jerusalem*, *David* himself marching foremost, and a Multitude of People following him, glorifying *GOD* with sacred Hymns and Psalms, and other delightful Airs, after the Fashion of the Country, and dancing all the Way as

they went to the Sound of Harps, Cymbals, and other musical Instruments. It was now near seventy Years, since they had carry'd the Ark from Place to Place, and such a Disuse made them forget the Manner of it, which ought (*m*) to have been carried upon the Shoulders of the *Kohathites*, and no Wagons were allow'd to them for this Purpose, but only Staves thro' the Rings of the Ark, and it (*n*) ought to have been cover'd by the Priests so as not to have been seen. But these Mistakes occasion'd another; for when they came to a (*o*) threshing Floor, call'd *The threshing floor of Nachon*, or *a Stroke*, and also (*p*) *The threshing floor of Chidon*, or *Destruction*, *Uzzah* seeing the Ark shake, when they march'd along, and distrusting the Providence of *GOD* as able to support it, took Hold of it to prevent its Falling; upon which he was punish'd with immediate Death. This gave Occasion to the two former Names. And *David* also call'd it *Perez-Uzzah*, or *The Breach upon Uzzah*, thereby to put the *Levites* and all others in Mind of their Duty. Upon this Occasion *David* useth the sixty eighth *Psalms*, beginning with the Words which *Moses* had (*q*) appointed to be us'd, whenever the Ark was to be mov'd. *David* being afraid of farther Displeasure from *GOD*, leaves (*r*) the Ark in the House of *Obed-edom*, where it continues three Months. *Obed-edom* treating the Ark with all the Reverence due to it, was exceeding prosperous in all his Affairs, which encourages *David* to bring it to *Jerusalem*. On this Occasion *David* composeth the hundred thirty and second *Psalms*. In which he saith, (*s*) *Arise, O LORD, into thy resting-place, thou and the ark of thy strength*. And (*t*) then he adds, that *We* the Neighbours of *Bethlehem*, heard of the Ark in *Ephrata* their own Country, we found it in the fields of *Jear* or one of the Woods, from whence the City was call'd *Kirjath-jearim*, or *The City of the Woods*. There it was before, but (*u*) now the *LORD* hath chosen *Zion*, he hath desired it for his habitation, saying, *This is my rest for ever, here will I dwell, for I have desired it*. And (*x*) he also prays, that *GOD* would fit and sanctify the Priests for the present and future Service of the *LORD*, and that he will accept of the Face of his Anointed, so that there may be no more Breach among them, as there was at *Perez-uzzah*.

43. When *David* had remov'd the Ark with all the Tokens of Joy and Praise, he plac'd it in (*y*) a new Tent, that he had made for it in *Jerusalem*, and began to settle a

(*f*) 2 Sam. 5. 17 to the End. (*g*) Thus the same Word in Hebrew is translated, Josh. 15. 8. (*h*) Jewish Ant. Book 7. Chap. 4. (*i*) Ibid. (*k*) 2 Sam. Chap 6. throughout, 1 Chron. 13. throughout. (*l*) Josephus as before. (*m*) Num. 7. 6 to 10. (*n*) Num. 4. 15. (*o*) 2 Sam. 6. 6. from נכר. (*p*) 1 Chron. 13. 9, from כיר. (*q*) Compare Psal. 68. 1, and Num. 10. 35. (*r*) 2 Sam. 6. 10, 11. (*s*) Psal. 132. 8. (*t*) Psal. 132. 6. (*u*) Psal. 132. 13, 14. (*x*) Psal. 132. 9, 10. (*y*) 2 Sam. 6. 17. 1 Chron. 15. 1, and 16. 1, and 2 Chron. 1. 4.



daily Service to be perform'd. For this Purpose he pens *Psal.* 96, 105, and 106, of which *Ezra* gives a short Account in the (z) Book of *Chronicles*; and that there might be a daily Portion of them, it is probable, that to these he added many more, such as *Psal.* 91, 93, 95, 97, 98, 99, 100, 101, 103, 121, 122, and 92, which is intituled *A Psalm or Song for the Sabbath Day*. And *Michal* the Daughter of *Saul* despising *David* for his Piety and Zeal on this Occasion, was (a) punish'd with Barrenness from that Time as long as she liv'd.

44. In Comparing the History of these Times, as it is recorded in the second Book of *Samuel* and in the *Chronicles*, there seems at first View to be several Difficulties. First, In the Catalogue of *David's* mighty Men. Of these three are (b) reckon'd to be the principal, three of a second Rank, and thirty more of an inferior Order. The first of these call'd by Name *Adino* the *Eznite*. In *Chronicles* he is (c) call'd *Jashobeam*, or *he that sits with the People* to shew his Office; and in *Samuel* he (d) is describ'd by a like Title, which we translate in *English*, *He that sate in the seat* as a Judge among the People, and *chief of the captains*. He was the immediate (e) Son of *Zabdiel*. In *Samuel* he is call'd the *Tachmonite*, and in *Chronicles* the *Hachmonite*, (f) both which Words retain the same radical Letters more plainly in the *Hebrew* than in any other Translation, and differ only by the Addition of a single Letter in the Beginning, as it is usual in that Language. The Word (g) in either Place may signify *a wise Man*, a *Man of Learning*, and *given to Study*; and then if it is taken as a common Name, all this Difficulty will be remov'd. In *Samuel* (h) it is said, that *he lift up his spear against eight hundred men, whom he slew at one time*, but (i) in the *Chronicles*, *He lift up his spear against three hundred slain by him at one time*. To reconcile this some say, (k) *he lift up his spear against eight hundred men at one time, and slew three hundred of them*. Others, (l) *After he had slain three hundred he was so little tired, that he slew as many more as made up eight hundred*. Others, (m) *he slew three hundred with his own hand, and thereby routed the enemy, and put them to flight, in*

which five hundred more were kill'd in the pursuit. But when we consider, that (n) the Word in *Hebrew* will signify either *to be kill'd*, or *to be wounded by a Spear or Sword*, perhaps we may reconcile it thus, *He lift up his spear against eight hundred men, which were either kill'd or wounded, three hundred of them were kill'd at one time, and the rest were wounded*. And thus the Word may be taken in a different Sense in the different Texts. However the *Jews* reckon, (o) that these were two different Actions. He kill'd three hundred at one Time, and eight hundred at another. This, if admitted, reconciles both, and it is impossible to prove the contrary. The next was (p) *Eliezer* the Son of *Dodo* the *Abothite*, of *Bethlehem*, and (q) a *Benjamite*. He seems (r) to have contracted an Intimacy with *David* at *Ephes-dammim*, when (s) he slew *Goliath* the Giant, and to have been always after that his faithful Friend. He seems also to have signaliz'd himself at (t) the Battle at *Keilah*, (u) challenging the *Philistines* to fight, and killing so many with his own Hand, that he dishearten'd the rest, so that *David's* little Army of four hundred Men had nothing to do, but to pursue the flying Enemy. The (x) third was *Shammah* the *Hararite*. He join'd with the other, when the (y) *Philistines* first pitch'd at *Ephes-dammim*. For at the Beginning of the Encampment, the *Philistines* sent out a Troop to forage, who coming to a Ground (z) half full of Barley, and half full of Lentiles, that they might carry it off, these two, when the rest fled away, (a) stood in the Midst of the Ground, and defended it, and kill'd so many of the *Philistines*, that a strong Party of the Army took Heart and join'd them, and obtain'd such a Victory, that the *Philistines* would not venture at a pitch'd Battle, but only sent out *Goliath* to challenge any single Person. And it is probable, that such a valiant Act done by a handful of Men under the Command of these two, being fresh in the Memory of the *Philistines*, so dishearten'd them at the Death of *Goliath*, that they had not Courage to venture a general Battle, but (b) ran away at once. The first of the secondary three was (c) *Abishai* the Brother of *Joab*, who kill'd three hundred Men in one

Anno  
Mundi  
2943.Anno  
Mundi  
2942.

(z) 2 Chron. 16. 7 to 37. (a) 2 Sam. 6. 20, 21, 22, 23. (b) 2 Sam. 23. 8 to the End, and 1 Chron. 11. 10 to the End. (c) 1 Chron. 11. 11. (d) 2 Sam. 23. 8. (e) 1 Chron. 27. 2. Lightfoot. (f) They both come from the Hebrew Verb חָכַם to be wise, only one of them hath the Letter מ at the Beginning, as usual, it being one of those, which they call the Heemantick Letters. (g) 2 Sam. 23. 8, and 1 Chron. 11. 11. (h) 2 Sam. 23. 8. (i) 1 Chron. 11. 11. (k) Lightfoot, Vol. 1. Page 61. (l) Mayerus upon Sedar Olam. (m) Bishop Patrick on 1 Chron. 11. 11. (n) חָלַל. (o) Kimchi on 2 Sam. 23. 8. (p) 2 Sam. 23. 9. (q) Compare 1 Chron. 8. 4, and 11. 12. (r) 1 Chron. 11. 13. (s) 1 Sam. chap. 17. (t) 1 Sam. 23. 4, 5. (u) 2 Sam. 23. 11, 12, 13, and 1 Chron. 11. 13, 14. (x) 2 Sam. 23. 11. (y) 2 Sam. 23. 12, the Lentiles are mention'd, and 1 Chron. 11. 13, the Barley. (z) 2 Sam. 11. 12, and 1 Chron. 11. 14. (a) 2 Sam. 17. 51. (b) 2 Sam. 23. 18, 19. 1 Chron. 11. 20, 21.



Engagement with his own Hands, perhaps at the Battle at *Keilah*, the Success whereof made him so readily afterward (*d*) offer himself to go down with *David* to the Camp of *Saul*, when they took away the Spear and the Cruse of Water which was at his Head. The next was (*e*) *Benajah* the Son of *Jehoiada*, who is said to have done many famous Acts, probably with *David* also in the Wilderness. He slew two fierce and valiant *Moabites*, which seems to have been at one Encounter. And it is probable, that when (*f*) *David* went to the Cave of *Adullam* in the Depth of Winter, and in a snowy Day, *Benajah* went first into the Cave, where he found a Lion that had took Shelter there to defend himself from the Severity of the Weather, who being hungry for Want of his Prey, and seeing *Benajah* there, came with open Mouth to devour him. But such was his Courage, that he slew the Lion, and so prevented any farther Mischief. At another Time (*g*) he slew an *Egyptian* (*h*) nine Foot high, who (*i*) like *Goliath* had a Spear, the Staff of which was like a Weaver's Beam. And he went down to him with such a Staff, as Men usually walk with, and pluck'd the Spear out of the *Egyptian's* Hand, and slew him with his own Spear, which shew'd him to be a Man of great Strength and Courage, and very dextrous and expert in Military Affairs. Who the third of this Number was, is not expressly said, either in *Samuel* or *Chronicles*; but perhaps it might be (*k*) *Adina* the Son of *Shiza*, who was a Captain of the *Reubenites*, and had thirty Men with him. In Reckoning also the other valiant Men, there is a great Deal of Difference. In *Samuel* there are only thirty, but in the *Chronicles* they are seven and forty. But the Reason is this, the Book of the *Chronicles* gives an Account of the (*l*) Chief of the mighty men, which *David* had, who came from all Parts of the Land to make him King, with such Forces that they could raise, and so when they had done what they intended, many of them were disbanded again, and went to their respective Habitations. But the Book of *Samuel* gives an Account of those, who were with him in the latter Time of his Reign, and had serv'd him in the Army, and so their Number might well be lessen'd. In these two Catalogues the Names are generally very different, but some of them are the same. And there is also a very good Reason for this: One (*m*) Catalogue was taken soon after *David* was made

King over all *Israel*, the (*n*) other but a little while before his Death; so that there is a Space of thirty Years Distance. After these thirty Years some might be alive, and some dead and others put in their Places, and then of Course there must be an Alteration. And in (\*) *Samuel* only *Urijah* might be mention'd among those who were dead, because a remarkable Part of the preceding Story depended on him. Besides the Book of *Samuel* reckons up these six mighty Men, and adds by Name thirty more, and concludes at last, (*o*) that they are *thirty and seven in all*. But we are not told that all their Names are express'd. *Joab* is left out, who was their General, and if we add his Name to the rest, they will be *thirty seven in all*. He was a great Man, and inferior to none of these. But he had stain'd himself by the base Murder of *Abner* and *Amasa*, which is generally suppos'd to be the Reason, why he had not the Honour to be put into the Number of those Worthies, who serv'd *David*.

45. There seems also to be some Difficulty occasion'd by the different Order in which these former Stories are plac'd in these Books: The Book of (*p*) *Samuel* first mentions the Story of *Hiram's* Kindness and Respect to *David*, of *David's* Children, and of two Battles with the *Philistines*, and then it relates the Fetching up of the Ark. But the Book of (*q*) *Chronicles* first relates the Fetching up of the Ark, and then those Stories of *Hiram's* Kindness, *David's* Children, and the *Philistines* Battles. For the Methodizing therefore of these Stories into their proper Time and Order, they are to be taken thus.

*David* (*r*) consults with the Captains of thousands, which had came to him to *Hebron*, and had gone with him to *Jerusalem*, about the Fetching up of the Ark. This is but a Consultation and an Agreement about the Matter; but the thing is not yet done, because all *Israel* is first to be sent to about it, and a Time to be appointed, when they shall come in. Upon this the Companies now present depart to their own Houses, till the Time appointed comes for that Purpose.

When (*s*) the *Israelites* were departed every one to their own Houses, *Hiram* or *Abibalus* King of *Tyre*, hearing of the great Solemnity of *David's* Coronation, and of the Taking of *Jerusalem*, sends betimes to enter into a League with him, and presents him with Cedar and Workmen to build him an House. Upon this the sacred Text relating *David's* Settlement and Prosperity, reckons

(*d*) 1 Sam. 26. 6. (e) 2 Sam. 23. 20, 21, 22. 1 Chron. 11. 22, 23, 24. (f) 1 Sam. 22. 1. The Hebrew Word *קֶבֶר* 2 Sam. 23. 20, and 1 Chron. 11. 22. will signify either a Pit or a Cave. (g) 2 Sam. 23. 21. 1 Chron. 11. 23. (h) The five Cubits 1 Chron. 11. 23, at 21,888 Inches to a Cubit make nine Feet and an Inch. (i) 1 Sam. 17. 7. 1 Chron. 11. 23. (k) 1 Chron. 11. 42. (l) 1 Chron. 11. 10. (m) 1 Chron. 11. 10, 11. (n) 2 Sam. 23. 8. (\*) 2 Sam. 23. 39. (o) 2 Sam. 23. 39. (p) 2 Sam. 5. 11, 12, &c. and 2 Sam. 6. (q) 1 Chron. Chap. 13, and Chap. 14. (r) 1 Chron. 13. 1. (s) 2 Sam. 5. 11, 12, and to the End of the Chapter.



up *David's* Marriages and Children, and reckons them up all together, tho' they were born in several Years.

In this Space of Time, between the People's Departing from *David's* Coronation, and their Meeting again to fetch up the Ark, *David* being now left of those Multitudes, and *Jerusalem* not yet fully fortify'd, the *Philistines* come twice to the Valley of *Rephaim*, which lies under *Jerusalem*, to disturb him in his Building, and, if possible, to deprive him of his Throne. But instead thereof he gains two Victories over them, and so he goes on to finish what he intended.

And (*t*) when he had thus finish'd his intended Buildings, he fixes a Day for the solemn Bringing up of the Ark to *Jerusalem*, and the People meeting at the Time appointed, perform it with all the Demonstrations of Joy and Satisfaction.

46. *David* having (*u*) a stately House of Cedar built him, reflects upon the Meanness of GOD's Habitation in Comparison of the Splendor of his own, and therefore resolves to build a more magnificent Fabrick for GOD to dwell in, and communicates his Design to *Nathan* the Prophet. *Nathan* at first approves of it, but the following Night was commanded to forbid it, but with an Assurance, that GOD accepted of his sincere Intentions, and promis'd that his Son should succeed him, and build him a Temple, that his Posterity should reign for many Generations, and (*x*) the Throne of his Kingdom should be established for ever, which Words if taken in their full Extent, can belong to none but to CHRIST himself. It is probable, that *David* himself took it in this Sense, and therefore he (*y*) penn'd the second Psalm to testify the same, and to comfort himself thereby, that the Rage of all his Enemies round about him should be unsuccessful, and he might also compose the 16th, 110th and 118th Psalm at this Time, which speak to the same Purpose. It is certain, that he was very much transported at this News, as (*z*) his Confession and Thanksgiving in the Temple sufficiently shews; and as *Nathan* had (*a*) told him, that his own Son should sit upon his Throne; so he might also compose soon after the 72d Psalm, to pray to GOD for him, and also to prophesy of the MESSIAS, who should be born in a distant Generation, or (*b*) a great while to come. In

his Thanksgiving in the Temple he saith, (*c*) *And what can David say more to thee?* and at the End of the other Psalm it is added, (*d*) *The prayers of David the son of Jesse are ended.* After so clear a Manifestation of CHRIST to him, there was nothing more that he could desire.

47. It being also reveal'd unto *David* at this Time, that the Son who should succeed him, (*e*) should be call'd *Solomon*, or *Peaceable*, because GOD would give peace and quietness to *Israel* in his days, that he might the better build such a Temple, *David* now resolves to subdue his Enemies on every Side, to disable them from giving any future Disturbance. Of these, the first which he begins with, is the *Philistines*:

They had invaded him (*f*) twice in the Beginning of his Reign, and now he invades them, and (*g*) takes from them the famous City of *Gath*, being the Residence of their Kings, and the Country round it. It was at this Time call'd (*h*) *The Bridle of Ammah*, because it stood upon a Mountain call'd *Ammah*, and was a Bridle to curb the Tribe of *Judah*, and keep them in Obedience. Upon this all the neighbouring Countries enter into a Confederacy against *David*, as if they would destroy him at once. This occasions his Penning the eighty third Psalm, which he delivers (*i*) to *Asaph*, the chief of the Singers at the Tabernacle, to be us'd in their constant Service, in which he complains to GOD of their Conspiracies, and prays to him against them. For (*k*) he saith) *they have consulted together with one consent, they are confederate against thee. The tabernacles of Edom, and the Ishmaelites toward the South of Judea, the Moabites, and the Hagarenes, or the Ishmaelites on the East, Gebal and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre.* But above all the Assyrian Monarchy was also join'd with them, and was as an arm to the children of *Lot*, the greatest Support to the *Moabites* and *Ammonites*, and that on which they did chiefly depend, their Armies coming from *Babylon* and *Chaldea* for this Purpose. Upon this he immediately marches against (*l*) the *Moabites* (for his Case would not admit of a long Delay) and obtains a signal Victory, according to the Prophecy of *Balaam*, that (*m*) a Scepter should arise out of *Israel*, and should smite through the princes of *Moab*. And having taken a

Anno  
Mundi  
2961.

Anno  
Mundi  
2962.

(*t*) 2 Sam. Chap. 6, and 1 Chron. 13. 2, &c. (*u*) 2 Sam. 5. 11, and 7. 1, 2. 1 Chron. 14. 1, and 17. 1.  
(*x*) 1 Sam. 7. 16, and 2 Chron. 14. 14. (*y*) For tho' this Psalm hath no Title; yet it is expressly said to be David's, Acts 4. 25. (*z*) 2 Sam. 7. 18 to the End, and 1 Chron. 17. 16 to the End. (*a*) 1 Sam. 7. 12, 13, 14. 1 Chron. 17. 11, 12, 13. (*b*) 2 Sam. 7. 19, and 1 Chron. 17. 17. (*c*) 2 Sam. 7. 20. 1 Chron. 17. 18. (*d*) Psal. 72. 20. For other wise other Psalms are attributed to David, which follow this, as Psalm 86, 101, 103, 108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, and 145.  
(*e*) 1 Chron. 22. 7, 8, 9, 10. (*f*) 2 Sam. 5. 17 to the End. 1 Chron. 14. 8 to the End. (*g*) 1 Chron. 18. 1. (*h*) 2 Sam. 8. 1. (*i*) Compare Psal. 83. Title, with 1 Chron. 6. 39, and 15. 19, and 16. 4, 7, 37.  
(*k*) Psal. 83. 5, 6, 7, 8. (*l*) 2 Sam. 8. 2. (*m*) Num. 24. 17.



Survey of every Part of the Country, he levels their strong Holds and fortify'd Places with the Ground, dividing the Country into three Parts, condemning two of them to be destroy'd, and preserving the third, that it might not be quite dispeopl'd, because they were the (u) Offspring of *righteous Lot* the Brother of *Abraham*. This he calls (o) *the measuring of the valley of Succoth*. Neither can we suppose, that he would have exercis'd such Severities against the other two Parts, if it had not been to terrify the other Nations from joining with the *Assyrian* Monarchy against their Neighbours. Immediately after this, he (p) falls upon

Anno  
Mundi  
2962.

the *Ammonites*, the (q) other Branch of *Lot's* Posterity, and conquers them. Whether he us'd the same Severity upon them, as upon the *Moabites*, is not recorded, and it is most probable, that he did not. However it is certain, that he took (r) very valuable Spoils from all these Countries, and dedicated them, with all the Presents that were given him, for the Use of the Temple, which was afterward to be built.

48. *David* by the Conquest of the *Moabites* and *Ammonites* having cut off all Communication between his Enemies in the South, and those in the North, he proceeds to enlarge his Conquests toward the North, fearing that the Part of the *Assyrian* Monarchy, which lay near *Nineveh*, should pass over the *Euphrates*, and invade his Country, and probably calling to Mind (s) the Promise, which GOD had made to *Abraham*, that he would give unto his seed the whole land from the river of *Egypt* to the great river, the river *Euphrates*, he thought this a fit Time to take Possession of it, and (t) to establish his dominions in that Country. And if he was afraid of the *Assyrian* Monarchy on that Side, it is plain, that his Fears were well grounded. For (u) those of *Aram-naharaim*, or the *Syrians* of *Mesopotamia*, who were subject to that Empire, passed over the *Euphrates*, and gave him (x) a terrible Battle. And as soon as he had conquer'd them, the (y) *Syrians* of *Zobah* under the Command of *Hadadezer* their King came upon him; so that in a second Battle *David* conquer'd them also, who if they had been join'd together, must without an extraordinary divine Assistance have been too hard for him. In this Battle *David* takes from (z) *Hadadezer* twenty thousand footmen as Prisoners, and a thousand Chariots, and seven thousand horsemen, that attended them, seven to a

Chariot. He cuts the Sinews of all the Horses except seven hundred, which he reserves for the Use of an hundred Chariots. Upon this the (a) *Syrians* of *Damascus* come to succour *Hadadezer* their Neighbour, and *David* in another Battle slew two and twenty thousand Men, which facilitated the Conquest of their Country, so that *David* put Garisons in that Part of *Syria*, which lay between *Libanus* and *Antilibanus*, the chief City whereof was *Damascus*, situated in a pleasant Part of the Vale, which was plentifully water'd by five Rivers, the two principal of which descended from Mount *Hermon*, and are (b) call'd *Abana* and *Pharpar*; the first of these runs thro' the City, and divides it into two Parts, and the other runs by the Walls.

49. At this Time (c) *Rezon* the Son of *Eliodab* was a considerable Officer in *Hadadezer's* Army, who finding the Victory inclining on *David's* Side, revolted from his Master, and gathering as many as he could together, he makes himself their Captain. And it is probable that he liv'd after the Manner of the *Arabians* by Plunder and Robbery all the Days of *David*, and the greatest Part of *Solomon's* Reign; until he, doting upon strange Women, minded not the Defence of his Conquests. This *Rezon* observing, took the Advantage of it, and so he got again the Possession of *Damascus*, and the neighbouring Country, and reign'd as a King over them, insomuch that he and his Posterity were bitter Enemies to the Family of *David*.

50. *David* having extended his Conquests in the North to the utmost Limits of the promis'd Land, endeavours after this to enlarge them toward the South. And the first that he encountered with, in all Probability, was the *Philistines*, his old implacable Enemies. Here also (d) happen'd a very sharp Battle, in which *David* was so beset, that his Spirits were quite tir'd; which *Ishbi-benob* one of the Race of the Giants perceiving, he resolv'd to take the Advantage, and kill *David*. He was so strong, that his usual Spear weigh'd 300 Shekels, or almost nineteen Pound Weight, and he had certainly kill'd him, if *Abishai* had not came in seasonably to his Relief, who seems (e) to have conquer'd this *Philistine*, and have brought him down, but left it to *David* for his Honour to give him the last and fatal Stroke. Upon this the Generals oblige *David* (f) with an Oath to go no more into any Battle against their Enemies, lest he should be kill'd, and

Anno  
Mundi  
2964.

(u) Gen. 19. 36, 37. (o) Psal. 60. 6. (p) 1 Chron. 18. 2. 2 Sam. 8. 12. (q) Gen. 19. 38.  
(r) 2 Sam. 8. 9, 10, 11. 1 Chron. 18. 11, 12. (s) Gen. 15. 18. Deut. 11. 24. Josh. 1. 3, 4. (t)  
2 Sam. 8. 3. Psal. 60. Title. As he (viz. David) went to recover the Limits of his Kingdom, or his  
Dominions, 1 Chron. 18. 3. (u) Psal. 60. Title. (x) Psal. 60. Title. (y) Psal. 60. Title. 2 Sam.  
8. 3. 1 Chron. 18. 3. (z) 2 Sam. 8. 4. 1 Chron. 18. 4, which explains the other. (a) 2 Sam. 8. 5, 6.  
1 Chron. 18. 5, 6. (b) 2 Kings 5. 12. (c) 1 Kings 11. 23, 24, 25. (d) 2 Sam. 21. 15, 16, 17.  
(e) 2 Sam. 21. 22. He fell by the hand of David. (f) 2 Sam. 21. 17.



his Subjects, might lose the Happiness which they enjoy'd under his Administration.

51. The *Edomites* finding *David* engag'd in a War on the West Side of *Judea*, attack him on the East. *David* labouring under such Difficulties, was not willing to go far from the Army, that he might be ready to give his Advice upon any Emergency. *Joab* (g) marches as their General, and attacks the *Edomites* in a Place call'd, *The Valley of Salt*, lying in the Country of *Idumea*, where he kills twelve thousand of their Men; but hearing that the *Philistines* were rallying of their Forces, he leaves *Abishai* his Brother to command in chief upon the Field of Battle, and marches with as many Men as he thought convenient against the *Philistines*. And *David* pens the sixtieth *Psalms* in Commemoration of this first Victory. *Joab* marching with the utmost Expedition against the *Philistines*, comes up to them in the Tribe of *Ephraim*, where another Fight happen'd, *Gob* being on his right Hand and *Gezer* on his left, and therefore (h) the Battle is said to have been fought in both Places. In this Battle the *Israelites* seem to have had the Advantage, tho' there is nothing particularly related of it, only that (i) *Sibbechai* the *Hushathite*, who was (k) one of *David's* Worthies, slew *Saph*, who was of the Race of the Giants. The *Edomites* finding that the Army was divided, send for (l) all the *Syrians* in the neighbouring Country of *Arabia*, and having thus recruited their Army, they fall upon *Abishai*, who was encamp'd with his Army in *The Valley of Salt*, but without that Success which they expected. For *Abishai* in that Battle kills (m) of the *Syrians* and *Edomites*, who were thus join'd together, eighteen thousand Men. Upon this they put Garisons in (n) all the Country of *Idumea*, and the *Edomites* became Servants to *David*, according to (o) the antient Prophecy, that *the elder brother should serve the younger*. And the Army marching back into their winter Quarters, *David* join'd them, and appear'd at the Head of them, so that (p) he was much extoll'd at his Return; for tho' he was not in the Army at the Time of the Engagements, yet as he was their King, and near at hand to give Directions, and returning with the rest, whatever was done by *Joab* and *Abishai*, was ascrib'd to him.

52. In this long Campaign, (q) which lasted six Months, *Joab* exercis'd great Severities against the *Edomites*, and after the second Battle, when he had march'd back again

from the *Philistines*, and had given an honourable Interment to those of his own Soldiers, who were slain in the second Battle under *Abishai*, he destroys every Male that he could meet with, thereby effectually to prevent another Revolt. But it was impossible to destroy them all, some fleeing away and others hiding themselves. Among those who fled there was *Hadad* the *Edomite*, one of the royal Family, who being very young, some of his Father's Servants hid him, until they had an Opportunity to flee to *Midian*, from whence they send to *Egypt* to know if *Pharaoh* would give them Entertainment and Protection. *Pharaoh* invites them not only to come into his Kingdom, but even to his Palace; where he assign'd him an House, and kept a Table for him, that he might want for nothing. And to shew his great Esteem, *Pharaoh* gave him to Wife the Sister of his own Wife, by whom he had a Son that the Queen was extremely fond of, as if it had been her own. And this so strengthen'd his Alliance with that Court, that it enabled him afterward to give *Solomon* a Disturbance, when he least expected it, and so regain'd the Country of *Edom*.

53. The next Year there seems to be (r) another Battle with the *Amalekites*, who were the stoutest Soldiers of all the *Idumeans*, and might attempt to regain their Country; but not being assisted by the rest of their Countrymen were brought again more easily under Subjection; and they were now so severely beaten, that we hear no more of them as a distinct Tribe from the rest of the *Idumeans*. And there seems to be another Battle with the *Philistines*, when (\*) *Elhanan* the Son of *Jair*, and Grandson of (s) *Dodo* a *Bethlehemite*, ther of *David's* Worthies, slew *Lahmi* the brother of *Goliath* the *Gittite*, the staff of whose spear was like a weaver's beam. And the following Year there seems to be another Battle at *Gath* between the *Israelites* and the *Philistines*, at which Time there was (t) a man of great stature, who had on every hand six fingers, and on every foot six toes, and was of the Race of the Giants; and when he defied *Israel*, *Jonathan* the son of (u) *Shammah* the third Son of *Jesse*, and the brother of *David* slew him. So that *David* being successful in so many Victories, and having conquer'd the *Philistines*, *Idumeans*, *Amalekites*, *Moabites*, *Ammonites* and *Syrians*, he extended his Kingdom not only from (x) *Sibor* the River of *Egypt*,

Anno  
Mundi  
2965.

Anno  
Mundi  
2966.

but

(g) *Psal.* 60. Title. 2 *Sam.* 8. 13. (h) 2 *Sam.* 21. 18. 1 *Chron.* 20. 4. (i) As before. (k) 1 *Chron.* 11. 29. (l) 1 *Chron.* 18. 12. Lightfoot *Vol.* 1. Page 63. 2 *Sam.* 8. 13. (m) 1 *Chron.* 18. 12. (n) 2 *Sam.* 8. 14. 1 *Chron.* 18. 13. (o) *Gen.* 25. 23. *Rom.* 9. 12, 13. *Mal.* 1. 2, 3. (p) 2 *Sam.* 8. 13. (q) 1 *Kings* 11. 14 to 21. (r) 2 *Sam.* 8. 12. 1 *Chron.* 18. 11. (\*) 2 *Sam.* 22. 19. 1 *Chron.* 20. 5. (s) 1 *Chron.* 11. 26. (t) 2 *Sam.* 22. 20, 21, 22. 1 *Chron.* 20. 6, 7, 8. (u) 1 *Sam.* 22. 21. 1 *Chron.* 20. 7. 1 *Sam.* 16. 9. (x) 2 *Sam.* 8. 1, &c. 1 *Chron.* 18. 1, &c. 1 *Chron.* 13. 5.



but also northward as far as (y) *Hamath*, and even to the *Euphrates*, which was (z) the utmost Bounds promis'd by GOD to *Abraham* and his Seed, and (a) wholly possess'd only by *David* and his Son *Solomon*.

54. *David* having now ended his Wars, begins to consider what (b) Obligations he had to *Jonathan* the Son of *Saul*, and inquires what Posterity was left behind him, and finding only *Mephibosheth* his Son, who was now three and twenty Years of Age, and had only (c) a young Son call'd *Micah*, *David* sends for the Father (and probably for both) assures him of his Kindness, restores him all his Lands, and entertains him at his Table, as long as he liv'd, like one of his familiar Friends and Acquaintance.

55. *Nabash* the King of the *Ammonites* dying, *David* resolv'd (d) to shew Kindness to the Son, who succeeded, for the Sake of former Obligations from the Father. This *Nabash* liv'd to a great Age, and came very early to the Throne. It was now eight and fifty Years, since he laid Siege to (e) *Jabesh-gilead*, threaten'd to pluck out one of the Eyes of all the Inhabitants, and his Army was totally routed by *Saul*. This made (f) *Saul* afterward oppress the *Ammonites*, and therefore it is probable, that when *David* was persecuted by *Saul*, *Nabash* might assist and relieve him, that thereby he might embarrass *Saul's* Concerns the more. And this might be the Reason, that *David*, when he conquer'd the (g) *Ammonites*, did not use them so severely, as he did the *Moabites*. *David* now sends Messengers to *Hanun* the Son of *Nabash* to comfort him for the Loss of his Father, and to assure him of his Friendship. The Counsellors of *Hanun* well knew, that *David* (h) had fought lately against their Country, and therefore they could not imagine, that he acted sincerely in this Affair, but that he (i) rather sent Men to observe where the City was weakest, and might be most easily assaulted and taken. Upon this Supposition the King treated these Ambassadors in the most ignominious Manner; and being (k) inform'd how heinously *David* resented this Usage, he raiseth an Army with the utmost Expedition, and for this Purpose he hires from the *Syrians* of *Zobah* twenty thousand Footmen, and from the (l) Men of *Tob* twelve thousand Men, or thirty two thousand in all, with (m) a proportionable

Number of Chariots, and from (n) the King of *Maacah* a thousand Men. These pitch'd in (o) *Medeba*, a Town in the Country of the *Amorites* (who perhaps might be Confederates with them at this Time) near the Tribe of *Reuben*. *David* being now under (p) an Obligation not to go into the Army himself, did not think it prudent to stay, till they assaulted him in his own Country, but he sends *Joab*, *Abishai*, and all the Army to invade theirs. The *Ammonites* drew up their Army before *Rabbah*, the Metropolis of their own Country, and *Joab* marches directly against them. Upon this the other Army march from *Medeba*, come behind him, and intercept his Retreat. *Joab* finding a Necessity of Fighting, being now press'd both in Front and Rear, divides his Army into two Parts, commands one himself, and gives the Command of the other to his Brother *Abishai*, with Directions, that if Occasion requir'd, the Army which was worsted should upon Notice be reliev'd by a Detachment from the other. *Joab*, with the principal Men of the Army, begins the Attack upon the *Syrians*, who could not so easily escape him, having the Waters of *Nimrim* behind them. He routs them with little Difficulty, being mercenary Men, and having no Regard to the Cause for which they fought; and the *Ammonites* principally relying on them, and seeing them run away, retire into *Rabbah*, and so secure themselves, the Season of the Year being so far spent, that it was too late to begin a Siege. *Hadadezer* the King of the *Syrians* fearing that *David* would fall upon him for Assisting his Enemies, resolves to be beforehand with him, and levies a new Army, consisting (as (q) *Josephus* saith) of eighty thousand Foot, and seven thousand Horse, not only out of *Syria* but also from *Mesopotamia*, and marches to *Helam*, or (r) *Alamtha*, a Town on the Borders of the half Tribe of *Manasseh*, intending to invade them in the following Spring. *David* brings the whole Army together, and gives *Joab* orders to march to prevent their Design, and therefore what was done by *Joab* at this time is attributed to *David*. *Joab* comes up with them, before they expected him; and an Engagement happening, he kills (s) seven thousand Men, who attended seven hundred Chariots, ten Men to each Chariot, which so dishearten'd the rest, that he soon after kill'd (t) forty thousand more, partly Horse

(y) Num. 34. 8. Josh. 13. 2, 3, 4, 5. Judg. 3. 1, 2, 3. (z) Gen. 15. 18. Deut. 11. 24. Josh. 1. 3, 4.  
 (a) 1 Kings 4. 21, 24, 25. 2 Chron. 9. 26, 27, 28. (b) 2 Sam. Chap. 9. (c) 2 Sam. 9. 12. (d)  
 2 Sam. 10. 1, 2. 1 Chron. 19. 1, 2. (e) 1 Sam. Chap. 11. (f) 1 Sam. 14. 47. (g) 2 Sam. 8. 2,  
 12. (h) 2 Sam. 8. 12. (i) 2 Sam. 10. 3. 1 Chron. 19. 3. (k) 2 Sam. 10. 6. 1 Chron. 19. 6.  
 (l) 2 Sam. 10. 6. Judg. 11. 3. (m) The Expression 1 Chron. 19. 7. ought to be render'd thirty and two  
 thousand Men, with Chariots, since it appears from 2 Sam. 10. 6. that 20000 of these were Footmen.  
 (n) 2 Sam. 10. 6. (o) 1 Chron. 19. 7. (p) 2 Sam. 10. 7. 1 Chron. 19. 8. (q) Jewish Antiq. Book 7.  
 Chap. 7. (r) By Ptolomy. (s) 2 Sam. 10. 18. 1 Chron. 19. 18. Lightfoot, Vol. 1. Page 63. (t)  
 In Samuel it is forty thousand horsemen, and in the Chronicles forty thousand footmen, that is, so  
 many both Horse and Foot. Lightfoot as before.



and partly Foot, with *Shoback* the General of the Army, who was slain upon the Spot. The several Kings, who had assisted *Hadad-ezer* in this Expedition, fearing worse Consequences, made Peace with *David* and became Tributaries to him; so that (*u*) his Dominion was enlarg'd as far as *Euphrates*. And *Hadad-ezer* finding himself left destitute of his Confederates, assures *David* that he would give him no more Disturbance, but would leave the *Ammonites* to shift for themselves, as well as they could.

56. *David* having now but one Enemy to deal with, as soon as (*x*) the Spring came on, sends *Joab* with the whole Army against the *Ammonites*, so that they lay the Country waste, and kill all the People that they could meet with; and to make an End of all at once, they lay Siege to *Rabbah* the royal City, which was strongly fortify'd both by Nature and Art, according to the best Skill in those Times. At this (*y*) Time *David* was guilty of a very great Sin; for walking idly on the Top of his Palace, which was (*z*) flat in those Countries, he sees *Bathsheba* the Wife of *Urijah* the *Hittite* (a Gentile by Nation, but a Profelyte to the Jewish Religion) bathing her self in the Garden. He sends for her, and commits Adultery with her. She finding her self with Child, sends *David* an Account of it, desiring him to consult her Honour and Safety in the Concealing of it, for otherwise she was liable to be ston'd by the Laws of the Land. *David* sends to *Joab* an Order, that *Urijah* should come to him, with a Design to send him home to his Wife; but all Methods for this Purpose proving ineffectual (*Urijah* being suppos'd to have some Knowledge of it, and not willing to farther that which was none of his own) *David* sends an Order to *Joab* to set *Urijah* in the hottest Battle, and retire from him that he might be kill'd. *Urijah* was (*a*) *Joab's* Armour-Bearer, so that his Valour was well known. He is recorded (*b*) as one of *David's* Worthies, both in the Books of *Samuel* and *Chronicles*, and his Fidelity was so well known, that he was one of the King's Guard among the *Cherethites* and *Pelethites*, which was the Reason, that he had a House so near the King. *Joab* puts *Urijah* upon Storming a Gate, which was best defended, (*c*) promising to second him with the whole Army upon the least Possibility of Entrance, and earnestly press'd him to maintain the Reputation which he had acquir'd with the King and with the Army, by Behaving himself bravely on this

Occasion. *Urijah* with great Chearfulness undertook this Post, whilst *Joab* gave his under Officers private Orders to withdraw, when they found themselves in Danger, and so they left *Urijah* to be cut in Pieces. He did all the Execution that was possible to be done by a single Man against so many, but after several Wounds receiv'd, he fell like a Man of Honour, with his Face to the Enemy, some few of his Friends, who were not made privy to the Plot, innocently falling with him.

57. *Joab* sends an Express of this to the King, who (*d*) returns with Orders to cast up Works for their greater Security, to be more resolute, and assault the City with a greater Force, until they were Masters of it, and then to raze it even with the Ground, and put all the Inhabitants to the Sword, without sparing a Man. *Bathsheba* mourn'd for her Husband according to the usual Time, which was (*e*) seven Days, and *David* soon after took her to be his Wife. *Joab* upon this assaults the City, and (*f*) takes the southern Part of it, which lay near the Waters of *Nimrim*, so that it was impossible, that the upper Part could out long, it being supply'd with Water from the other, which (*g*) Supply was now cut off from them. Upon this *Joab* sends an Express to *David*, to acquaint him, that the City was reduc'd to the utmost Extremity, and there was no Danger of a Battle, and to desire him to come in Person, that he might have the Honour of Taking the City. *David* brings with him a great Reinforcement, takes it by Storm, gives (*h*) the Plunder of it to his Soldiers, and reserves for himself what belong'd to the King, among which his Crown was very remarkable. Our Translation saith, (*i*) that it was taken from off the King's Head, and set upon *David's* Head, and that the Weight of it was a Talent of Gold, or an hundred and five and twenty Pound. This must have been too great a Weight for any one Man to carry. And therefore the Meaning must be, either that (*k*) it was plac'd upon Supporters over the Throne; and then they took the crown from over the king's head, the Place where he sat on publick Occasions, and it was plac'd in the same Manner over *David's* head, or else that the (*l*) Price or Value of it was so much, which at the Rate of four Pound Sterling to an Ounce, and twelve Ounces to a Pound Weight, comes to six thousand Pounds of our English Money. The precious Stones might make the Value so great, tho' the Weight was less, and *Josephus* saith,

(*u*) 2 Sam. 8. 3.      (*x*) 2 Sam. 11. 1. 1 Chron. 20. 1.      (*y*) 2 Sam. 11. 2, &c.      (*z*) Deut. 22. 8.  
 (*a*) *Josephus Jewish Antiq. Book 7. Chap. 7.*      (*b*) 2 Sam. 23. 39. 1 Chron. 11. 41.      (*c*) *Josephus as before.*  
 (*d*) *Josephus as before.*      (*e*) 1 Sam. 31. 7.      (*f*) 1 Sam. 12. 27.      (*g*) *Josephus as before.*  
 (*h*) 1 Sam. 12. 30.      (*i*) 2 Sam. 12. 30.      (*k*) *Ibid. In Hebrew, From over his Head, מעל ראשו.*  
 (*l*) *Bocharti Hierozoicon, part 1. lib. 2. cap. 37. pag. 380.*



that (l) there was one Stone of great Price in the Middle of the Crown, which he calls a *Sardonyx*. Having thus taken the Spoil, he puts the Men to Death with exquisite Torments; and all the rest of the *Ammonite* Cities that stood out, as this did, were treated with the same Severity. *David* now returns to *Jerusalem* in a triumphant Manner, and having thus spent the first twenty Years of his Reign in Wars, he reign'd the other twenty free from all foreign Enemies, and was continually heaping up immense Treasures to be employ'd in the Building of the Temple.

58. The next Year *Bathsheba* was deliver'd of the Son, which was begotten by *David* in Adultery. And now GOD sends *Nathan* the Prophet to awaken him to a Sense of his Sin, by the Parable of (m) a rich Man, who took a Lamb from his Neighbour. *David* being angry at this Injustice, declares, that (n) the Man who did this deserv'd Death, and that he should restore the Lamb fourfold, according to (o) the *Levitical* Law in such a Case. *Nathan* tells him, that he was the Man. *David* humbly confesseth his Sin, and pens the fifty first *Psalms* as a Testimony of his sincere Repentance, in which he prays to GOD to deliver him from Blood-guiltiness, and cleanse him from all his other Sins committed on that Occasion. *Nathan* assures him, that tho' he had by this justly deserv'd Death, yet GOD would not cut him off as he might have done. But he doth not remit the Restoring fourfold; for this Son by *Bathsheba* soon died, and *Amnon*, *Abshalom* and *Adonijah*, three other of his Sons, came to untimely Ends. *Nathan* also foretels, that as *Urijah* was slain by the Sword, so the Sword should cut off several of his Family, as particularly the three last mention'd, that some one of his Children should rebel against him, and his own Concubines should be defil'd in a publick Manner. The Child by *Bathsheba* soon after fell sick, *David* hoping that the Sentence was not absolute, fasts and prays for the Child's Life; but when he was inform'd, that the Child was dead, he publicly acknowledges the Justice of GOD, he submits to his holy Will, and prays that the remaining Afflictions might be mix'd with Mercy, and made profitable to him, and so he prepares himself to (p) bear the indignation of the LORD, because he had sinned against him. GOD hears his Prayers, and gives him (q) another Son by *Bathsheba*, instead of that which he had taken away, whom he calls *Solomon* or *peaceable*, because at this Time he had Peace

abroad, and especially GOD was at Peace with him, and he might hope that this Son might according to the (r) Promise reign over *Israel* in Peace. GOD sent also by (s) *Nathan* the Prophet, and call'd him *Jedidiah*, or *The beloved of the LORD*. The Scripture never calls him by this Name, but always *Solomon*, which Name the People lov'd, because he built the House of the LORD in peaceable Times. And soon after this, (t) *David* had another Son by *Bathsheba*, whom he call'd *Nathan*, after the Name of the Prophet, thereby testifying his Belief of the Promise, which *Nathan* had told him, when he brought him good Tidings, and his Repentance for that Sin which *Nathan* reprov'd, when he denounc'd GOD's Judgments. Of these two CHRIST was born, tho' in different Lines; *Joseph*, the suppos'd Father, came from *Solomon*, as (u) *St. Matthew* relates it; and *Mary*, the real Mother, came from *Nathan*, as (x) it is in *St. Luke*.

59. Soon after this, the Justice of GOD afflicts the Family of *David* for his Adultery with *Bathsheba*, and the Murder of *Urijah*. *Amnon* his (y) eldest Son, and born to him in *Hebron* immediately after the Death of *Saul*, falls in Love (z) with *Tamar* a Daughter of *David* by *Maacah* the Daughter of *Talmai* King of *Geshur*, and a Sister to *Abshalom*. *Amnon* by the subtle and wicked Advice of *Jonadab* his Friend, finds out a way to deflour *Tamar*, and hating her afterward, he turns her away in a publick and shameful Manner. *Abshalom* her Brother receives her into his House, and entertains her very kindly, shewing not the least Sign of Resentment for the Injury, which made every one believe, that he took no Notice of it. After (a) two Years, he invites all his Brethren to a Sheep-shearing Feast, when his Servants by his Direction take an Opportunity to kill *Amnon*. *Abshalom* knowing that *David* would resent this, because *Amnon* was the Heir to the Crown, flees to his Grandfather *Talmai* to *Geshur*. The Length of Time having worn out *David*'s Grief, and *Joab* perceiving that the King desir'd to see *Abshalom* again, if he could find out a handsom Excuse for such a Purpose, he at (b) the End of three Years persuades an elderly Woman of *Tekeah* to feign a Speech, by which *David* might be work'd upon to recall *Abshalom* from his Banishment. *Joab* introduceth her in to the King, who manages the Affair so artfully, that the King gives Orders to *Joab* to bring *Abshalom* to *Jerusalem*. However tho' the King would

(l) *Jewish Antiq.* Book 7. Chap. 7. (m) 2 Sam. 12. 1, 2, 3, 4. (n) 2 Sam. 12. 5. (o) Exod. 22. 1. (p) Micah 7. 9. (q) 2 Sam. 12. 24, 25. (r) 1 Chron. 22. 8, 9, 10. (s) 2 Sam. 12. 25. (t) 2 Sam. 5. 14. 1 Chron. 3. 5. (u) Matth. 1. 6, 7. (x) Luke 3. 31. (y) 2 Sam. 3. 2. (z) 2 Sam. 13. 1. (a) 2 Sam. 13. 23, 24, 25, 26. (b) 2 Sam. 13. 38, and 14. 2 to 20.



not have him die for the Murder, and admitted him to live in the same City, yet he thought it not for his Honour to shew himself fully reconcil'd, but forbad him his Presence.

60. There is one Difficulty concerning the Weight of (c) *Absalom's* Hair, which upon this Occasion is mention'd to be *two hundred shekels*. To solve this some alledge, that long Hair was a very great Ornament in those Times, and they had several Ointments, which made it grow large and thick, and added to the Weight. That the Beard must also be included. The learned (d) *Bochart* hath also prov'd, that these *shekels* according to the king's weight were but three Pound and two Ounces. However this is too much, especially if he cut it every Year, as the Translations of the *Scripture*, or every eight Months, as (e) *Josephus* mentions. However (f) *Josephus* informs us, that the noble Guard, which attended King *Solomon*, had long Hair blowing about their Shoulders, and that they scatter'd in their Hair several little Particles of Gold, which made the Hair shine and sparkle by the Reflection of the Sun upon it. And therefore we may suppose, that *Absalom* had not only such Particles of Gold, but also many precious Stones about his Head, to make him look more graceful at this Time. But secondly, It doth not appear from the *Hebrew* Text, that *Absalom* weigh'd his Hair so often, but only at this one particular Time when he return'd to *Jerusalem*. When *Absalom* fled two Years before this from *Jerusalem*, he pretended to a great Sorrow for his Crime, the better to carry on his Designs, and therefore (g) seems to vow, that he would be a *Nazarite* till his Return, one of the Conditions whereof was, that (h) he should not have his Hair cut; and now returning back, he orders it to be cut accordingly, which seems to be the Reason, that his Cutting of it is mention'd in this Place, and not at the Time of his Death, where otherwise it might have been more properly inserted. And therefore the Text it self may be thus paraphras'd. *And when he cut the hair of his head, (i)*

*for it was from the end of the days, that he went from Jerusalem, to the day when he returned, that he weighed it, because (k) it was troublesome by its Hanging over him, therefore he shaved it, and he weighed the hair of his head two hundred shekels, with (or including) every one of (l) the kingly or precious Stones, that he wore at that Time. So that these might make up the greatest Weight, and then there will be no Necessity to suppose it (m) much above the common Size, or that it might (n) have been painful.*

61. At the End of two Years, *Absalom* (o) with some Difficulty prevail'd upon *Joab* to introduce him to the King, and upon his Humbling of himself and Begging Pardon, the King took him up from the Ground and kissed him, as a Token of perfect Reconciliation. This was a Sign of *David's* Affection, tho' *Absalom* was unnatural, and made an ill Use of it. For (p) he endeavours to raise a Rebellion, by Taking upon him a great State and a splendid Equipage, Being over courteous to every Body, Complaining of the King's male Administration, and Wishing that he was the King, with a Promise that in such a Case it should be otherwise. By such Insinuations as these he gain'd to himself the Affections of the People, and insensibly alienated them from *David*; and when he saw that Matters were ripe for his Purpose, he (q) desires Leave of the King to go to *Hebron*, pretending that he had vow'd in his Exile, that if GOD would bring him back to *Jerusalem*, he would return his Thanks in that Place by a solemn Sacrifice. The King not mistrusting his Designs, and being willing that all religious Exercises should be punctually perform'd, freely gives him Leave to go thither. *Hebron* was the Place of his own Birth, where the royal Seat had been in the Beginning of *David's* Reign, and therefore *Absalom* thought this the fittest Place for his Purpose. But he (\*) sent Spies into all the Tribes to exhort them to take up Arms for him, as soon as they should hear that he

(c) 2 Sam. 14. 26. (d) *Bochart. Geogr. sacra, in Epist. ad Michaellem Fankellium, pag. 883.* (e) *Jewish Ant. Book 7. Chap. 8.* (f) *Jewish Ant. Book 8. Chap. 2.* (g) 2 Sam. 15. 7, 8, 9. (h) Num. 6. 2, 5. Judg. 13. 5. 1 Sam. 1. 11. (i) 1 Sam. 14. 21. In Hebrew מקצימים לימים. (k) באנן המלך. The Word אבן doth not only signify a common Stone, or a Weight, but also all Manner of precious Stones, as Exod. 25. 7. and 28. 11. 2 Sam. 12. 30. 1 Kings 10. 2. 1 Chron. 20. 2, and 29. 2, and in many other Places. The Word אבן in the singular Number will include the whole Number taken at once; and thus Singulare collectivum pro multis unitis sumitur. Or perhaps there might be one precious Stone of an extraordinary Weight, which he either wore, or kept by him, and weigh'd with his Hair, tho' the first seems to be most probable. As for the Word מלך a King, it may also signify Kingly or Royal. And thus Substantivum posterius frequentissime ponitur Adjectivi loco, abstractum pro concreto. Bythner, Reg. 33, sect. 3. And therefore the latter End of the Verse might have been thus translated, With the royal Stones, that is, With such precious Stones as Kings did usually wear. (m) Which could not be half a Pound, as appears from the Weight of a common Wig, where other things are added to it. (n) Such a Weight hanging to the Hair, must be very painful to the Skin at the Roots of it, as will appear from common Experience. (o) 2 Sam. 14. 28 to the End. (p) 2 Sam. 15. 1 to 7. (q) 2 Sam. 15. 7 to 10. (\*) 2 Sam. 15. 10, &c. to the End.



was proclaim'd in *Hebron*. This drew on a general Infurrection, and *David* being well inform'd of what had happen'd, thought it not safe to tarry at *Jerusalem*, but raises all the Forces that he could, and so retreats. *Zadok* and *Abiathar* bring him the Ark of GOD to accompany him in his Distress, but he desires them to carry it back, and tarry in *Jerusalem* to give him Intelligence. He goes to the Top of the Mount of *Olivet* with all the Tokens of Sorrow and Affliction, and when he was there he worships GOD looking toward the Ark in the House of GOD, which he could see from the Top of the Mount. And here he composes the third *Psalms*. He had been before told, that *Ahitophel* was one in Confederacy with *Absalom*, and pray'd, that GOD would defeat his Devices; and now he complains sadly of the Multitude of his Enemies, that were against him, and the Multitude of his false Friends, who dar'd not to appear for him; and so he prophesies of the End both of *Absalom* and *Ahitophel* in as plain Terms as if they had already been dead. (r) *Thou hast smitten mine enemies upon the cheek bone, Ahitophel with the Knot of the Rope, and Absalom with the Bough of an Oak, Thou hast broken the teeth or Spears of the ungodly in the Wood, and so render'd them useless.* Upon this *Hushai* one of his privy Counsellors comes to him, whom he orders to return to *Absalom*, and gives him Directions for that Purpose.

62. *David* had not gone far from (s) the Mount of *Olivet*, before *Ziba* the Servant of *Mephibosheth* brings to him two Asses loaded with very acceptable Presents in this Necessity. *David* inquiring after *Mephibosheth*, is impos'd upon by a false Story, as if he was a Traitor; so that he gives away *Mephibosheth's* Land to *Ziba*, when he had no Power to dispose of his own. This was the only unjust Act that he had done to the House of *Saul*, and this seems to provoke one of the same Family to vent his Rage against him. For when *David* (t) came near *Baburim*, a City in (u) the Tribe of *Benjamin*, intending to stay there for farther Intelligence, *Shimei* the Son of *Gera*, who was of that Race, and dwelt in that Town, came out, flung Stones at him, and curs'd him with all the bitter Reproaches that could be thought of. And when *Abishai* offer'd to go and kill him, *David* would not suffer it, but behaves himself with admirable Patience and Resignation to the Will of GOD. However he composeth the seventh *Psalms*, and repeats it in this Extre-

mity. He calls him (x) *Cush* the *Benjamite*, by way of Derision, as alluding to *Kish* the Father of *Saul*, but he turns it to *Cush* an (y) accursed Name, and the Father of a Blackmoor Nation, like in Colour to *Shimei's* Actions. In this *Psalms* he (z) testifies his Innocency, that if he had been such a bloody Man to the House of *Saul*, as (a) was represented to be, nay, if he (b) had not sav'd *Saul's* Life twice, whilst he persecuted him without Cause, he should desire no Favour; but since it was otherwise, he foretels his own Deliverance, and the (c) Destruction of this his Enemy.

63. And now *David* being at *Baburim* near *Jordan*, whither he and the People came, wearied with Labour and Grief, and (d) having refresh'd himself, he stays there for some Time, so that at the first Apprehension of Danger he might pass over the Water and be gone. Here he pens (e) the forty second and forty third *Psalms*, in which he laments his necessary Absence from the Sanctuary of GOD, and prays for the Liberty of going thither again. Thus (f) from the Land of *Jordan* he remembers the LORD; and his Looking on the Waters brings to Mind his own Misery. There he observes the Waves rolling upon the Neck of one another, and the Deep making a Noise here and there in its Channels, and in its Falls. And (g) so (saith he) *all thy billows and all thy waves tumble over me one after another.* However (h) he still comforts himself that it will be better. *Absalom* is now come to *Jerusalem*, where (i) he takes Possession of the King's Palace, and *Hushai* comes to meet him, and deceives him with the utmost Assurances of Fidelity. *Absalom* desires the Advice of *Ahitophel*, who persuades him to place a Tent on the Top of the Palace, and to lie publicly with his Father's Concubines, whom (k) he left behind him. By this incestuous Act (l) the Prophecy of *Nathan* was fulfill'd, tho' *Ahitophel* counsell'd him upon this View, that (m) his Soldiers might see, that there could be no Reconciliation, and therefore fight more desperately to secure him in the Possession of the Crown. This Counsel being follow'd, *Ahitophel* persuades *Absalom* (n) to give him the Command of twelve thousand Men, with which he promises to surprize *David*, and kill him, which he might easily have done, if (as (o) *Josephus* saith) his Army consisted only of four thousand. This was approv'd of at first, but *Absalom* desires the Advice of *Hushai*, who resolv'd before to thwart with him, and tells him, that they would be much more sure of Success, if they march'd with the whole

(r) Psal. 3. 7. (s) 2 Sam. 16. 2 to 5. (t) 2 Sam. 16. 5 to 15. (u) 2 Sam. 16. 5. (x) Psal. 7. Title. (y) Compare Gen. 9. 22, 25, and Gen. 10. 6. (z) Psal. 7. 3, 4, 5. (a) 2 Sam. 16. 7, 8. (b) Psal. 7. 4. (c) Psal. 7. 6 to the End. (d) 2 Sam. 16. 14. (e) The Subject of both the Psalms, and especially Psal. 42. 5, 11, compar'd with Psal. 43. 5, shews, that they were compos'd at the same Time. Compare also Psal. 42. 1, 2, 3, 4, with Psal. 43. 4. (f) Psal. 42. 6. (g) Psal. 42. 7. (h) Psal. 42. 5, 8, 11, and Psal. 43. 3, 4, 5. (i) 2 Sam. 16. 15 to the End. (k) 2 Sam. 15. 16. (l) 2 Sam. 12. 11, 12. (m) 2 Sam. 16. 21. (n) 2 Sam. 17. 1, 2, 3. (o) Jewish Antiq. Book 7. Chap. 9.



Army, and himself at the Head of them. The Generals now approve of the Counsel of *Hushai* as better than that of *Ahitophel*, and *Hushai* sends *Abimaaz* and *Jonathan* the Sons of *Zadok* and *Abiathar* the Priest to *David*, to give him an Account of both, and to advise him to go over *Jordan*, lest *Absalom* should alter his Mind, and fall upon them on a sudden. Upon the Hearing of this, *David* composeth the fifty fifth Psalm, in which (p) he laments his Misery, occasion'd by one of his Guides, Acquaintance and Privy Counsellors, and prays, that (q) Death may suddenly come upon him, which happen'd accordingly. For (r) *David* immediately pass'd over *Jordan*. And when *Ahitophel* heard that *David* was out of Danger, he knew that his former as well as this last Advice must make *David* hate him, and that Delays would be the Ruin of *Absalom*, and that he might be put to Death with the most exquisite Torments; so that rather than be in Disgrace with both, his Pride made him be his own Executioner. *David* being now beyond *Jordan*, had an Opportunity to raise more Forces in a quiet Country, and his Friends brought him in Provision, so that they were in good Heart, and desir'd to put an End to the War by a general Battle. *David* was very desirous to go himself in Person to this Battle, thinking that his former Obligation to the contrary related only to foreign Enemies. But his Generals would not suffer it: concluding that the Reason of it was still the same or greater. The Design of his rebellious Subjects was only against his Life, and he was personally known to them more than to Strangers. Upon this he submitted to their Opinion, and retreated into the City. And now Policy was necessary in this Engagement. For this Purpose (s) *David* divided his Men into three Bodies, under the Command of three Generals, who hearing that *Absalom* was come over *Jordan*, and in his March toward them was coming thro' the Wood of *Ephraim*, resolv'd to fight them in that Wood, where the Enemy might not discern their Numbers, where (t) their Spears were useless, where they could not engage but with equal Numbers, and *Joab's* Men being old experienc'd Soldiers, were sure of Success, against a raw undisciplin'd Army; and in this Case the Front running away, especially if attack'd in three Places at once, would terrify all the rest. This happen'd according to their Desire, and tho' in the Pursuit there were (u) Skirmishes in several Parts of the Country, yet there were more killed in the Woods than in the Plain. For *Joab* would not trust his Men in the open Country, lest the Enemy seeing how few they were

might rally again, and over-power them with their Numbers. And it is probable also, that in this Confusion *Absalom's* Men might, by Mistake, kill one another. *Absalom* flying upon a Mule, one of the swiftest of Beasts, to save his Life, his Head was caught between two Boughs of an Oak, where he hung, having nothing to support him, and his Senses were so disorder'd, and his Neck so wedg'd in between the Boughs, that he was not able to get himself at Liberty. *Joab* hearing of this, goes to the Place, and with some of his select Men kills *Absalom* in this Posture. The Reason was, because *Joab* thought himself not safe, as long as *Absalom* liv'd. For some unquiet People, who were deeply engag'd in this Rebellion, might set him on the Throne by raising new Disturbances, or *David* being old might soon die, and *Absalom* in Course must succeed him, and then *Joab* must have been in Disgrace, if he could have escap'd with his Life. Upon this *Joab* orders all his Soldiers to retreat, and sent two Expresses to give the King an Account of it. The King was extremely (x) concern'd at the Death of his Son, who did not deserve to live; which so dishearten'd the whole Army, that they (y) were ready to revolt, to any one who would head them. Upon this *Joab* comes to the King, and uses many harsh Expressions, which did not at all become a Subject, telling him in plain Terms, that (z) he loved his enemies, and hated his friends, and threatening that they would all forsake him, if he did not appear among them. The King was forc'd to comply, but resent'd it so, that he intended to take the first Opportunity of Dismissing *Joab* from being his General; and perceiving the Zeal of the *Israelites*, and especially the Tribe of *Judah* for his Return, he sends to *Amasa*, the General of *Absalom's* Forces, and one who had a great Interest in them, and tells him, that if he would (a) be faithful unto him at this Time, he should have the Command of the Army as long as he liv'd. As soon as *David* (b) came back over *Jordan*, *Shimei* came to meet him, and crave Pardon, with a thousand Men of his own Tribe, to shew by his Example what the rest should do, and that all *Israel* might see in him an eminent Instance either of *David's* Clemency or Severity, and behave themselves accordingly. *David* well knew the Consequence of this, and therefore when *Abishai*, and perhaps *Joab* joining with him, perswaded *David*, that they might kill him; he (c) looks upon them as his Enemies in this, he declares a general Pardon, and that such an universal Joy should not be mix'd with Sor-

(p) Psal. 55. 9 to 16. (q) Psal. 55. 15. (r) 2 Sam. 17. 21, 22, 23. (s) 2 Sam. 18. 1, 2. (t) Psal. 5. 7. שני רשעים, The Spears of the Wicked. (u) 2 Sam. 18. 6, 7, 8. (x) 2 Sam. 18. 33. (y) 2 Sam. 19. 1 to 9. (z) 2 Sam. 19. 6. (a) 2 Sam. 19. 13. (b) 2 Sam. 19. 18, 19, 20, 21. (c) 2 Sam. 19. 22.



row, and particularly that *Shimei*, however guilty, should not be put to Death for any past Offences.

64. *David* (*d*) now intending to requite *Barzillai*'s Kindness, desires him to go along with him to *Jerusalem*, where he should be entertain'd at his Table, as his particular Friend; *Barzillai* desires to be excus'd upon the Account of his great Age, but gives Liberty for his Son *Chimham* to go with him. The King agrees to that, and promises the good old Man, that he should be kindly us'd, and whatever he should ask should be done for him. *Barzillai* asks for nothing but his own Quiet, and what *David* did for *Chimham* is uncertain: But as he had a Patrimony in *Bethlehem*, which was the Place of his Nativity; so (*e*) it is very probable, that he gave a Part of it to *Chimham* and his Heirs for ever; and that this was afterward call'd, *The habitation of Chimham* in the Days of *Jeremiah*.

65. When *David* (*f*) was pass'd over *Jordan*, he was willing to make all possible Haste to come to *Jerusalem*; and the Tribe of *Judah*, his own Tribe, coming first to meet him, he to gratify them march'd on, not expecting the great Men of *Israel*, who were making ready in all Parts to wait upon him. The other Tribes resented this as a Slight to them, who were as zealous for the King's Welfare as the rest. This occasion'd hot Words between them, and the Tribe of *Judah* was the hottest of the two. *David* was afraid of displeasing either Party, and therefore did not intermeddle, which made the Men of *Israel* think, that he favour'd *Judah*, and was the Cause of a fresh Disturbance soon after. However when *David* came to *Jerusalem*, he purgeth and dedicateth his House to the Service of GOD, which had been before polluted by *Abshalom*, and pens the thirtieth *Psalms* on this Occasion, in which he praiseth GOD for his own Deliverance, and exhorts others to praise him from his Example.

66. When King *David* (*g*) came to *Jerusalem*, *Mephibosheth* came to him, as *Shimei* had done before; *David* seem'd to be angry, that he had not gone with him at first. *Mephibosheth* tells *David*, how *Ziba* had impos'd upon him, that his Will was not equal to his Power, and that *Ziba* had rais'd false Accusations against him. However he readily submitted to the Sentence of Giving away his Land, and desir'd no more than the King's Prosperity, and to be in his Favour as before. *Ziba* was not able to make any Excuse, and *David* was so well satisfy'd in *Me-*

*phibosheth*'s Sincerity, and the Injury done him in his Estate, that (*h*) he could not endure to hear any more about it, but confirms his first Grant, that (*i*) *Mephibosheth* should have the whole Estate, and *Ziba* should manure it for him, with a little Variation, to shew his Gratitude to *Ziba*, for (*k*) Bringing him such acceptable Presents in his Necessity. *I have said, or I have determin'd this already, or My first Grant shall stand: Only thou and Zibab divide one* (*l*) *Field*, and let him take half. *Mephibosheth* readily consents that he should take the whole *Field*, and so that Matter was adjusted to the Satisfaction of all Parties.

67. But when the Contention happen'd between *Israel* and *Judah*, *Sheba* (*m*) a *Benjamite*, and very probably near of kin to *Saul*, sets up for himself. He publicly declares, that the Tribe of *Judah* might have *David* for themselves; and as he did not care for them, so they needed not to care for him. He also exhorts every Man by the Sound of the Trumpet to stand to their Arms, and take him for their General. This occasions a new Insurrection. *David* resolving to lay *Joab* aside, speaks to *Amasa*, according to his Promise, to Command the Army. By this the Men of *Judah* might see, that they might depend on the King's Word, and the Men of *Israel* might the sooner be brought to Reason, when they saw their old General in the Field against them. The Army having a high Opinion of *Joab*, could not easily be brought together, so that *Amasa* found more Difficulty in the Execution of his Trust, than was expected. *David* being sensible of this, and yet willing to suppress *Joab*, orders *Abishai* his Brother, who was the next Commander in the Army, to take the Forces that were ready, and pursue after *Sheba*, until *Amasa* could join them. *Amasa* comes up to them at the great Stone in *Gibeon*, which was (*n*) forty Furlongs distant from *Jerusalem*, and takes upon him the Command of the Army. *Joab* being present with his Brother, and not able to endure this, goes to *Amasa* as a Friend, and treacherously kills him, and immediately proclaims himself the General of the Army. *Sheba* rambles about the Country from one City to another, to persuade them to take up Arms against *David*, and *Joab* follows him to disappoint his Designs. At last being driven into the farthest Part of *Israel*, he gets into *Abel*, a fortify'd Town in the Tribe of *Naphthali*, and the northern Parts of *Judea*; so that this

(*d*) 2 Sam. 19. 31 to 41. (*e*) Jer. 41. 17. (*f*) 2 Sam. 19. 33, 40, 41, 42, 43. (*g*) 2 Sam. 19. 24 to 31. (*h*) 2 Sam. 19. 29. (*i*) *Ibid.* (*k*) 2 Sam. 16. 1, 2. (*l*) *The Word* שָׁרָה, 2 Sam. 19. 29, most frequently signifies a particular Field, and so it may properly be taken in this Place, which might be settled upon *Ziba*, only as a Reward for his Pains in Manuring the rest, and so continue his no longer. (*m*) 2 Sam. 20. 1, &c. (*n*) *Jewish Antiq.* Book 7. Chap. 10.



was his last Refuge. His little Army was strong enough to secure the City, tho' he had many Enemies there, and therefore *Joab* was under a Necessity of besieging it. When the Siege was carry'd on so far, that *Joab's* Army had fill'd up the Trench, and stood at the Bottom of the Wall to batter it, and to throw it down; a Woman from the Wall treats with *Joab* about Terms. She tells him, that (o) at the Beginning of the Siege the People of *Abel* talk'd one to another in this Manner, ' Surely they will ask of us, if we will have Peace, and so we shall soon come to an Agreement, and make an End.' By this she secretly remembers him of (p) a Rule in the Law, which commanded them to offer Peace to other Nations, when they came to besiege them, and therefore much more to one of their own Cities. She declares her self a true Friend to *David*, and that he had many more in the City, and therefore the Destroying of it would be an Injury to the Publick. *Joab* declares, that he had no Intention to destroy more than was necessary, and therefore if *Sheba* was deliver'd up, the rest should be safe. The Woman persuades the Inhabitants to cut off his Head, and throw it over the Wall to *Joab*. Upon this he raises the Siege, and leaves every one at Liberty to go home without any Punishment. This was the last War in which *David* was engag'd; and after this he spent the rest of his Days in Peace. So that now he composeth the fourth *Psalms*, in which he checks the People for (q) Despising his Kingdom, and Harkning after another, that was but Vanity and Lyes, as *Absalom's* was at first, and *Sheba's* afterward. He (r) adviseth the Children of *Israel* and *Judah* not to carry their Resentments too far; but (s) tho' they were angry at one another, yet they should not sin, but (t) lay aside this Passion before they slept. He professeth, that (u) since the Time that his Corn and Wine and other Provision increas'd in his Camp, as (x) being brought to him by his Friends, his Heart had receiv'd a comfortable Confidence and Assurance of his being restor'd, and therefore he would still depend on that Goodness and Providence, which had deliver'd him out of these Troubles, and wrought these good Beginnings for him.

68. The Year (y) after this the Harvest failing, a Famine began in the Land, which lasted three Years. *David* suspecting that GOD might still punish him for those Sins, which he

committed in the Matter of *Uriah*, inquires for what Sin so grievous a Punishment was inflicted. GOD soon comforts him, by letting him know, that it was upon the Account of *Saul* and his Family, because they had slain the *Gibeonites*, at the Time when he kill'd the Priests at *Nob*. The *Gibeonites* being Drawers of Water, GOD puts the *Israelites* in Mind of their Offence by Withholding of Rain. *David* consults the *Gibeonites*, and so they agree to hang seven of the Posterity of *Saul* to atone for this Offence. It was a positive Law (z) given to the *Israelites*, that if any Man was hang'd, he should be bury'd before Night, but the *Gibeonites* being not of that Nation, thought themselves not oblig'd to that Law, but expos'd their Bodies for a longer Time. This Execution was done in the (a) Beginning of Barley Harvest, which happen'd immediately after the Passover, and was the third Year of the Famine. The *Gibeonites* intended to keep them hung up in this Manner until GOD should send Rain, which *Rizpah* the Concubine of *Saul*, and Mother to two of those who were hang'd being inform'd of, she took Sackcloth, and made a Tent of it to dwell in, and spread some of it upon a Rock for her to lie upon near the Place; and having Servants to attend her, kept a constant Watch Day and Night to fright away the Birds and Beasts from Offering any Injury to the dead Bodies, until GOD should send them Rain, for Want of which they suffer'd by Famine. It is suppos'd, that not long after they had plentiful Showers of Rain, by which it appear'd, that GOD was pleas'd, and so *Rizpah* had the Liberty to take down the Bodies, and give them an honourable Interment. This noble Act of hers being told to *David*, he was mov'd thereby to take up the Bones of *Saul* and *Jonathan* his Son, who (b) had been bury'd five and thirty Years before, under a Tree at *Jabesh-gilead*, and bury them also with their Ancestors. And upon this GOD sends Plenty together with Peace to the Country, and *David* solemnly repeats once more the (c) eighteenth Psalm, which he had formerly penn'd, and frequently us'd before as a grateful Thanksgiving to GOD for all his Mercies.

69. Plenty and Peace being now restor'd, (d) the People go into a luxurious way of Living, which being usually the Fore-runner of their Idolatry, made GOD angry, and resolve to send another Judgment to reclaim them; and

(o) This seems better to explain the Sense, and is more agreeable to the Margin of our Bibles, at 2 Sam. 20. 18. (p) Deut. 20. 10. (q) Psal. 4. 3. (r) Psal. 4. 4. (s) 2 Sam. 19. 41, 42, 43. (t) The Hebrew Verb *נִסְּחָה* signifies to be moved either with Fear or Anger, and in this latter Sense it seems to be taken, Eph. 4. 26. (u) The Hebrew Word *נִסְּחָה* may not only signify more than in the Time, when; but also From the Time, when. (x) 2 Sam. 17. 27, 28, 29. 2 Sam. 19. 32. (y) 2 Sam. 21. 1, 2. (z) Deut. 21. 22, 23. (a) 2 Sam. 21. 9. Deut. 16. 9, compar'd with Levit. 23. 4 to 22. (b) 1 Sam. 31. 10, 11, 12. (c) At his Deliverance from the Family of *Saul*, 2 Sam. Chap. 4. and Chap. 5. 1, 2, 3, 4. At his other Victories, and 2 Sam. Chap. 22. See the Title of the Psalm. (d) 2 Sam. 24. 1. that



that this Judgment might appear to be for their Sin, he (e) permitted *David* by the Instigation of the *Devil*, to fall into a less Sin, which might justly be attended with a less Calamity, and so restrain the People from Running into a greater. Now therefore *David* (as (f) *Josephus* saith) resolves upon Taking an Account, how many thousand Men he could muster out of all the People of *Israel*, forgetting the (g) Precept of *Moses*, that as often as there should be an Occasion to number the People, there should be an Obligation of half a *Shekel* for every Head to the LORD. Thus he seems to depart also from Trusting in GOD, who had so often deliver'd him, and to depend on Man, who without GOD's Assistance could do nothing. Dr. *Lightfoot* saith, that (h) *David* was now given up to a covetous Thought to number the People, that he might lay a Tax upon every Head. *David* orders *Joab* for this Purpose. *Joab* endeavours to excuse himself, till *David* positively commands him to go about it; and so he spends nine Months and twenty Days, or all the Time in (i) the Year following the Famine, which was fit for this Expedition. *Joab* brings in the Number to the King. The Number of all *Israel* in (k) the Book of *Chronicles* were eleven hundred thousand Men, and the Book of (l) *Samuel* saith, that they were only eight hundred thousand; so that here are three hundred thousand Difference. On the other Hand, the Book of (m) *Samuel* saith, that the Men of *Judah* were five hundred thousand, and the Book of (n) *Chronicles* saith, that they were only four hundred and seventy thousand; so that here also is thirty thousand Difference. For the Reconciling of this great and double Diversity, it is to be observ'd, that (o) there were four and twenty thousand Soldiers and Officers, that attended *David* monthly, so many every Month, and these make in all two hundred and eighty eight thousand. These were like a standing Guard about the King every Month, and ready for any sudden Expedition. There were besides

these the Rulers of the Tribes, and the Officers under them, and therefore allowing a thousand Officers to every twenty four thousand (as we cannot well allow less) there will be the twelve thousand wanting, which added to the two hundred eighty and eight thousand, make just three hundred thousand, and these were not (p) put into the Account in *Samuel*. Thus in the Tribe of *Judah*, if twenty four thousand legionary Soldiers, and a thousand Officers over them, be added to the four hundred and seventy thousand, there will be but five thousand wanting in the Number, and as this was *David's* own Tribe, and a Tribe which was faithful to him in all Difficulties and Troubles, it is no Wonder, if so many of them were employ'd in some other extraordinary Offices. These *Joab* put not in the Account, because their Number and List had been long known, and because (q) the King would not put a Tax upon his own Servants.

70. Among all this Number (r) *Levi* and *Benjamin* were not reckon'd. For *Joab* began farthest off first, and before (s) he came home to reckon them up, the Plague began among the People, and GOD cuts many of them off, whom *David* had made his Pride, and of whom it is probable, that he intended to make an Advantage. The Year was now just expiring, and *Gad* comes (t) on a particular Morning to *David*, to bring his Sin to his Remembrance, and offer him three Punishments for the same, leaving him to choose which he thinks fit. The Words of *Gad* are (u) these, Thus saith the LORD, Choose thee either three years famine, or three months to be destroy'd before thy enemies, or else three days the sword of the LORD even the pestilence in the land, and the angel of the LORD destroying throughout the coast of *Israel*. Thus the Years, the Months, and the Days agree in the Number three. In (x) the Book of *Samuel* it is said to be seven Years of Famine, which could not begin from this Time, because *David* did not live

(e) 2 Chron. 21. 1. The Words And he moved *David* against them, import no more than, And *David* was moved, that is, by Satan, as it is expressly said in 1 Chron. 21. 1. and as Bishop *Kidder* hath fully prov'd in his Demonstration of the MESSIAS, Part 2. Page 28, 29. where he shews, that a Verb active of the third Person, and Masculine Gender, with, an Accusative Case following, is the same, as if the Noun was in the Nominative Case before the Verb Passive. For the Proof of this, he not only produceth this Instance, but also John 12. 39, 40, compar'd with Isai. 6. 9. Luke 12. 20, 48, and 16. 9. Luke 14. 35, with Matth. 5. 13. Isai. 9. 16. Exod. 7. 13, compar'd with 8. 32. and Acts 28. 27. (f) Jewish Antiq. Book 7. Chap. 10. (g) Exod. 30. 12. (h) Book 1. Page 68. (i) The Words שנה אחרי שנה Year after Year, 2 Sam. 22. 1. do fix the History to the Year following the Rebellion of *Sheba*, and therefore may be properly translated, The Year after this Year, as Dr. *Lightfoot* hath observ'd, Book 1. Page 67. who adds, that in all the Scripture, wherein Mention of Famine is made, it only saith, There were seven Years of Famine, or ten Years of Famine, &c. and that is enough, and it is us'd constantly to denote, that there was Famine so many Years together, and it never telleth, that there was a Famine so many Years, Year after Year. And therefore this Expression seems rather to join the three Years of Famine to the Story before, than to one another. However (as he adds) we shall find a Passage in the Story of *David's* Numbering of the People (or the Reconciling of the Accounts in *Samuel* and *Chronicles*) that directs us very well about the Time of these Years. (k) 1 Chron. 21. 5. (l) 2 Sam. 24. 9. (m) Ibid. (n) 1 Chron. 21. 6. (o) 1 Chron. 27. 1 to 16. (p) 1 Chron. 27. 23, 24. (q) Exod. 30. 12. (r) 1 Chron. 21. 6. (s) 1 Chron. 27. 23, 24. (t) 2 Sam. 24. 11. (u) 1 Chron. 21. 9, 10, 11, 12. (x) 2 Sam. 24. 13.



so long after. And no Part of that could be a Punishment to him, which was to happen after his Decease. So that this Variety is of good Use to fix the Year, in which this Numbering of the People happen'd. There had been already (y) three Years Famine for the Gibeonites, and this Year of Numbering the People was almost ended; and therefore the Question was, Shall three Years of Famine come, to begin with the following Year, and

Anno  
Mundi  
2986.

so to be added to the three Years already past, and the present Year, and make up the Number seven in all. *David* answers, *I am in a great straight. Let me fall into the hands of the LORD (for his mercies are great) but let me not fall into the hands of men.* Thus he submits to the Will of GOD in this Case, but seems to choose the Pestilence rather than either of the other two. Accordingly GOD sends a Pestilence throughout the whole Kingdom, beginning in the Morning when *David* had consented to it, and in the (z) extreme Parts of the Kingdom, still making its Approaches nearer to *Jerusalem*. The King and the Inhabitants of this City hearing of it, (a) clothed themselves with Sackcloth, and cry'd to GOD with all Humility for Mercy. A little before the Offering up of (b) the evening Sacrifice, or the Time of evening Prayer being the ninth Hour of the Day, there appears an Angel in the Air over *Jerusalem* with a drawn Sword in his Hand, as ready to destroy it. *David* upon this (c) cries for Mercy for the People, tho' Vengeance did light upon himself, and immediately departs, as (d) being afraid of some heavy Stroke. Upon this the Angel (e) commands *Gad* to direct *David* to go up and immediately build an Altar to the LORD in the threshing Floor of *Araunab* the *Jebusite*. This (f) happen'd to be on the Top of Mount *Moriah* near *Jerusalem*, which Name signifies *The LORD is my Teacher*. It was the Place, where (g) *Abraham* intended to offer up his Son *Isaac* on the Altar, and so consecrated by the Father of this Nation for the Worship of GOD, and approv'd of by him from the Beginning. This Place *David* purchaseth of *Araunab* in two several Parcels and for two several Sums. The very (h) Floor, and the Oxen, and Materials for Sacrifice, *David* bought of *Araunab* for (i) fifty Shekels of Silver, which was a very moderate Price, because *Araunab* intended to have given it to him for nothing, and his (k) Liberality on this Occasion is particularly taken Notice of. But the whole

Circumference of the Top of the Mount, which was a very large Compass, and on which the Temple was afterward built, cost him (l) six hundred Shekels of Gold, which was so considerable a Sum, that it probably purchased the whole Mountain. After this *David* having built an Altar here, about (m) the Time of the evening Sacrifice, he offer'd Burnt-offerings and Peace-offerings, and GOD, to shew his Approbation thereof, answer'd him from Heaven by Fire upon the Altar, and immediately commanded the Angel to put up his Sword into the Sheath thereof, and so the Plague ceased; and *David* knew, by this remarkable Providence, in general the Place, where the Temple should be built, and in particular where the Altar was to be erected.

71. It is very probable, that at this Time GOD reveal'd to *David* the (n) exact Frame and Fashion of the Temple, with all its Materials and Urenfils, and what Quantity should be sufficient for the Making of them; and that this was the Reason, that he purchas'd not only the threshing Floor, on which he might build the Altar, but also the Top of the whole Mount for the Ground Plot of the Temple. He seems also to be completely qualify'd either for Projecting the whole Fabrick himself, or for directing another Person to project the same, which he afterward gave to *Solomon* as a Pattern for him to build by; so that he now seems to spend his whole Time in Providing whatever was necessary for this Purpose, and Sorting it out accordingly, and also in Settling the Number and the Method of the Officers, which were to attend upon it, and the Manner of the daily Service. Having provided Materials, he seems to be taken either with (o) a dead Palsy, or some other Distemper, which threaten'd his Life; for (p) his Blood was so chill'd, that he could not be warm in his Bed, much less when he was up. His Physicians advise, that a young Virgin should lie in the same Bed with him to procure a natural Heat, and *Abisbag* of (q) *Shunem* in the Tribe of *Issachar* was brought to the King as fit for this Purpose. *Adonijah* the Son of *Haggith*, and (r) the next eldest after *Abisag* takes the Advantage of his Father's Age and Weakness, and resolves to make himself King, thinking that his Father could not oppose him. Upon this he pursues the same Methods, which *Abisag* had us'd before him, he draws *Joab* the General, *Abiathar* the Priest, and some of his own Brethren into this Conspiracy, he makes

Anno  
Mundi  
2986.

Anno  
Mundi  
2986.

(y) 2 Sam. 21. 1. (z) 2 Sam. 24. 15. (a) 2 Chron. 21. 16. (b) The Expression, 2 Sam. 24. 15. לעת מועד may well signify, Until the Time of the solemn Assembly, viz. For the Offering up of the Evening Sacrifice, which the famous Bochart doth therefore suppose to have been the same Day, and so it lasted no more than nine Hours, Acts 3. 1. (c) 2 Sam. 24. 17. 1 Chron. 21. 17. (d) 1 Chron. 21. 30. (e) 1 Chron. 21. 18, 19. 2 Sam. 24. 18, 19. (f) Compare 1 Chron. 22. 1, and 2 Chron. 3. 1. (g) Gen. 22. 1, 2. (h) 2 Sam. 24. 24. (i) 2 Sam. 24. 21 to the End. (k) 2 Sam. 24. 23. 1 Chron. 21. 23. (l) 1 Chron. 21. 24, 25. (m) 1 Chron. 21. 26, 27. (n) 1 Chron. 28. 11 to the End. (o) Lightfoot, Vol. 1. Page 69. (p) 1 Kings 1. 1, 2, 3, 4. (q) Josh. 19. 17, 18. (r) 2 Sam. 3. 3, 4.



a great Feast near (s) *Jerusalem*, at which Time they proclaim *Adonijah* King in the Room of his Father. *Nathan* the Prophet had before (t) told the King, that *Solomon* the Son of *Bathsheba* should reign after him; and (u) the King had declar'd it solemnly to *Bathsheba*, but with such Secrecy, that even (x) *Nathan* the Prophet knew nothing of it. *Nathan* acquaints *Bathsheba*, with what had happen'd, advising her to press the King to declare *Solomon* his Successor, since things were come to that Extremity, that without it (y) all their Lives must be in Danger. *Bathsheba* presses the King for this Purpose, and *Nathan* seconds her. Upon this the King declares that *Solomon* should succeed him, and order'd him to be anointed in such a publick Manner, and with such Ceremonies, as might shew his intire Approbation of it. *Adonijah* and his Guests hearing this rose from Table, where they were sitting, in a great Hurry, fearing to be surpriz'd, and cut off on a sudden; so that the whole Contrivance was suppress'd for the present.

72. The Princes of the People (z) coming to congratulate King *David* on this Occasion, and *Solomon* (a) being seated on the Throne, *David* (b) blesteth GOD for so great a Mercy, and takes the Opportunity to (c) instruct *Solomon* in the Promises, and in his Duty to build a Temple for GOD to reside in, and (d) charges the Princes of the People to assist him therein. It is now very probable, that being in Peace and Plenty, he compos'd all the other Psalms, which are said to be made by him, and perhaps several others, which have no Name annex'd to them. However having that emergent Occasion by *Adonijah*'s Conspiracy to anoint *Solomon* hastily and privately, he afterward intends a more solemn and publick Coronation of him, and therefore (e) he calls together all the Heads and Rulers of the People to consult about it. And as at the first Forming of the *Israelites* into a Commonwealth in the Wilderness they were number'd, the *Levites* were appointed for divine Service, and Directions were given to provide for the Building of the Sanctuary; so *David* takes the same Method. First, he numbers (f) the *Levites*, and gives them final Directions concerning their Offices, and how

they were to attend on the Service of the Temple. Then he (g) divides the Sons of *Aaron* into four and twenty Courses, that one in each of these Courses, according as (h) he was chosen by Lot, should officiate a Week at a Time, and twice in a Year, under the Inspection of the High Priest, who was to take Care, that this Order should be observ'd in the Manner as it was prescrib'd, none of them to anticipate their Course, but all to wait till their Time came. Thus every Course began on one Sabbath, and went out upon the next, before the Burning of the Incense at the morning Sacrifice, when the Shewbread was set upon the Table. The eighth of these Courses was call'd (i) the Course of *Abijah*, in which Course *Zecharias* the Priest officiated, when the Angel (k) appear'd to him, and brought him the News of the Conception of *St. John the Baptist*. These being settl'd, he (l) takes the Number and Offices of the Singers, and divides them also into four and twenty Courses, each Course to serve a Week like the Priests, (m) twelve at a Time, so that they made (n) two hundred eighty eight in all. *David* having now (o) deliver'd the Psalms, which he had compos'd, into the Hand of *Asaph* and the rest of the principal Singers, to be us'd as Occasion did require, they were stirr'd up to imitate so noble an Example, and to compose several others. The Principal of these was (p) *Asaph*, with (q) whose Words it is recorded, as well as with the Words of *David*, that *the people sang praises unto the LORD with gladness*. He therefore may well be suppos'd to be the Author of (r) those eleven Psalms, which carry his Name in the Title. The second was (s) *Heman* the *Ezrahite*, who was remarkably (t) famous for his Wisdom, the (u) Grandchild of *Samuel* and a Prophet. One (x) Psalm is expressly ascrib'd to him, and as (y) he was of the Stock and Line of *Korah*, so we may ascribe (z) those Psalms to him, which are intitl'd, *a Psalm for the Sons of Korah*. The next is (a) *Jeduthun*, who was the Author of (b) three Psalms; and the other (c) is *Ethan* the *Ezrahite*, who (d) was a *Levite* of the Posterity of *Merari*, and the Author of (e) a Psalm which particularly makes (f) Mention of

Anno Mundi 2987.

(s) The Stone of Zohemoth, where Adonijah kept his Feast, 1 Kings 1. 9. is said by Josephus, Jewish Antiq. Book 7. Chap. 11. to be in the Suburbs of Jerusalem, near the Fountain in the King's Garden. (t) 2 Sam. 7. 12, 13, and 12. 24, 25. (u) 1 Kings 1. 17. (x) 1 Kings 1. 27. (y) 1 Kings 1. 12. (z) 1 Kings 1. 46, 47, 48. (a) 1 Kings 1. 46. (b) 1 Kings 1. 48. (c) 1 Chron. 22. 5 to 17. (d) 1 Chron. 5. 17, 18, 19. (e) 1 Chron. 28. 1, and 1 Chron. 23. 1, 2. (f) 1 Chron. 23. 3, to the End. (g) 1 Chron. 24, throughout. (h) 1 Chron. 23. 5. So they were also chosen afterward by Lot out of the same Course to officiate therein, Luke 1. 9. (i) 1 Chron. 24. 10. Luke 1. 5. (k) Luke 1. 5 to 18. (l) 1 Chron. 25. (m) 1 Chron. 25. 8 to the End. (n) Which is the Number that 24 makes, being multiplied by 12, 1 Chron. 25. 1 to 8. (o) 1 Chron. 15. 17, 19. 1 Chron. 16. 7 to 38. (p) 1 Chron. 25. 1 to 8. (q) 2 Chron. 29. 28, 29, 30. (r) Psalm 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. (s) 1 Chron. 15. 19, and 25. 1. (t) 1 Chron. 6. 33. (u) 1 Kings 4. 31. (x) Psal. 88. (y) 1 Chron. 6. 33, 37. (z) Psalm. 44, 45, 46, 47, 48, 49, 84, 85, 87. (a) 1 Chron. 16. 41, 42. 1 Chron. 25. 1, 3, 6. (b) Psalm 39, 62, 77. (c) 1 Kings 4. 31. 1 Chron. 15. 19. (d) 1 Chron. 6. 44. (e) Psal. 89. (f) Psal. 89. 20, 25.



*David*, tho (g) it seems to have been penn'd, when (h) the *Israelites* revolted in the Reign of *Rehoboam*, and when the Author thereof must be of a very great Age.

73. These being settl'd, and *David* (i) entering into the last Year of his Age, he now applies himself to settle the civil Affairs. And first he settles the (k) Judges, Magistrates and all inferior Officers, whose Business it was to punish all such as did evil, and keep others to their Duty. Then he settles the (l) military Affairs, particularly the twelve Captains for every Month, with their Legions to attend on the King in their Turns; then (m) the Princes of the twelve Tribes, and afterward (n) several other Officers. When all things were thus settl'd, *David* summons together the Princes, Captains, Officers and Soldiers; and being now recover'd from his former Illness, he (o) stands upon his Feet, and in a solemn Oration, puts them in Mind of GOD's Goodness and Favour to him, and the Promise that *Solomon* should succeed him; and therefore he exhorts them to serve GOD, and advise his Son to do the same, with the Promise of GOD's Favour if he did, and Threatnings of his Displeasure if he did not. After this he encourageth his Son *Solomon* to build the Temple, and (p) gives him the Patterns which he had receiv'd, and the Gold and Silver and other Materials which he had prepar'd for this Purpose. After this, (q) by his Example and Persuasion, he prevail'd with the Princes and People to add something of their own for the Building of this Temple, and when he found himself successful herein, he concludes with a solemn Thanksgiving to GOD, and a Prayer, that he would enable *Solomon* to perfect what he had thus begun and intended. *David* now finding that he had no more to do in this World, and perceiving his Death to be near, appoints *Solomon* to act under him in all his Affairs as Regent, that so he might put an End to all Disputes after his Decease. Upon this there was a (r) solemn Sacrifice, and a very great Rejoicing of the People, and they made *Solomon* king the second time, and anointed him in a solemn Manner, and agreed, that *Zadok* should be the High Priest, in the Room of *Abiathar*, who had (s) publicly espous'd the Interest of *Adonijah* against him, and after this he sat on the Throne in his Father's Life-time, and all the People sub-

mitted themselves to him. That which encourageth *David* and *Solomon* to displace *Abiathar* from the Office of High Priest, was the Prophecy of *Samuel* (t) against the House of *Eli*, that GOD would cut off his arm, and the arm of his father's house. That he who should not be destroy'd, should see the High Priesthood taken from the Family, and those who belong'd to it reduc'd to great Poverty. That there should be (u) another in his Place, and (x) that they should beg of him the meanest Pension which was allow'd to those Priests, who were to officiate, only to supply their Necessity. And thus (y) was the High Priesthood remov'd again out of the Family of *Itamar*, and translated into that of *Eleazar* the other Son of *Aaron*. And *David* finding (z) a very sensible Decay, gives *Solomon* his last Exhortation to conform his Life to the Law of GOD, to put (a) *Joab* to Death for the Murders, which he had been guilty of; to (b) shew Kindness to the Sons of *Barzillai*; and tho' (c) he did not put *Shimei* to Death for his past Offences, yet whenever he should again be guilty, that he should have no Favour; and so (d) he dies, leaving *Solomon* in the peaceable and quiet Possession of the Kingdom, who was now nineteen Years of Age, and therefore he is said to be (e) young and tender, and he (f) calls himself a little child, in Comparison of the great Trust and Work which he had undertaken; tho' it is certain, that as he reign'd (g) but forty Years in all, so he was (h) the Father of *Rehoboam* the Year before, and therefore he must be more than ten Years of Age at this Time, as (i) some have imagin'd.

74. It is observable, that (k) when *David* prepar'd for the Building of the Temple, he set the Profelytes or converted Gentiles at Work, to prepare and hew the Stones for it. This makes it an apter Type of the spiritual Temple, to be gather'd out of (l) all Nations under the Gospel, and of which (m) the Prophet *Isaiah* saith, *The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour had I mercy on thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles. For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted.*

Anno  
Mundi  
2988.

(g) Psal. 89. 49, 50, 51. (h) 1 Kings 12. 16 to 21. (i) 1 Chron. 26. 31. (k) 1 Chron. 26. 29 to the End. (l) 1 Chron. 26. 32, and 1 Chron. 27. 1 to 15. (m) 1 Chron. 27. 1 to 15. (n) 1 Chron. 27. 16 to the End. (o) 1 Chron. 28. 1, 2, &c. to 11. (p) 1 Chron. 28. 11 to the End. (q) 1 Chron. 29. 1 to 20. (r) 1 Chron. 29. 20, 21, 22. (s) 1 Kings 1. 7, 42. (t) 2 Sam. 2. 31, 32, 35, 36. (u) 1 Sam. 2. 33. (x) 1 Sam. 2. 33, 36. (y) Josephus Jewish Antiq. Book 8. Chap. 1. (z) 1 Kings 2. 1, 2, 3, 4. (a) 1 Kings 2. 5, 6. (b) 1 Kings 2. 7. (c) 1 Kings 2. 8, 9. (d) 1 Kings 2. 10, 11. (e) 1 Chron. 22. 5, and 29. 1. (f) 1 Kings 3. 7. (g) 1 Kings 11. 42. 2 Chron. 9. 30. (h) 1 Kings 14. 21. 2 Chron. 12. 13. (i) Lightfoot, Vol. 1. Page 64, compar'd with Page 70. (k) 1 Chron. 22. 1, 2. (l) Matth. 28. 19. (m) Isai. 60. 9, 10, 11, 12.



75. But the most surprizing of all is the vast Quantity of Materials, which *David* heap'd up together for this Purpose, in the thirty last Years of his Reign, or from the Time when (n) *Nathan* told him, that his Son *Solomon* should build this Temple. He tells us, that (o) in his trouble he had prepar'd for the House of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight (for it was in abundance, timber also and stone he prepar'd) and he said that *Solomon* (if Occasion requir'd) might add thereto. To this he also added (p) three thousand talents of gold of the gold of Ophir, and seven thousand talents of refin'd silver, to overlay the walls of the houses: And (q) the Princes and People encourag'd by his Example, gave of gold five thousand talents and ten thousand drachms, and of silver ten thousand talents, and of brass eighteen thousand talents, and an hundred thousand talents of iron; all which put together is (r) a most incredible Quantity. For the Raising of this Sum, it must be consider'd, that *David* had (s) great Presents of Vessels of Silver, and Gold, and Brass, besides what (t) he had from all the Nations, which he conquer'd, particularly from Syria, from Moab, from the Ammonites, from the Philistines, from the Amalekites, and from the Spoil of Hadadezer Son of Rehob King of Zobab, all which he dedicated to the Treasury for this Use. After that he took (u) Rabbah the Royal City, from whence he brought forth the Spoil in great Abundance; and beside what he might raise from his own Subjects, all the Kings of the East, whom he thus conquer'd were Tributaries to him, and north and south, from Sihor the River of Egypt thro' all the Land of Hamah, and so forward as far as the River Euphrates. Besides, he had always accustom'd himself to (x) a very poor frugal Way of Living, that so he might save up as much as possible for this Purpose. But all this is far short of a satisfactory Account. The Weight of a Talent was three thousand Shekels. For when the Tabernacle was built, there were (y) 603550 Men, who offer'd half a Shekel each for the Use thereof, which was in all 301775

Shekels, and this is expressly said (z) to be an hundred Talents, and 1775 Shekels. Now no Number but 3000 will by Dividing 301775 produce 100, and leave 1775, for its Remainder. And *Josephus* (a) tells us, that a Shekel contain'd four Attick Drachms, or the Weight of half an Ounce of Silver, which in our Money wants not much of half a Crown, and we may so reckon it without a sensible Difference, and therefore (b) a Talent, or 3000 Shekels, weigh'd 125 Pounds, which at 5 Shillings to the Ounce, and twelve Ounces to the Pound, was worth in Silver 375 Pounds; and if we (c) reckon Gold at 16 Times as much, or at 4 Pound for each Ounce, each Talent of Gold will be worth 6000 Pounds. According to this Account the Gold alone, which *David* gave at both Times, and the People added to it, will (d) amount to 648 Millions of our Sterling Money. To abate something of the Value, it may be consider'd that the Shekel, and consequently the Talent was of two Sorts, either the King's Weight, which was of common Use in Buying and Selling, and was but half the Weight of the other, which belong'd to the Sanctuary, and therefore in this Place the common Talent must be meant, which weigh'd sixty two Pounds and an half. These were the Talents, which Gehazi (e) receiv'd of Naaman, when he bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bear them before him. For a Talent of 125 Pound Weight, with a Change of Garments, would have been too heavy for one Man to have carry'd to any Distance. However the Sum will still be too large, for according to this Computation it will amount to 324 Millions of Sterling Money in Gold. We must therefore have Recourse to another Distinction, which is, that these Metals were of two Sorts, either in the Oar, or what they call'd pure or refin'd, so that wherever one of these Words is not added, the Metal as it is in the Oar is only meant. Thus *David* gave (f) 7000 Talents of refin'd Silver for the Use of the Temple, which Expression not being us'd of any of the rest, shews that it was, as it came out of the Earth. Thus it is said (g) of the

(n) 2 Sam. 7. 12, 13. (o) 1 Chron. 22. 14. (p) 1 Chron. 29. 3, 4, 5. (q) 1 Chron. 29. 6, 7, 8. (r) For if we reckon 125 Pound to each Talent, and value Gold at 4 Pounds to the Ounce, reckoning 12 Ounces to the Pound, the 10000 Talents will amount to 600 Millions of Pounds Sterling, the three thousand Talents will be eighteen Millions, and the five thousand Talents, which the Princes offer'd, will amount to thirty Millions, and so make 648 Millions of Pounds Sterling in the whole. And in the same Manner, if we compute the Silver at five Shillings by the Ounce, it will amount to above 378 Millions, and so it will exceed 1000 Millions in the whole. (s) 2 Sam. 8. 9, 10, 11. (t) 2 Sam. 8. 11, 12, and 2 Sam. 10. 19. (u) 2 Sam. 11. 29, 30. (x) 1 Chron. 22. 14. Living like a poor man, as it may be inferr'd from the Margin of the Text. (y) Exod. 38. 26, and Num. 1. 46. (z) Exod. 38. 25. (a) Jewish Antiq. Book 3. Chap. 10. (b) This appears by Dividing the 3000 half Ounces by 24, the Number of half Ounces in a Pound. (c) That is, according to our present Value, tho' Bochart in his Hierozoicon, part 1. lib. 2. cap. 38. pag. 379. proves from an Answer of Hipparchus to Socrates, mention'd in Plato, that in antient Times, and in the Countries near to the Indies, or even in Greece, the Proportion of the Value of Gold compar'd with Silver was but as twelve to one. (d) As before in the Reference (r). (e) 2 Kings 5. 23. (f) 1 Chron. 29. 4. (g) Gen. 2. 11.



Land of *Havilah*, that there was Gold, or Golden Oar, and such (*b*) the Navy of *Solomon* brought from *Ophir*. Such there was in those Countries and in those Days, tho' a long Demand thereof into all Parts of the World hath carry'd off all the Oar, so that now there is only the Dust remaining. This was refin'd, not in the Country where it was digg'd, but in the Country to which it was carry'd; and therefore we hear so much of (*i*) casting Silver, (*k*) refin'd Silver, (*l*) the molten Calf, and (*m*) molten Images, whilst the *Israelites* were in the Wilderness, and (*n*) the fining Pot for Silver, and the Furnace for Gold, and of (*o*) pure Gold, and (*p*) fine Gold at this Time, and in the Days of *Solomon*, and (*q*) of Casting Brals, and consequently other Metals in the Clay-Ground for the Use of the Temple. The Difficulty is therefore what Abatement to make for the Refining the Gold and Silver from the Oar. Of this there is no Certainty, because some Lumps may be better than others, not only in different Countries but even in the same; the Mines which are nearest to the Surface the Earth, being richer than the rest. However (*r*) there is one Text, by which we may give a Guess how to compute it, *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.* It may be doubted, whether the Word *seven times* is a just Translation, since it is well known, that one Refining of Gold or Silver is as effectual as a thousand. The *Hebrew* Word is only us'd (*s*) once more in the whole Book of *Psalms*, where (*t*) the *Chaldee Paraphrase* renders it *One for seven*, or *One Part for seven*; and if this is allow'd to be a just Proportion, the other Verse may be render'd thus, *As silver tried in a furnace of earth, and so purified, that only one Part in seven remains.* Let us then take for granted, that a Talent of the Sanctuary was 125 Pound Weight, the common Talent must be half so much, or  $62\frac{1}{2}$  Pound. Let us then suppose it to be 63 Pound; in such a Case after the Refining there will remain a seventh Part, or nine Pound of pure Gold or Silver to a Talent, and then the Treasures which *David* heap'd up for this Use may be thus computed,

	Talents.	l.
The Gold, which <i>David</i> first provided, 1 <i>Chron.</i> 22. 14.	100000	
His second Oblation, 1 <i>Chron.</i> 29. 4.	3000	
The Offering of the Princes, 1 <i>Chron.</i> 29. 7.	5000	104
Total is	108000	104

(*b*) 2 *Chron.* 9. 10, 13. 1 *Kings* 10. 22. (*i*) *Exod.* 36. 36. *Judg.* 17. 3, 4. *Prov.* 29. 4. (*k*) 1 *Chron.* 29. 4. (*l*) *Exod.* 32. 4, 8. (*m*) *Exod.* 34. 17. *Levit.* 19. 4. *Num.* 33. 52. *Deut.* 9. 12, 16, and 27. 15. (*n*) *Prov.* 17. 3, and 27. 21. (*o*) *Exod.* 25. 11, 17, 24, 29, 31, 36, 38, 39. 1 *Kings* 10. 21. 1 *Chron.* 28. 17. 2 *Chron.* 3. 4, and 4. 20, and 9. 17. *Job* 28. 19. *Psal.* 21. 3. (*p*) 2 *Chron.* 3. 5, 8. *Job* 28. 17, and 31. 24. *Psal.* 19. 10, and 119. 127. (*q*) 1 *Kings* 7. 46. 2 *Chron.* 4. 17. (*r*) *Psal.* 12. 6. (*s*) *Psal.* 79. 12. (*t*) *הר שבועה על*. (*u*) 1 *Chron.* 29. 1, 2. the

The pure Gold at nine 9 l. Weight to a Talent, is	Pounds.
<i>David's</i> first Oblation	900000
Second Oblation	27000
The Offering of the Princes	45008
Total	972008

The Value hereof, at four Pounds to the Ounce, or 48 l. to the Pound, will be as followeth;	
<i>David's</i> first Oblation	43200000
Second Oblation	1296000
The Offering of the Princes	2160384
Total	46656384

	Talents.
The Silver which <i>David</i> first provided, 1 <i>Chron.</i> 22. 14.	1000000
His second Oblation, 1 <i>Chron.</i> 29. 4.	49000
The Offering of the Princes, 1 <i>Chron.</i> 29. 7.	10000
Total is	1059000

The pure Silver, at 9 l. Weight to a Talent, is	
<i>David's</i> first Oblation	9000000
His second Oblation	441000
The Offering of the Princes	90000
Total is	9531000

The Value thereof at 5 Shillings to the Ounce, or three Pounds <i>Sterling</i> to the Pound Weight, is	
<i>David's</i> first Oblation	27000000
Second Oblation	1323000
The Offering of the Princes	270000
Total is	28593000

Total of Gold is	46656384 l. <i>Sterling</i> .
Total of Silver is	28593000
Total of both is	75249384

which being divided by 30, the Number of Years, shews that *David* heap'd up two Millions and an half yearly for this Purpose.

As for (*u*) the Brals, the Iron, the Wood, the Onyx Stones, the glistering Stones of divers Colours, all the other precious Stones, and the Marble, which *David* provided, there is no way to account for the Value of it; but if we may suppose, that



76. According to this Computation we may guess at the Difference of the Gold and Silver provided for the Tabernacle in the Wilderness, and that for the Temple at *Jerusalem*. The Gold and Silver provided for the Tabernacle was pure, because (x) it consisted of their current Money, and the Weight was (y) according to the Weights of the Sanctuary; so that each Talent weigh'd about 125 Pound, and each Shekel about half an Ounce. So that (z) the Weight was thus,

Weight of it was *six hundred and threescore and six talents of gold*; besides that which chapmen and merchants brought, and all the kings of Arabia, and governors of the countreys, who by Trading into Canaan, brought gold and silver to Solomon. This we may suppose to be pure Gold, because no Gatherers of Taxes would take the same in Oar, since the Value would be absolutely uncertain: These 666 Talents being the King's Talents of about 63 Pound Weight each, will amount to 41058 Pound Weight, which at 48 *l. Sterling* for each Pound, will amount to 2013984 Pounds in Value in the whole; and therefore it appears from hence, that David might, by a frugal Way of Living, raise in thirty Years Time, the Quantity of Gold already mention'd. Beside this, (c) *Solomon went to Ezion-geber, and to Elath at the sea side in the land of Edom*, where he built a Navy of large Ships, of the Fashion of those which had been formerly built at Tarshish. And Hiram sent him servants; who had knowledge of the sea, and they went with the servants of Solomon to Ophir, and took from thence four hundred and fifty talents of gold, and brought them to king Solomon. This Weight we may suppose to be the King's Talent of about 63 Pound Weight, and that they brought it in Oar from Ophir, but refin'd it before they brought it to Solomon; and according to this Computation the Weight of the Gold will be 28350 of pure Gold, the Value will be 1360800 Pounds *Sterling*; and the Weight of the Gold in the Oar, brought home in the Ships will be 198450 Pounds, or about 99 Tun. (d) In the Book of Kings it is said to be but *four hundred and thirty talents*. But if Solomon gave thirty Talents out of the first Sum to the Servants of Hiram for their Kindness (which we may well suppose) the other Sum will remain to be put into the Treasury. King Solomon being therefore encourag'd by this Success, sends (e) the same Fleet frequently after to the same Place, who return'd once in three Years with the Product of the same Country. What the Value of their Freight was is not mention'd.

77. From hence we may be able to guess the Quantity of Gold, which was gather'd by a yearly Tax from his own Subjects, and all the Kings, which *David* had conquer'd, not only on the east Side of the River *Jordan*, but also southward from *Sihor* the River of *Egypt*, as far northward as the Enttring in of *Hamath*, and the River *Euphrates*. We are (b) expressly told, that the

(x) Exod. 39. 26. (y) Exod. 38. 24, 26. (z) This appears by multiplying 29, the Number of the Talents of Gold, by 125, or the Pounds in a Talent, and Dividing the 730 Shekels by 24, because 24 Shekels make a Pound. The same may be said of the Silver. (a) For if 75249384, the Value of the one, is divided by 233222, the Quotient will be 322. (b) 2 Chron. 9. 13, 14. 1 Kings 10. 14, 15. (c) 2 Chron. 8. 17, 18. (d) 1 Kings 9. 27, 28. (e) 1 Kings 10. 22, and 2 Chron. 9. 21. There being Mention of Tarshish in both these Texts, most Commentators have concluded, that these Ships sail'd either to Tarsus in Cilicia, or Tartessus in Spain, both which Places were antiently call'd Tarshish, and therefore they could not be the same Fleet, which sail'd from Ezion-geber in the Red-Sea, because there is no Communication from thence to these Countries lying in the Mediterranean. But against this it may be objected, that the Ivory, Apes, and Peacocks here mention'd, could not be brought from these Countries, but from Persia, and other Places, which lie to the East of the Red-Sea, and where they had also Plenty of Gold and Silver. But if by Ships of Tarshish are meant Ships of the same Make with those of Tarshish, all the Difficulty in the Book of Kings will be remov'd. In this Sense it is said, 1 Kings 22. 48. that Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber. That Text in Chronicles is more obscure; but if we look narrowly into the Hebrew Text, it may be translated thus, For the Ships, which belong'd to the king, were sailing vessels of the Tarshish Make, which went with the servants of Hiram; once in three years went these Ships of the Tarshish Make, bringing the Merchandise before mention'd from Ophir, and the Parts adjacent, as the Product of those Countries.



being sometimes more and sometimes less; but we are expressly told, that they brought with them at their Return *Gold, and Silver, and Ivory, and Apes, and Peacocks.*

78. It might have been expected, that *Solomon* would have began the Building of the Temple in the first Year of his Reign, according to the express Command of *David* his Father, who had provided all Materials for so great a Work; so that there was nothing wanting but (f) Timber and Stones, which might be had for Cutting them down, or Digging them up in the Forest of *Lebanon*, or the neighbouring Mountains. But the Reason was, because *Solomon* resolv'd to defray all the Expence of the Workmen at his own Cost; and if there was any Overplus remaining of what *David* had dedicated for this Work, it should (g) be put into the Treasury of the House of the LORD, and serve for Reparations, as Occasion did require. And therefore he stood in Need of four Years Time to gather up so much Gold and Silver, as might be necessary for this Purpose, that there might afterward be no Delay. When he began to build, he had (h) *threescore and ten thousand Men that bare burdens, and fourscore thousand bearers in the mountains*, he had also *a levy of thirty thousand men out of all Israel*, who were a Month at *Lebanon*, and two Months at home, and (i) *three thousand and three hundred officers, who ruled over the people, that wrought in the work*, and also three hundred superior Officers, who were over those other Officers, and took an Account of the whole to make the full Number of three thousand and six hundred, as they are (k) mention'd in the Book of *Chronicles*. So that he could not have so few as an hundred and eighty thousand Men in constant Pay, and these at (l) a Roman Penny, or seven Pence half Penny of our Money a Day (if we reckon two and fifty Weeks in the Year, and six working Days in the Week) will receive for their Pay above 1756000 Pounds *Sterling* every Year. This indeed *Solomon* could well afford, because his annual Tax of 666 Talents of Gold came to something more. But then we must consider, that *Solomon* (m) liv'd in Peace, the (n) Furniture for all his Palaces was very costly, and his (o) Table was very magnificent, and every thing else proportionable to his Grandeur, whereas *David* had (p) been always us'd to a frugal Way of Living. Besides *Solomon* had long before (q) married an *Ammonitess*, and soon after (r) he married the Daughter of *Pharaoh* King of *Egypt*. How far the Company, which came with them out of (s)

Anno  
Mundi  
2991.

these idolatrous Nations, might lessen his Affection for so great a Work, we cannot tell; and in such a Case, as he was so young, he might not begin it from a Principle of Zeal, but for Ostentation, and therefore he might defer it the longer. However he had other Affairs of Consequence to settle in the Beginning of his Reign, and he was not sure how things would succeed at this Juncture. Tho' in *David's* Life Time he had (t) pardon'd *Adonijah*; yet as soon as *David* was dead, *Adonijah* (u) desires that *Abishag* the *Shunamite*, who had lain with *David* during his Illness, might be his Wife, and desires *Bathsheba*, *Solomon's* Mother, to solicit him for this Purpose. *Solomon* well knew, that no Subject ought to marry the Concubine of the King, and that the Granting of this would increase *Adonijah's* Pretensions to the Crown, and therefore being jealous of his Designs, he order'd *Benajah* his (x) General to kill him, which was done accordingly.

79. It is probable, that after *Abiathar* had been turn'd out of the Priesthood in (x) the Life-Time of *David*, he did not submit to the Sentence, but continu'd to officiate; and therefore *Solomon* confines him to live upon an Estate, which he had in the Country, so that he could not come to *Jerusalem* upon Pain of Death, and then (y) *Zadok* officiated in that Office without Molestation. *Joab* hearing of *Adonijah's* Death, and *Abiathar's* Banishment, fear'd that his Turn would be next, and therefore (z) he flees to the Altar, that the Sacredness of the Place might protect him. But this being (a) no Security in the Case of wilful Murder, and he, refusing to come from thence, was there slain by the King's Order. After this he confines (b) *Shimei* to his House in *Jerusalem*, upon Pain of Death, if he went to any great Distance; to which *Shimei* consented, and observ'd it for some Time.

80. *Solomon* being now secur'd in his Kingdom, (c) goes to *Gibeon*, where the Tabernacle and Altar were kept, which had been made in the Wilderness. Here he resolves to express his Thanks to GOD for all his Mercies in the most solemn Manner, and accordingly he offers a thousand Burnt-offerings upon the Altar. The Night after GOD promis'd to grant him whatever he ask'd, and when he ask'd for Wisdom to govern the People, GOD was so pleas'd with his Petition, that he also promis'd him Wisdom and Honour; and *Solomon*, when he came to *Jerusalem*, express'd his Gratitude a second Time, by Sacrificing before the Ark of the Covenant, which was

Anno  
Mundi  
2990.

Anno  
Mundi  
2991.

(f) 1 Chron. 22. 16. (g) 1 Kings 5. 6, 17, 18. (h) 1 Kings 7. (i) 1 Kings 5. 13, 14, 15.  
1 Chron. 2. 17, 18. (k) 1 Kings 5. 16. (l) 2 Chron. 2. 18. (m) 1 Kings 4. 25. (n) 1 Kings  
10. 21. (o) 1 Kings 4. 7 to 29. (p) 1 Chron. 22. 14. (q) 1 Kings 14. 29. (r) 1 Kings 3. 1.  
(s) 1 Kings 11. 7. Exod. 12. 12. (t) 1 Kings 1. 50 to the End. 1 Kings 2. 13 to 28. (u)  
1 Kings 2. 35. (x) 1 Chron. 29. 22. (y) 1 Kings 2. 35. (z) 1 Kings 2. 28 to 35. (a) Num.  
35. 16 to 22, 31, 34. (b) 1 Kings 2. 36, 37, 38. (c) 1 Kings 3. 4 to 16.

there



there in (d) a Tabernacle, that *David* had pitch'd for it. And soon after this he had an (e) Opportunity to shew his Wisdom by a satisfactory Deciding of the Controversy concerning a living and a dead Child, and Giving the living Child to the real Mother. Soon

Anno after this (f) *Hiram* King of *Tyre* Mundi sends a Messenger to *Solomon* to con- 2992. dole the Death of his Father, and congratulate him upon his Accession to the Throne; *Solomon* takes this Opportunity to desire Hewers of Wood and Stone from him, to provide Materials for the Building of the Temple, offering to gratify both him and them to their Content. *Josephus* (g) mentions two Letters at large, one of King *Solomon* to King *Hiram*, and the other of King *Hiram* to King *Solomon* on this Subject, and almost in the same Words, as (h) they are express'd in the *Scriptures*, and adds, *The Duplicates of these Letters are extant to this Day both in the Jewish and in the Tyrian Records; and they who have a Mind to be better satisfied in the truth of this, let them only consult the Keepers of those Registries, and they shall find the Matter of Fact to be just as it is mention'd.*

81. In the following Year (i) two Servants of *Shimei*, who had curs'd King *David* in his Trouble, fled from him to *Gath*; which *Shimei* hearing of, went thither from *Jerusalem*, and brought them back with him. *Solomon* puts him in Mind of the Promise, which he had made three Years before upon pain of Death, not to undertake such a Journey, and upon this he orders *Benajah* to kill him; which being done, the Kingdom was quiet and easy, free from both foreign and domestick Enemies; so that this was a proper Time to begin the Foundation of the Temple, which was justly esteem'd to be one, or rather the Principal of all the Wonders of the World.

82. The Time when this Temple was begun, is (k) expressly mention'd to be in the four hundred and eightieth year, after the children of *Israel* were come out of the land of *Egypt*. And as the *Scripture* particularly specifies the Years from the Creation to this Time, so there can be no Dispute concerning this Year in General, tho' there may be some Variation in Computing the Times between.

83. The Place, where the Temple was built, is well known to be at *Jerusalem*, and

particularly upon (l) the Top of Mount *Moriah*. The Building upon the Top thereof made an exact Square of 800 Cubits, or about 1460 Feet long on each side, exactly fronting the East, West, North, and South. In the very Center whereof stood the Altar for the Burnt Sacrifices, on the (m) very Spot where the Threshing Floor of *Araunah* the *Jebusite* formerly stood, and where *David* offer'd up a Sacrifice to remove the Plague, and also where *Abraham* (n) bound *Isaac* upon the Altar, with a Resolution to offer him up also. For the Making of this Building firm and secure, there was a Necessity to begin the Foundation at the Bottom of the Mount *Moriah*; so that the sides were three hundred and three and thirty Cubits, or about six hundred and eight Feet high, before they were rais'd to the Level of the Temple, which afforded a most noble Prospect especially to the West toward the chief Part of the City of *Jerusalem*. And some say, that (o) it hath been seen by those, who have sail'd on the Mediterranean Sea, which was five and forty Miles Distance. It is impossible to guess at the Work in Raising this Foundation, because it is impossible to guess, how much of the Mountain must be fill'd up, and how much in the other Places must be taken away, to bring it to an exact Square for so great a Height. But when we consider that there were 180000 Workmen employ'd for seven Years and an half, it is admirable what Business could be found for them; and when we think on the vast Fabrick, it is as admirable, how it could be compleated. *Josephus* saith, (p) that the Foundation was laid prodigiously deep, and the Stones not only of the largest size, but hard, and firm enough to endure all Weathers, and Proof against the Worm. Besides, they were so morticed one into another, and wedg'd into the Rock, that the Strength and Curiosity of the Basis was not less admirable, than the intended Superstructure, and the one every Way answerable to the Beauty and Magnificence of the other. The Walls were all of a white Stone from the Ground to the Ceiling. In short, the whole Frame was rais'd upon Stones polish'd to the highest Degree of Perfection, and so artificially put together, that there was no Joint to be discern'd, nor the least Sign of a Hammer, or of any working Tool, that had ever came upon it. All

(d) 2 Sam. 5. 17. (e) 1 Kings 3. 16 to the End. (f) 1 Kings 5. 1. (g) *Jewish Antiq.* Book 8. Chap. 2. (h) 1 Kings 5. 2 to 10. 2 Chron. 1. 3 to 17. (i) 1 Kings 2. 39, to the End. (k) 1 Kings 6. 1. (l) 2 Chron. 3. 1. (m) 1 Chron. 21. 28, 29, 30, and 1 Chron. 22. 1. (n) Gen. 22. 1 to 20. (o) This is impossible: For admitting, according to Whiston's Astronomy, pag. 12. that a Degree, or 60 Minutes, contain'd 68.4. Statute Miles, and that these in Canaan were Statute Miles; in such a Case these 45 Miles would contain 39 Minutes of a Degree. Let us then suppose the Foundation of the Temple to stand on the Curve of the Earth, and the utmost Height of the highest Tower to be 827 Feet high, viz. 608 to the Top of the Mount, or the Foundation of the Temple, and 120 Cubits, 2 Chron. 3. 4. or 219 Feet from thence. If so, then the Secant of such an Angle, or o d. 39 m. being 643 above the Radius, or 10000000, it is evident, that as Radius, or 10000000 is to 643; so is the Semi-Diameter of the Earth, or 20949655 Feet, to 1346 Feet or the Height of any Building requir'd to make it visible at such a Distance. (p) *Jewish Antiq.* Book 8. Chap. 2.



things being so accommodated and adjusted one Piece to another, that upon the whole Matter it look'd more like the Work of Providence and Nature, than the Product of Art or human Invention. And therefore the Disciples might justly speak of the whole with Admiration, (q) See, what manner of stones, and what buildings are here, tho' it was then much inferior to what it was at first.

84. If it might be lawful to add any Conjectures, to what so many eminent and learned Men have already mention'd on this Subject, I should suppose two things. First, That these Sides were curiously and exactly fram'd, that so the Sight of them might answer to the admirable Magnificence, which was upon the Top; and therefore they were not so very plain as they are commonly represented to be. Uniformity is the Grace of every Building, and if these Sides were not curiously fram'd, the lower Part of the Building could not be uniform with the upper. And Secondly, that the Altar of Burnt Offering, which stood in the Court of the Priests at the Door of the Temple, was a small Draught or Representation of the whole Fabrick. Little things are often the Resemblance of greater; and greater things are often made from a small Pattern. The silver Shrines, which (r) *Demetrius* made at *Athens* were nothing else but an Imitation of the great Temple of *Diana*. The Temple it self had a great Affinity with the Tabernacle in the Wilderness. And *Solomon* is (s) suppos'd to pray in this Manner, *Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city where thou dwellest, a resemblance of the holy tabernacle, which thou hast prepar'd from the beginning.* The whole Fabrick was often call'd *הר אל Har-el*, or *The Mount of GOD*; and the Altar was call'd *אריאל Ariel*, or *The Lion of GOD*. The *Rabbins* also (t) frequently call all the Sides by this Name, *The Mount of GOD*; and the Reasons, which they give, why they call the Top *Ariel*, have little Satisfaction in them, viz. either because the Holy Fire, that came down from Heaven, couched on it like a Lion; or because of its Devouring so many Sacrifices like a Lion. And another Reason might perhaps be added, which is, They could not call the Altar directly, *The Mount of GOD*, but because it had a Resemblance

of this Mount, therefore they at first contriv'd to call it by a Name, which did as much as possible resemble the Name of the other. And more particularly, they call'd the Sides of the Altar *Har-el*, or *The Mount of GOD*, because of the great Likeness, which the Sides of the one had to the Sides of the other.

85. If this Conjecture may be admitted, it will be easy to give an Account of the Building on the Sides of the Mount. The Altar being 24 Cubits broad on the Top, and ten Cubits high; and the Temple being 800 Cubits, or about 1460 Feet broad on the Top, the Proportion of the Height must be (u) 608 Feet high, and (x) near the same it is allow'd to be. Thus 61 Feet on the Side of the Temple may be allow'd also for the Space of a Cubit on the Side of the Altar. Now (y) the Altar at the Bottom was two and thirty Cubits, and consequently the Foot of the Mount must be about 1947 Feet. From thence the Altar rose one Cubit, and bench'd in one Cubit; and therefore the Side of the Mount rose about 61 Feet, and bench'd in 61 Feet. So that at every such Benching there was a Walk round, from whence a Prospect of the Country might be seen. And that this was the Method of stately Buildings in former Times, appears by the Description of the Tower of *Babylon*. The Altar now being thirty Cubits Square, did rise five Cubits, and bench'd in one Cubit; and thus the Side of the Mount at the first Walk being 1625 Feet Square, did rise 305 Feet, and bench'd in 64 Feet more. From thence the Altar being 28 Cubits Square, did rise 3 Cubits, and bench'd in two Cubits, and thus the Temple being 1703 Feet square did rise 163 Feet, and bench'd in 122 Feet. From hence the Altar being 24 Feet square did rise one Cubit, which was to the Hearth, on which the Offerings were burnt; and from thence the Mount being 1460 Feet square, did rise to the ground-Plot, on which the Temple was built. According to this Account, there were (z) 1086101 Feet in each Side of the Building adjoining to the Mount, or 4344404 Feet in the four Sides; and if we may suppose, that (a) the 180000 Men might finish the same in four Julian Years, or in 1252 Working Days, it would require 52 Workmen to finish a Foot Square in a Day, which we need not to wonder at, if we consider the vast Rocks which must be levell'd, the vast Ca-

(q) Mark 13. 1. (r) Acts 19. 24. (s) Wisd. 9. 8. (t) Lightfoot, Vol. i. Page 2034, and 2035. Or his Temple, Chap. 34. (u) For as 24 is to 10; so is 1459 to 608. (x) Father Lamy makes the Sides to be 300 Cubits, or 547 Feet, and others, who come nearer the Truth, allow 600. (y) Prideaux's Historical Connexion, Part 1. Book 3. Anno 535. (z) This appears by Multiplying the Sides of the four Oblongs on the Side of the Temple, according to this Supposition, viz. The lowest Oblong 1947 Feet long, and 61 Feet broad; the second 1825 long, and 305 broad; the third 1703 long, and 183 broad; and the fourth 146 long, and 61 broad, and Adding them all together. (a) This appears by Multiplying the Number of Workmen 180000, by the Number of Days 1252, and Dividing the same by 4344404, the Number of Feet in the four Sides.



verns which must be fill'd up, the vast Height of some Parts of it, the vast Buttresses to support it, and the vast Quantity of Materials, which must be brought from a considerable Distance, particularly both Stones and Timber from the Forest of *Lebanon*, which was to be landed at *Joppa*, above forty Miles Distance from *Jerusalem*, and also that (d) it is reported, that there were Chambers in the Sides of the Mount sufficient to contain above 100000 Men; so that after the utmost Scrutiny the Number of Men employ'd, the Quantity of Materials prepar'd, the Length of Time in Building, and the Cost of Workmen seem to be well proportion'd to the Greatness of the Work, and what was possible to be done in those Days.

85. As for the Buttresses which were made for the Support of this Fabrick, they are allow'd to be six in each Side, and if we may allow them to be (e) a fifth Part of the Space between, which is a Proportion that the *Scripture* takes Notice of, each Buttress will take up a twenty sixth Part of the whole; so that the Top being 1460 Feet in the Side, each Buttress will be fifty six Feet broad at the Bottom, the Sides of the two outermost being plac'd under the upper Corner of the Building, and the others at equal Distances. Now it was customary for the *Jews* never to go in and out at the same Side of the Temple, because they would not turn their Backs upon it, and for the same Reason they chose to go out at the opposite Side; so that it is evident, that there were Stairs to go up and down at each Side of the Temple. These Stairs we may suppose to be upon these Buttresses, and if there were two Pair to each, with a Wall of about two Feet thick in the middle to part them, they might go up at each Corner, and land at each Bench, with a Walk of seven Feet broad including the Battlement, to prevent them from Falling thence, and there might be a winding Stairs at each Return. In this Case each Buttress would be 14 Feet less at the first Bench, 28 at the second, 42 at the third, and there would only be remain-

ing 14 Feet more, for the Landing-Place on the Top of the Mount.

86. It hath been said, that this Temple hath afforded a delightful Prospect to such as have sail'd on the *Mediterranean* Sea at five and forty Miles Distance. But this is impossible; for omitting all other Reasons, the Curve of the Earth at such a Distance is so great, that (f) a Building must be 1347 Feet high, that the Top thereof may be seen at such a Distance; and the Height of the Temple (g) could not possibly be seen above six and thirty Miles for the same Reason.

87. It may also be objected against this Platform, that the north and south Sides seem not to be near so high, as they are here represented. But in Answer to this, the Temple is now consider'd, as it was in the Days of *Solomon*, and not as it was in the Time of *Josephus*, at above a thousand Years Distance. There is Reason to believe, that the Rubbish, occasion'd by all Repairs, were thrown into the Valleys, which lie on the north and south; and there must be extraordinary Quantities, when the Temple was (h) plunder'd by *Shishak*, and also in the Reigns of (i) *Jehoiakim* and (k) *Jehoiakin*, and the (l) last Captivity in the Time of *Zedekiah*. When they return'd from the Captivity, they took a great Deal of Pains in (m) Repairing the Temple, and (n) a great Deal of the Rubbish carried off in Repairing the adjacent Walls of the City might be thrown in there. The same may be said, of what happen'd in (o) the Time of *Judas Maccabeus*, and after that, when (p) six and forty Years were spent in the Repair of this Fabrick. On the south Side lay (\*) Mount *Zion*, furnish'd with many gallant Buildings, or the Palace, Court and City of *David*, and the famous Palace call'd *The Forest of Lebanon* built by *Solomon*, and what came from hence might help to fill the Ditch, and they might the more readily do it to make the Passage between the Palace and Temple more easy. On the north Side lay the Mount *Akra*, which was naturally higher than *Moriab* or the Temple, but (q) levell'd very

(d) See Father Lamy, lib. 5. cap. 4. sect. 4 and 5, concerning the vast Number of subterraneous Rooms and Passages in the Temple. (e) 1 Kings 6. 3 (f) For let us suppose these Miles to be equal to the Statute Miles in Use among us, consisting of 5280 Feet; and that, according to Whiston in his *Prælectiones Astronomicæ*, pag. 12. a great Circle round the Earth contain'd 24930 of these Miles. In this Case 69  $\frac{1}{4}$  Miles will make a Degree, as appears by Dividing the said Sum by 360, or the Degrees round the Globe, and consequently 45 Miles will be nearly equal to 39 Minutes. Now the natural Secant of 39 Minutes is 10000643, and the Semi-diameter of the Earth (Whiston, *ibid.* pag. 13.) 20949655; and therefore as Radius 10000000 is to 20949655; so is 643, or the Excess of the Secant above Radius, to 1347, or the Feet requir'd to raise a Building equal to the Curve of the Earth at that Distance. (g) For let us suppose the Sides of the Mount to be 608 Feet high, and the Height of the highest Tower to be 250 Feet higher than the Top of the Mount, as it is commonly computed to be, so that the Total is 858: In this Case, as the Earth's Semi-diameter, or 20949655 is to Radius, or 10000000; so is 858 the Height suppos'd, to 409 or the Excess of the Secant of 31 Minutes, which is equal to 36 Statute Miles. (h) 1 Kings 14. 25 to 29. 1 Chron. 12. 1 to 13. (i) 2 Kings 24. 1, 2, 3. 2 Chron. 36. 5, 6, 7. (k) 2 Kings 24. 10 to 17. 2 Chron. 36. 9, 10. (l) 2 Kings 25. 1 to 18. 2 Chron. 36. 11 to 20. (m) Ezra 3. 8 to the End, and Ezra 6. 13, 14, 15. (n) Nehem. chap. 3, 4, and 6. (o) 1 Maccab. 4. 45 to the End. (p) John 2. 20. (\*) Psal. 48. 2, in our Reading *Psalms*, and as translated by the Septuagint, whilst these Buildings were standing. (q)



much by the *Asmonæan* Family in the Time their Reign, when the Valley between was very much rais'd and fill'd up with Earth, that the Temple might overtop the Buildings on *Acra*, and that the Going up from thence to the Temple might be the more plain and easy. And it is probable, that (r) the Prophecy of *Isaiah* being misunderstood might contribute much to this Purpose, who said, that *every valley should be exalted, and every mountain and hill should be made low, and the crooked should be made straight, and the rough places plain. And the glory of the LORD should be revealed, and all flesh should see it together; for the mouth of the LORD hath spoken it.* This might be the Reason, that under the second Temple there might be no Buttresses on the north Side, tho' the Valley might have been much deeper; and consequently the Building might have been much otherwise, when it was finish'd by *Solomon*.

88. On the east Side of the Altar there was a plain Ascent of thirty two Cubits long and sixteen Cubits broad, which was equal to the Foot of the Altar; and therefore this Ascent to the Temple might be equal to the Foundation thereof, or 1947 Feet long. This Ascent of the Altar was sixteen Cubits broad, or half the Breadth of the Length, which landed on the upper Bench, and according to this Computation the Breadth of this Ascent to the Temple might be 973 Feet. From this Ascent to the Altar, there (s) was a Passage of a Cubit broad to the second Bench, which was six Cubits high from the Ground; and according to the like Proportion from this Ascent to the Temple there might be a Passage of sixty one Feet broad on each Side, to go to the second Walk round the Temple, which must be 366 Feet high from the Ground, and then the remaining Ascent would be 1825 Feet broad. It is not impossible but this might be (t) the Ascent, by which *Solomon* went up to the House of the LORD, which the Queen of *Sheba* so very much admir'd, tho' it must be own'd, that the *Septuagint* and our best Commentators do favour another Opinion. In this Case the (u) Ascent would not be very steep, and there might easily be three large Pair of Stairs, one in the Middle, and two at the Sides, that they who went up this Way, might land on the Top of the Mount. And if 62 Workmen were as necessary to finish a Foot Square in a Day in this, as in the other Building, the whole might be finish'd in about 288 Days; or thus the whole Frame as far as the Top of the Mount might be finish'd in about four Years

Time, and the other three Years and an half might be spent upon that which is properly call'd *The Temple*. And this, tho' it is much less in Bulk, might take up a greater Time, because of the great Height to which the Materials were to be brought, and especially because it consisted of the most curious Workmanship of all Sorts.

89. In the outer Part of the Square of the Temple there was a Battlement from one End to the other of about five Feet thick, and twenty Feet high, to prevent any Persons from Falling down, and in this there were Windows made of gold Wire, from whence any Person might have a delightful Prospect of the whole Country. Within this there was a Terrace-walk, which with the Battlement contain'd a sixteenth Part of the whole Breadth on each Side, that is fifty Cubits, or about 91 Feet, so that what now remain'd was a Square of about 1765 Feet. Into this Court all Strangers might come without Distinction, so that here were the (x) *Buyers and sellers, and the tables of the money changers*. This remaining Square was encompass'd with (y) *Solomon's Porch*, which was built upon Pillars 60 Feet high, and was a sixteenth Part of the whole, or fifty Cubits in Breadth, where the People might conveniently walk, it being cover'd over as a Security against the Weather, and the outward Part inclos'd also with a Wall for the same Purpose, in which there were Windows, from whence they might behold those, who walk'd in the outward Walk. To this Porch there was an Ascent of twenty Cubits or about 36 Feet high, being supported with Pillars of 30 Cubits or about 55 Feet high, so that the whole was 50 Cubits or about 91 Feet high from the Terrace-walk. On each Side of this Porch there were several Gates, and probably others to answer them in the inner Parts of the Temple. On the east Side there was but one Gate, because there were few or no Inhabitants of the City on that Side. This Gate was opposite to the grand Ascent, and call'd (z) *The Gate of Shushan*, or the King's Gate. On the south Side there were two Gates, one over against the King's Palace, and the other nearer to the common Part of the City, and each of these Gates was call'd (a) *The Gate of Huldah*. On the west Side there were four Gates, because it lay opposite to the greatest Part of the City. The two first were call'd (b) *The Gate of Asuphim*, the third (c) *Parbar Gate*, and the fourth, (d) *The Gate Shallebeth*. The north Side had but one Gate, because in *Solomon's Time*, the Mount

(r) *Isai.* 40. 3, 4. 5. (s) *Prideaux's Historical Connexion, Book 1. Anno 535.* (t) *1 Kings* 10. 5. *2 Chron.* 9. 4. (u) *For it appears by plain Trigonometry, that as the Length of the Ascent, the Hypotenuse, or 32, is to the opposite Angle or Radius; so is the Height of the Ascent, or 9, to 16 Deg. 20 Min. or the Angle of the Ascent.* (x) *John* 2. 13 to 18. (y) *John* 10. 23. *Acts* 3. 11, and 5. 12. (z) *1 Chron.* 9. 18. *Lightfoot, Vol. 1. Page 1052.* (a) *Lightfoot, ibid. Page 1054.* (b) *1 Chron.* 26. 15, 17. *Lightfoot, ibid. Page 1055, and 1057.* (c) *1 Chron.* 26. 18. *Lightfoot, ibid. and 1056.* (d) *1 Chron.* 26. 16. *Lightfoot, ibid.*



*Acra* which stood on that Side had a very deep Descent, so that they who came from those Parts were generally oblig'd to go in at another Side, and this was call'd (e) *The north Gate*, and sometimes *Tedi* or *Tadde*. Over this directly in the Middle there was a Gallery of twenty Cubits, or about 36 Feet high, containing a third Part of the Breadth, which had a Covering supported by three Rows of Pillars, but it was open all round to take a more beautiful Prospect of the City and Country. Within this there was another open Square quite round, and bounded on every Side with *Solomon's* Porch; the Breadth of this was also fifty Cubits, or about 91 Feet. This was call'd, *The Court of the Gentiles*. Into this all might enter, who had embrac'd the *Jewish Religion*, of any Nation whatsoever, and were therefore call'd *The Strangers which were within their gates*; tho' they were not admitted into the inner Buildings, call'd *The Court of Israel*, or (f) *The congregation of the LORD*, until the Time appointed by the Law of *Moses*. These Squares seem to have been the Original of Building Quadrangles in Colleges, and particularly of square Cloysters or Walks in most Colleges, and especially in *Cathedral Churches*. Thus the whole being 800 Cubits, and an Allowance being made of each Side of 50 Cubits for the Terrace-walk, 50 Cubits for *Solomon's* Porch, and 50 Cubits for the Court of the Gentiles, that is, 150 Cubits on each Side, or 300 in the Whole, there will still remain a Square of 500 Cubits, which was call'd, *The Court of the Israelites*. This we must first divide into nine Squares, each Square consisting of an hundred Cubits in each Side, and encompass'd with Buildings of 50 Cubits in Breadth; so that opposite to each Front there were four Rows of such Buildings, viz. two Rows to inclose the nine Squares, and two others to divide the Squares from each other. So that these four Rows took up the Space of two hundred Cubits, and the three Squares 300 more, which was the whole Space. There was an Ascent on either Side from *the Court of the Gentiles* to *the Court of the Israelites*. This, like *Solomon's* Porch, was inclos'd on the Out-side with a Wall, which went up to the Top of the Building, in which there were Windows, to look out from the Bottom upon those who walk'd in *the Court of the Gentiles*, or in *Solomon's* Porch, and likewise for the Conveniency of the Chambers, which were join'd to it, in the same Building. In the Middle of the Side of this Square, which

look'd toward the East, stood the Gate of *Nicanor*, call'd (g) *the Upper Gate*, and (h) *the New Gate*, and also (i) *the beautiful Gate of the Temple*. Before this Gate there was an Ascent of fifteen Steps, and upon some solemn Occasions the *Levites* sang the 120th *Psalms*, and the fourteen which immediately follow, as they went up, singing one *Psalms* upon each Step; and hence each of these *Psalms* is intitl'd, *A Song of Degrees*, or *Steps*. This, together with all the inner Buildings, were built upon Pillars of thirty Cubits, or about 55 Feet high, that so the whole Congregation of the Children of *Israel* might see the Burnt-offerings consum'd with Fire on the Altar, and worship the LORD at the same Time; and it is certain, that if the Pillars were plac'd in equilateral Triangles, at a due Distance from each other, such a Position would be fittest for such a Purpose. Over these Pillars there was an arch'd Work of Stone to support the Buildings, which were upon it. These were (k) *the chambers of the Priests*, viz. those that were round the Court of the *Priests*, and all the rest were Chambers for the *Levites*, who officiated in their respective Courses, and are suppos'd to be two Stories one above the other. These were the Buildings describ'd by the Prophet (l) *Ezekiel*; and tho' he makes them much larger than they really were, yet there is no Doubt, but the one was agreable to the Pattern of the other. These inner Buildings were divided into nine Quadrangles; the first of these at the Entrance, and the other six on the two Sides were call'd the Courts of the *Israelites*. They were enclos'd round by a Building set upon Pillars of twenty five Cubits broad, and separated from each other by others of the same Nature, and the Sides of each Square were fifty Cubits in Length. The two innermost Squares opposite to the middle Entrance were not divided from each other like the rest, so that it was in the Form of an Oblong of fifty Cubits broad, and an hundred and five and twenty Cubits long, and may be divided into two Parts, viz. The middle Part, and the inner Part. In the middle Part there was the Altar of Burnt-offering, which stood directly in the Center of the whole Building; and in the inner Part there was a stately Building, which sometimes is strictly call'd *The Temple*, and is the only Part particularly describ'd in (m) the Books both of *Kings* and *Chronicles*. This *Temple* may be compar'd to a Church, with a Tower over the Porch at the Entrance, a middle Isle, and two others on each

(e) Ezek. 44. 4. Lightfoot; *ibid.* Page 1058. (f) Deut. 23. 1 to 9. (g) 2 Kings 15. 35. (h) Jerem. 36. 10. (i) Acts 3. 2, 10. (k) Ezra 10. 6. Nehem. 13. 4, 5, 7, 8. Jer. 35. 2, 4. Jer. 36. 10. 1 Chron. 9. 26, 33. 1 Chron. 23. 28, and 28. 12. 2 Chron. 31. 11. Ezra 8. 29. Nehem. 10. 37, 38, 39, and 12. 44, and 13. 9. Ezek. 40. 7, 10, 12, 16, 17, 21, 29, 38, 44, and 41. 10, and 42. 4, 7, 8, 9, 11, 12, 13, and 44. 19, and 45. 5, and 46. 19. (l) Ezek. Chap. 40 to the End. (m) 1 Kings 6, throughout, and 7. 13 to the End. 2 Chron. chap. 3, 4, and 5. 1.



Side, and the Chancel at the farther End. Before the Porch and Tower there was an Ascent of twelve Steps, or about six Cubits. Upon the Ascent there was the Porch or great Door, and over it the Tower, which is said (*u*) to be twenty Cubits in Length, ten Cubits in Breadth, and an hundred and twenty Cubits in Height. This must be reckon'd not from the Court of the Priests, but from the Top of the Mount. Thus from the Top of the Terrace-walk, to the Level of Solomon's Porch, was thirty Cubits. From the Level of Solomon's Porch to the Level of the Courts, both of the Israelites and the Priests, were thirty Cubits more, or threescore in the whole. From the Level of these Courts, to the Top of the Tower, was threescore Cubits more, or about 109 Feet high, including the Steps, which were six Cubits, or about eleven Feet in the whole. On either Side of the Porch there was a Room call'd, *The Chamber of the Knives*, fifteen Cubits in Length, and ten Cubits in Breadth, equal to the Breadth of the Porch. Within the Porch there was the Body of the Temple twenty Cubits broad, and sixty Cubits long, including the Holy of Holies, and thirty Cubits high from the Floor, or thirty six from the Court; over this there was an Arch in the Form of a Semicircle, which must therefore be ten Cubits high or forty six in all. Beyond this there was the Holy of Holies twenty Cubits broad, twenty Cubits long, and twenty Cubits high from the Floor, and over this an Arch like the other, so that it was ten Cubits lower than the Body of the Temple. From the Chamber of the Knives round the Temple, and the Holy of Holies, there were Chambers for the Priests, which cannot better be describ'd than in the (*o*) express Words of Scripture: *Against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fasten'd in the walls of the house. The Chambers were five cubits high; and they went up with winding stairs on the Outside into the middle chamber, and from the middle Chamber to the third, so that there seems to be Galleries to go to the Doors of the second and third Stories. And over the Chambers there were made windows of narrow lights, or narrow without and broad within; so that the Temple on the Inside must be but a dark Place, and*

it did thereby more fitly represent the Darkness of the Law, especially when compar'd with the Gospel.

90. There seems to be some Difficulty in the Computations between the Temple, as it was built by Solomon, and as it was rebuilt after the Captivity. It is certain, that when it was rebuilt, it was (*p*) as nothing, in Comparison of what it was in its first Glory. And (*q*) many of the Priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. However, this may be said of the whole Pile of Building in general, and not of the Temple strictly so call'd. As to the Temple strictly so call'd, we cannot suppose the latter in any Respect to exceed the former. Now there are some things in (*r*) the Decree of Cyrus, in which at the first View it seem'd to exceed. Here the Breadth is said to be *threescore cubits*, and (*s*) the Breadth of the other was but twenty Cubits. But as (*r*) the Word in the Decree of Cyrus which we translate *the Breadth*, may signify *the Length*, and there is no other Account but this of its Length; so the Decree was given to make it of the (*u*) exact Length of the other, which was threescore Cubits. Secondly, The Decree of Cyrus directs the Height to be threescore Cubits; but (*x*) the Height of the other was but thirty Cubits, and if we add both the Steps, and the Arch which was over it, the whole will not bring it to such a Height. In Answer to this it may be consider'd, that the Decree of Cyrus mentions the Height of the highest Part or Tower, which (as it was before observ'd) was threescore Cubits, and so equal to this Height. This will help also to explain Josephus, who had seen this second Temple, and (*y*) saith of it, that it wanted to make it great, sixty Cubits in Height, for so much higher was the first Temple, which Solomon built. But Josephus judg'd, (*z*) that the Height of Solomon's Temple was an hundred and twenty Cubits high from the Court of the Priests, whereas this Height was to be reckon'd from the Top of the Mount, or the Terrace-walk, which was sixty Cubits lower than the Court of the Priests, and consequently both the Length and Height of the one might be equal to the other.

91. Let us now take a Prospect of the whole Building from the East, as an Israelite went up the sloping Ascent. If he walk'd near the Side thereof he might have a Prospect of the Side of the Mount; but if he went in the Middle, most of the Sides would be cover'd, and he would see before him the

(*u*) 1 Kings 6. 3. 2 Chron. 3. 4. (*o*) 1 Kings 6. 5, 6, 8, 10. (*p*) Haggai 2. 3. (*q*) Ezra 3. 12.  
 (*r*) Ezra 6. 3. (*s*) 1 Kings 6. 2. 2 Chron. 3. 3. (*t*) Patrick on Ezra 6. 3. (*u*) 1 Kings 6. 3.  
 and Ezra 3. 3. (*x*) 1 Kings 6. 2. (*y*) Jewish Antiq. Book 15. Chap. 14. (*z*) From 1 Chron. 3. 4.



Battlement before the *Terrace Walk* of 800 Cubits long and twenty Cubits high, and with the same Part of the Buildings in their Order. First *Solomon's* Porch seven Hundred Cubits long, and over that an open Walk of six hundred and sixty Cubits long. Next beyond that appears the Court of the *Israelites* five hundred Cubits long, with four low Towers on the Top of it of twenty Cubits broad, one at each End and two in the Middle at an hundred Cubits Distance from each other, and between them at an equal Distance from each, there is the high Tower appearing in the Center; and at convenient Places he will see Contrivances of Feathers, made of Gold and Silver to turn with the Wind, and frighten the Birds from Pitching on any Part of the Temple. When such a Person is enter'd within the *Terrace Walk*, the inner Buildings disappear, and one of the Sides of *Solomon's* Porch appears, being seven hundred Cubits long, and fifty Cubits high. Before this Court there is a Building of Chambers advancing forward about four and twenty Cubits from the Foundation, and thirty Cubits high, or equal with the next Court, call'd the Court of the Gentiles; in this there are six Rows of Chambers above each other. Above this *Solomon's* Porch is twenty Cubits in Height, containing four Rows of Chambers, and over that appears an open Gallery of twenty Cubits high supported with Pillars, and about six hundred and sixty Cubits long. And if such a Person turns back, he will see the Battlements, as they have been already describ'd; and at each End of the Porch in the respective Corners there were the Apartments for the Kitchens, containing an exact Square of Building from the Bottom to the Top, in which they dress'd the Provision for those who lodg'd in the Chambers belonging to the Porch; so that there was an advanc'd Corner of about sixteen Cubits, supported by two Rows of Pillars, that they who walk'd in either Side of the Porch might go round these Apartments, without being expos'd to the Injury of the Weather. When such a Man is gone farther into the next Court, or the Court of the Gentiles, the Front before him is the outer Part of the Court of the *Israelites*, being the Side of a Square of five hundred Cubits. At the Bottom thereof there is the *Ḥṣṣ* Rampart or Inclosure, being six Cubits high, and a Walk on the Top of it of ten Cubits broad. Before the Foundation of the next Wall, there was the Gate of *Nicanor*, or the *Beautiful* Gate of the Temple, and also a Building of Chambers at about twenty Cubits distance, and about twenty five Cubits high, to raise it equal with the next Court, or the Courts of the *Israelites*, containing five Rows of Chambers. Above this is the Court of the *Israelites*, being five and twenty Cubits higher, and containing five more Rows of Chambers; and over this appears four low

Towers, each of twenty Cubits Breadth, two at the outer Corners, and two more equally distant from the Center, and an hundred Cubits distant from each other. And if such a Person turns back, he must see *Solomon's* Porch supported with four Rows of Pillars, of ten Cubits high, the farthest Part thereof being encompass'd with the Chambers of the *Levites*, there being over it also two Rows of Chambers, and over that the open Walk supported by Pillars, as it hath been already describ'd. When such a Person is enter'd into the Court of the *Israelites*, thro' the *Beautiful* Gate of the Temple, he sees before him one of the nine Courts supported by Pillars of about fifteen Cubits high, so that under them he can see thro' all the other Courts, and also the Altar of Burnt-offering, and beyond it Part of the Porch of the Temple, with the Chambers of the Knives, and above it he can see the upper Part of the Tower standing over the Porch, and two Rows of Chambers over the Pillars. And if such a Man turns back, he will see the other Side of the same Square supported by Pillars of ten Cubits high, with three Rows of Chambers above them, and inclos'd with other Chambers, as before mention'd. And when such a Man goes farther into the Court of the Priests, he will have a View of the Sides thereof like the Sides of the rest, and a full View of the Temple strictly so call'd, with its Porch standing before him.

92. From what hath been mention'd, we may be able to guess at the Number of Chambers in the whole Building. As the uppermost of those which were round the Temple were five Cubits high, and seven Cubits broad; so if we add the Space of a Cubit for the Wall between, and suppose all the rest to be of the same Bigness, we may allow eight Cubits in Breadth, and five in Height for each Chamber. Now it is suppos'd, that there were about twelve thousand Priests and *Levites*, or a thousand for each Tribe, which attended in their Courses upon the Service of the Temple, and lodg'd in these Apartments; and for Decency we may allow to each of them a particular Chamber, if we can tell where to find them.

1. Now the Sides of the Temple being 60 Cubits long, including the Holy of Holies, seven Chambers may be allow'd in each Row, or 21 in each Side, which will be 42 in both; and to these if we add five in a Row behind the Holy of Holies, or 15 in the Whole, the Number round the Temple will be 57.

2. The Buildings of every Square belonging to the Courts of the *Israelites* and the Priests, being fifty Cubits broad, there may well be allow'd four Rows of Chambers to every Story, or two Rows to each Side, with a large Gallery between, with large Sky-Lights on the Top, and Space sufficient for Winding-Stairs to go up to each Story, with Galleries to each sufficient for a Passage to each Door.



One of these Rows was call'd (a) *inner chambers*, or as it is in the *Hebrew*, There was a *chamber within a chamber*, because they went thro' one to enter into the other. And therefore the Court of the Priests being 250 Cubits long, there will be one and thirty Chambers in a Row, and two Stories high, or four Rows, there may be 124 in each Side, or 248 in both.

3. The inner Side being an hundred Cubits long, will contain twelve Chambers in a Row, and two Story high, or four Rows, the Number in the whole will be 48.

4. The outer Side being an hundred Cubits long, will also contain twelve Chambers in a Row, and two Story high, or four Rows, the Number in the whole will be 72.

5. The Sides of each of the Courts of the *Israelites* being like those of the Priests, each of the four Corner Courts having two outer Sides of 72 Chambers in each, and two inner Sides of 48 Chambers each, there will be 248 Chambers in each of these Courts, or 960 in the whole.

6. The three middle Courts between the outer Courts consisting of 72 Chambers in the outer Row, and three Sides of 48 Chambers in each Court, there will be 216 Chambers in one Court, or 648 in all the three.

7. The outside Wall of the Court of the *Israelites* being five hundred Cubits long, will contain 62 Chambers in a Row, and being 55 Cubits high, will contain 11 Stories, or 22 Rows; so that there will be in each Side 1364 Chambers, and 5456 in all the four Sides.

8. The outer Part of *Solomon's* Porch, being 700 Cubits long, will contain 87 Chambers in a Row, and being fifty Cubits high, will contain ten Stories or twenty Rows; so that there will be on each Side 1740 Chambers, and 6960 in all the four Sides. And therefore if we allow but one Window to a Chamber, yet it will be observable, that as the *Cherubims*, which attended the *Divine Majesty*, (b) *were full of eyes* all round about them; so the House, which was built for his more immediate Habitation, was full of Windows both within and without in the same Manner; and the Number of them may be thus computed.

1 Round the Temple	57
2 The two largest Sides of the Court of the Priests	248
3 The inner Side	48
4 The outer Side	72
5 The four Courts at the four Corners	960
6 The three Courts between them	648
7 The outside Wall	5456
8 <i>Solomon's</i> Porch	6960

Total

14449

And therefore if we make an Abatement; For such Chambers where they could otherwise look in at the Windows, particularly, One Row round the Inside of the

Court of the *Israelites* } 248

One Row round the Outside above the Rampart } 248

One Row round the Outside below the Rampart } 248

One Row in the Inside of *Solomon's* Porch } 348

One Row in the Outside of *Solomon's* Porch } 348

For Stairs, Store-Rooms of all Sorts, Room for all servile Offices, as Kitchens, &c. and State Rooms } 1009

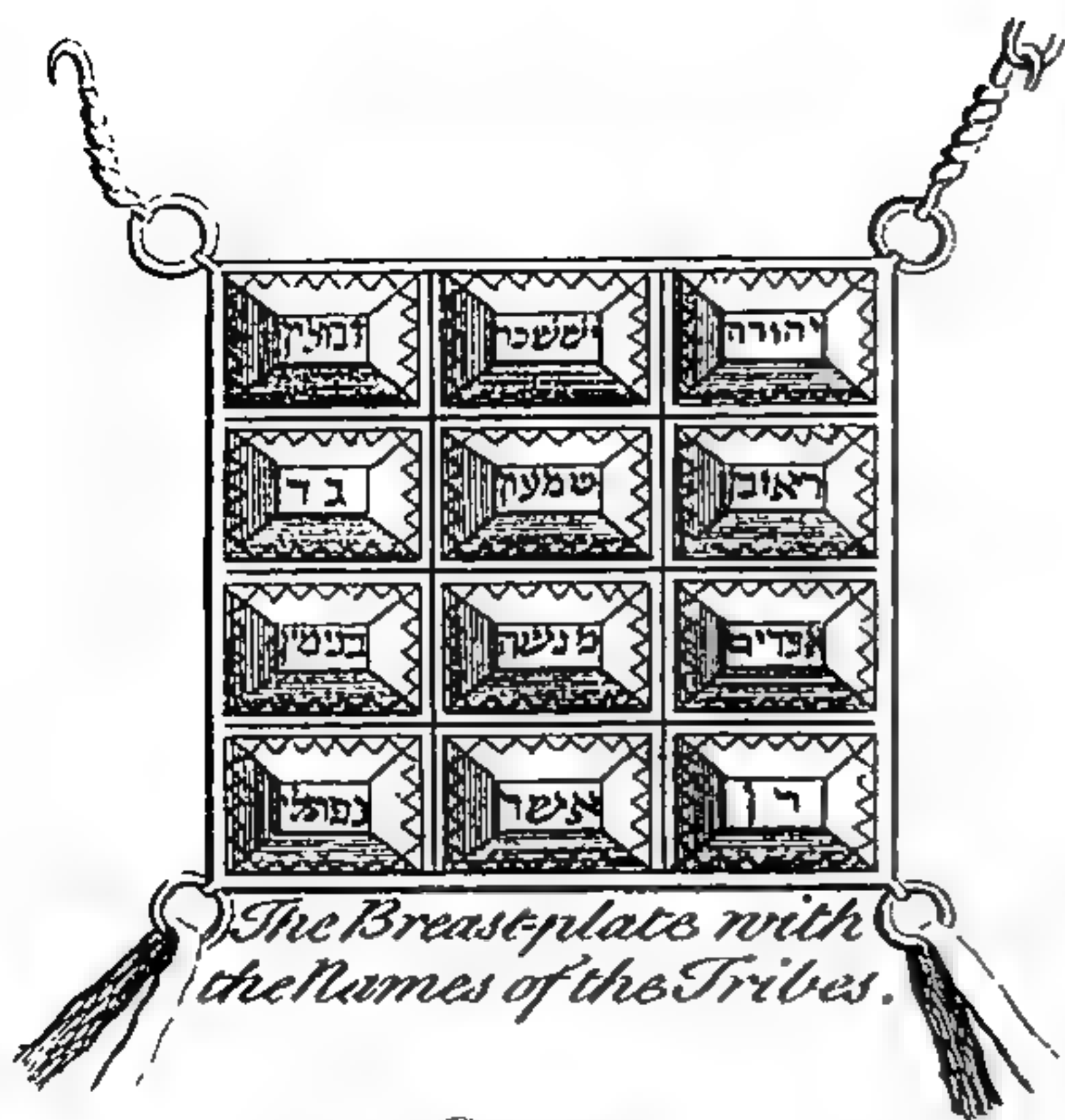
2449

The Remainder will be 12000 Chambers for the *Priests* and *Levites*.

93. As to the Manner of their Singing, it being only in a single Part, without *Divisions* of many Notes to one Syllable, or any such Variety, we may reasonably suppose, that (c) it did very much resemble that Part of our *Cathedral Service*, which we call *The Chanting of the Psalms*, especially when Men and Boys sing the same Part without a Bass, not excluding the other Variety of Responses, which we find in our *Litany* and also in our *Morning and Evening Prayer*. Thus we may suppose that (d) *Our SAVIOUR* sung an Hymn before he went to the Mount of *Olives*, and consequently that the (e) *Primitive Church* made no Alterations. *Philo* the Jew (f) saith, that the *Essenes* at *Alexandria* did some times sing together as in our Reading *Psalms*, and sometimes they harmoniously answer'd each other, as in our other Responses. *Eusebius* (g) saith, that the first *Christians* in those Parts, who were converted by *St. Mark*, sang *Psalms* and *Hymns* by a Precentor, the rest answering τὰ ἀκροτελεύτια, the *Extremes of the Verses*, as we do in the *Litany*. And the *Apostolick Constitutions* (h) describing the Manner of the *Christian Service* adds, *After the reading the Lessons out of the old Testament let another sing the Psalms of David, and let the People answer τὰ ἀκροτελεύτια, the Extremes of the Verses*. And it is (i) the Opinion of our Modern Divines, that we do in this agree with the ancient Church. *St. Augustine* (k) assures us, that the Church of *Alexandria*, in the Time of *Athanasius* (and no Doubt before) did take Care, that the Reader of the *Psalms* should sing with so small an Alteration of the Voice, that it might be more like to Pronouncing than Singing, and consequently it did well agree

(a) 1 Kings 20. 30, and 22. 25. 2 Kings 9. 2, and 2 Chron. 28. 14. (b) Ezek. 1. 18, and 10. 12. (c) Gregory of the Singing the Nicene Creed, Page 48. (d) Matth. 26. 30. Mark 14. 26. (e) Calvin Comment in 1 Cor. 14. (f) De vitâ contemplativâ, near the End. (g) Ecclesiastical History, lib. 2. cap. 17. (h) Lib. 2. Cap. 57. (i) See Mede Page 60. Bishop Patrick in his Preface to the Psalms. Comber, &c. (k) Confessionum, lib. 10. cap. 32. sect. 2.

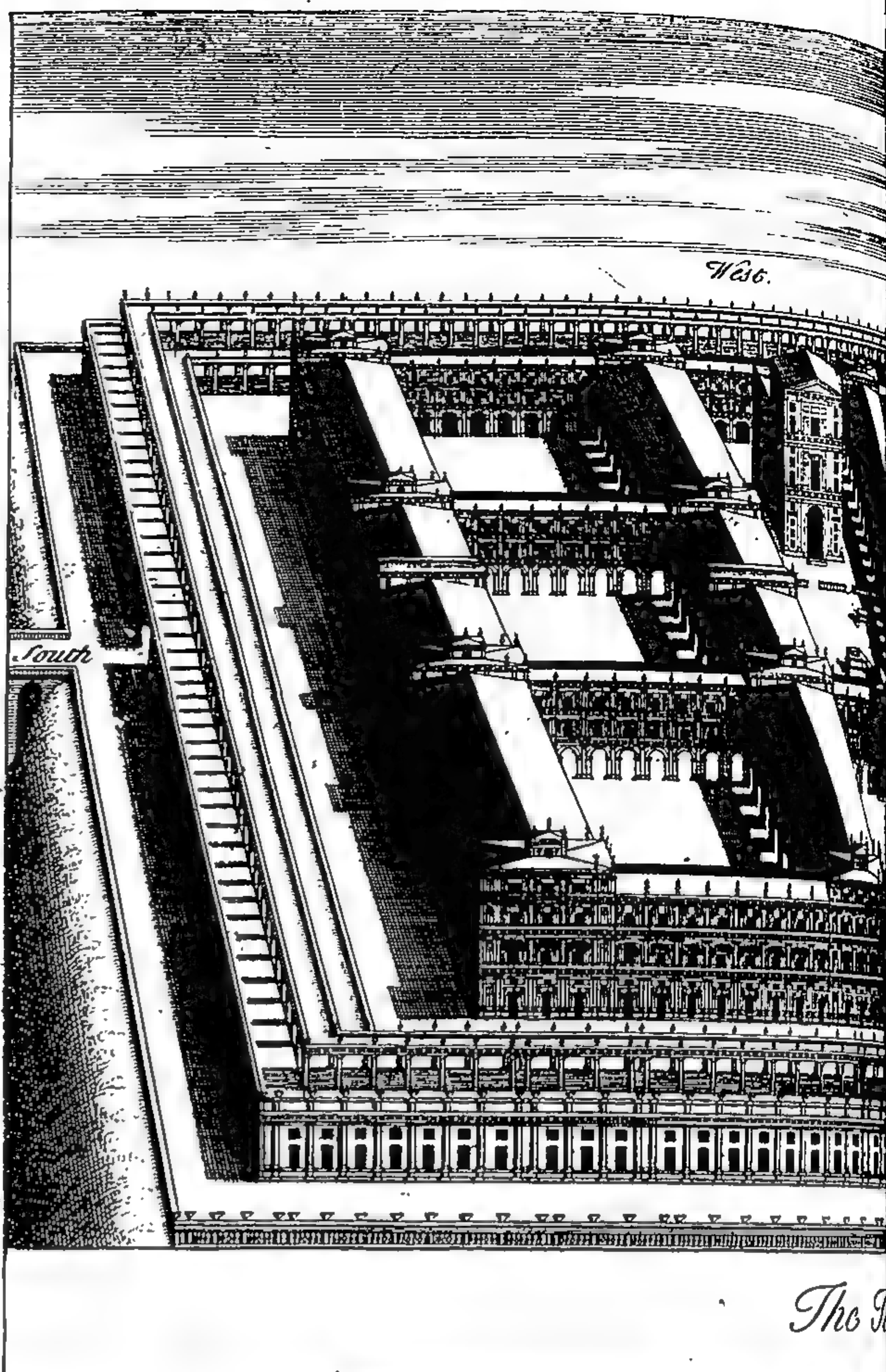




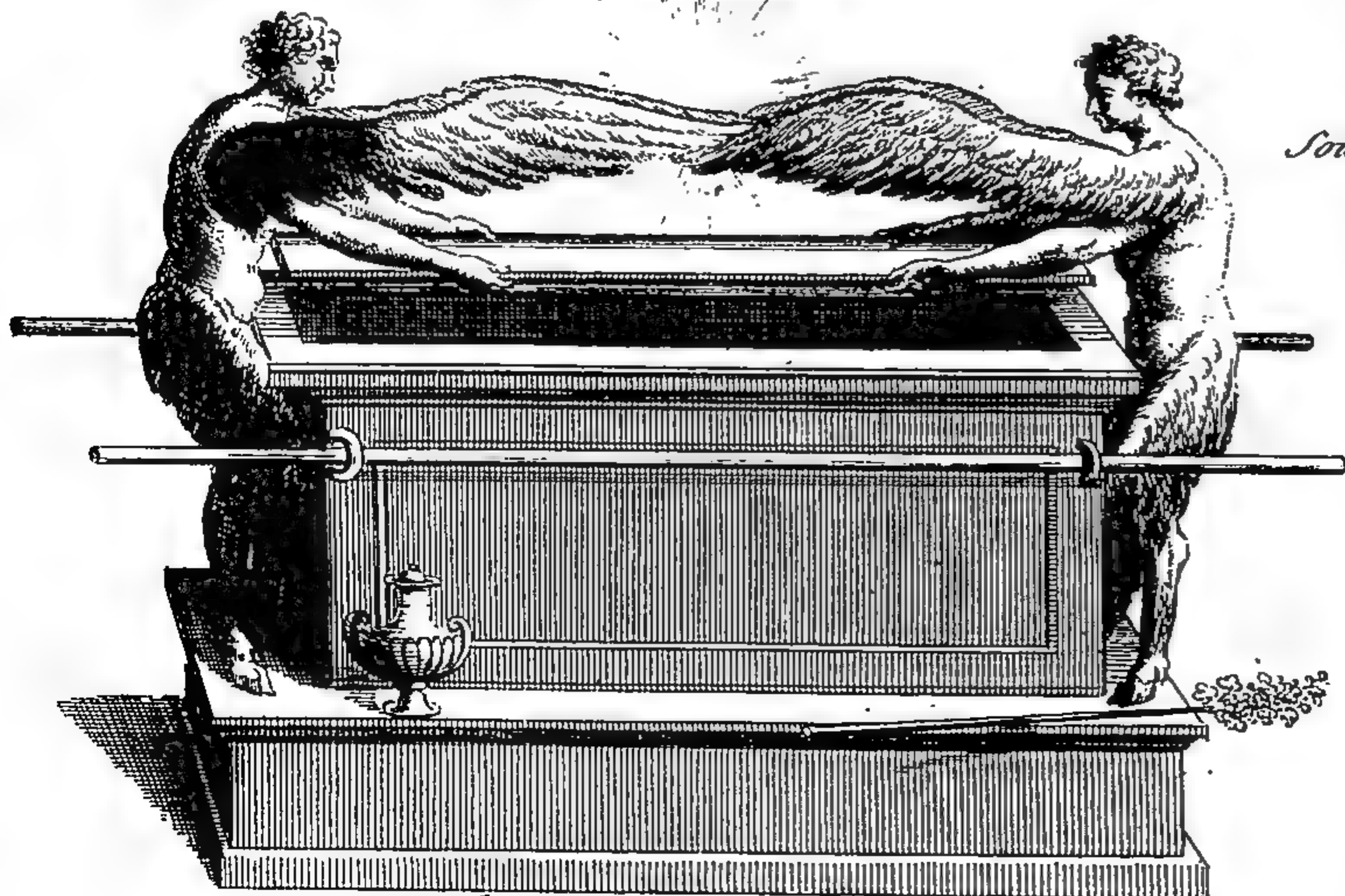
*The Breastplate with  
the Names of the Tribes.*



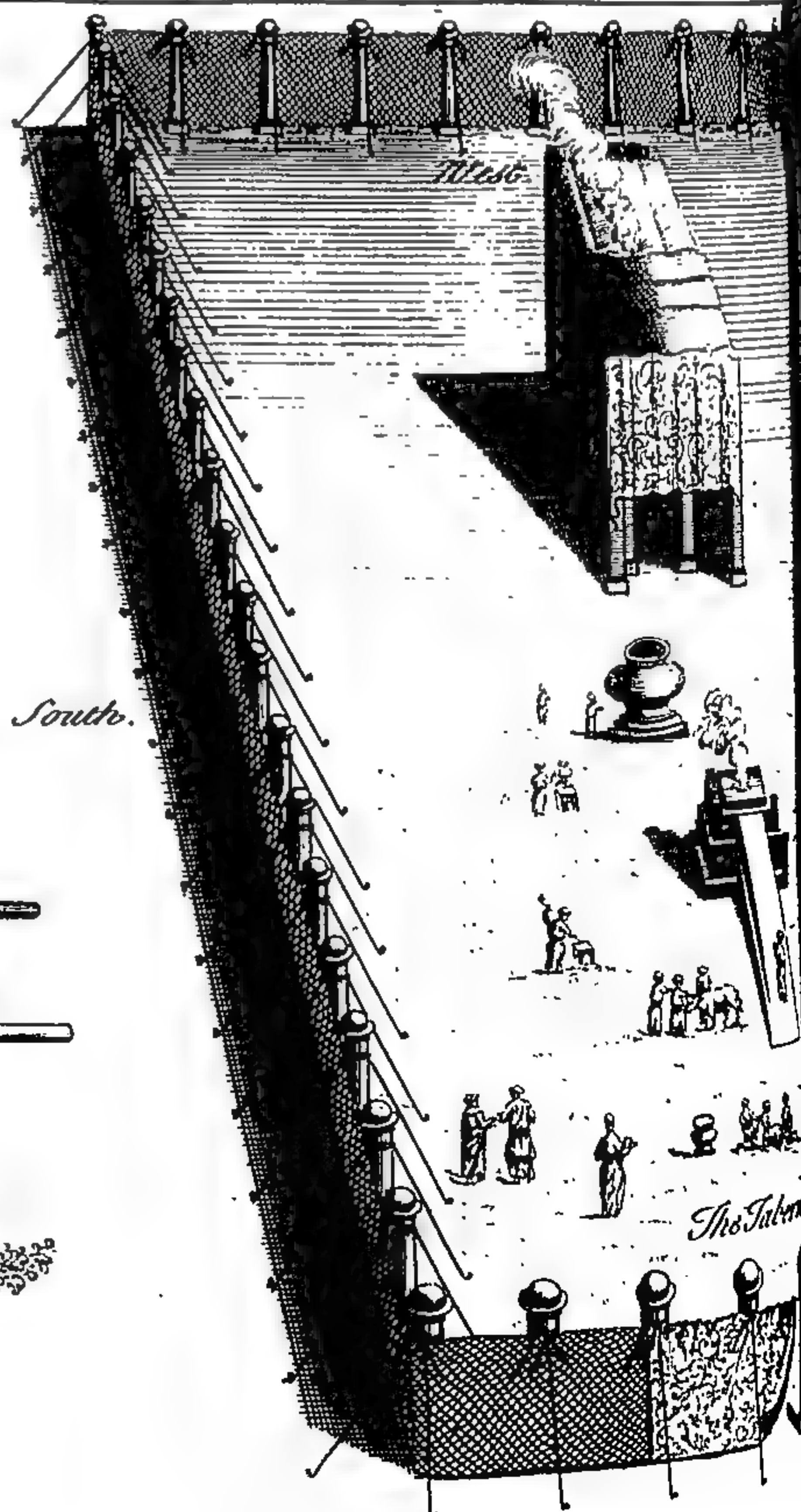
*The Altar of Incense within of Temple.*



*The Temple*

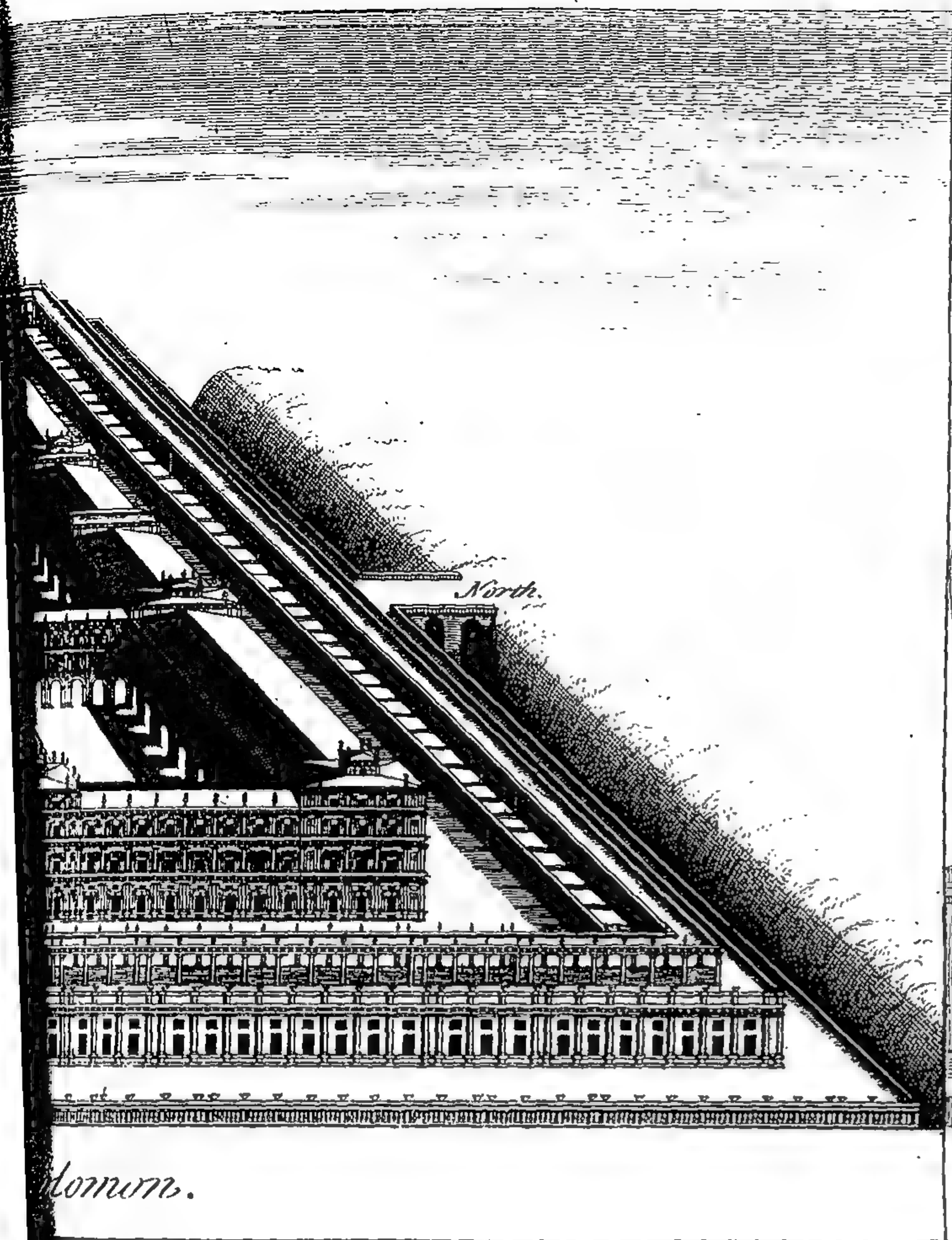


*The Ark and Cherubims.*

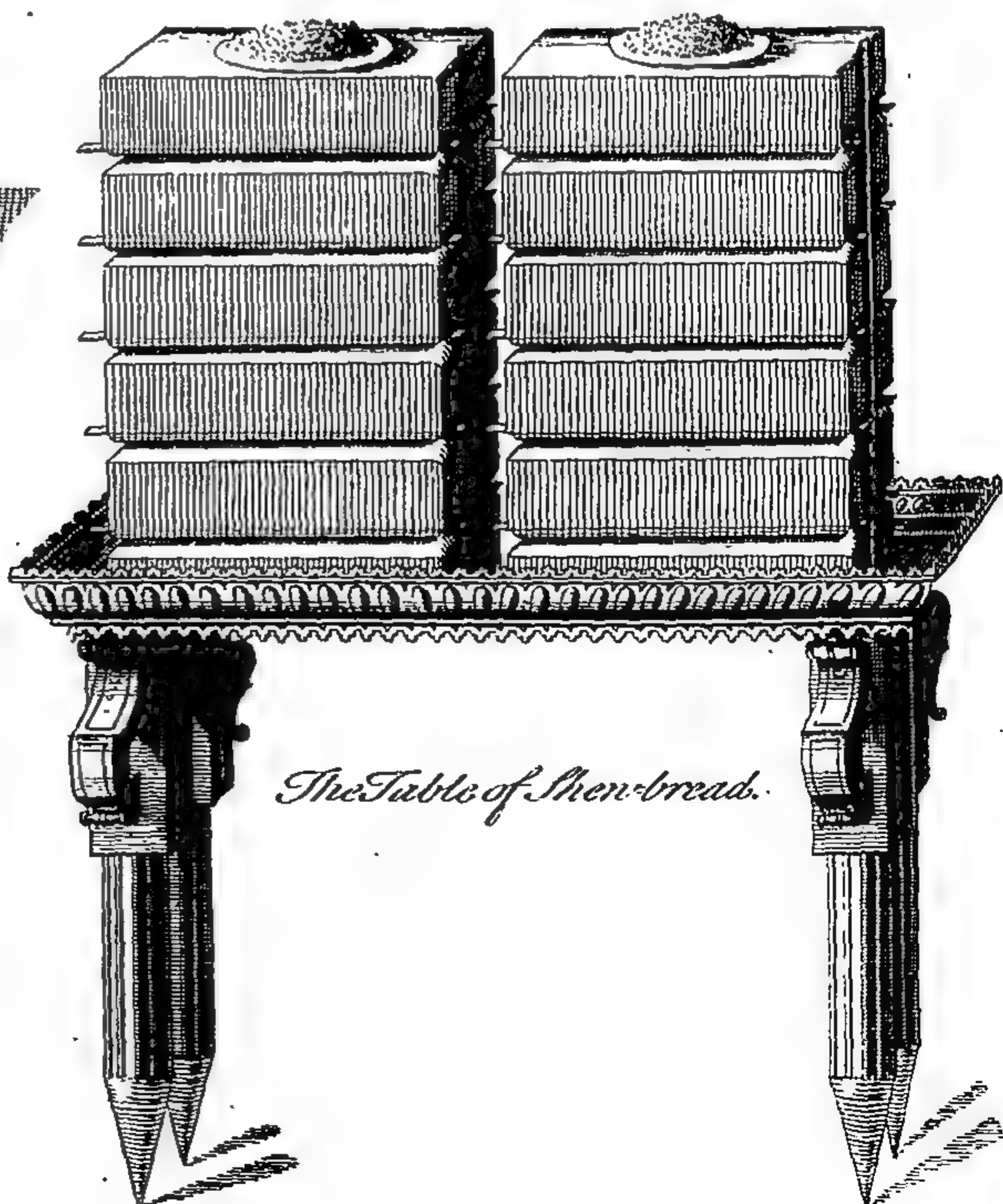
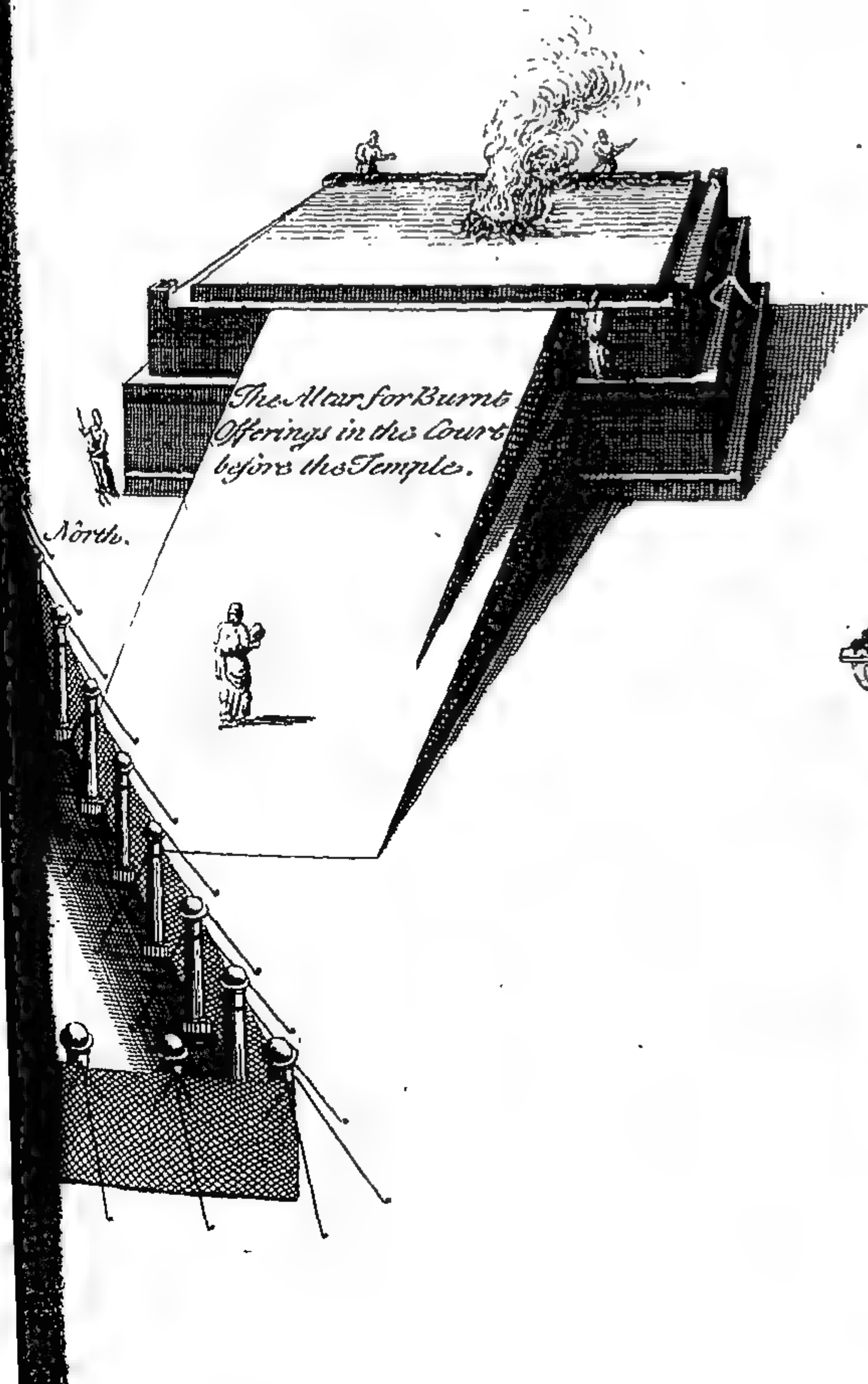


*The Tabernacle*





Moses.





with the *plain Chanting* of our *Cathedral Service*. And as to the Church of *Jerusalem*, it is plain, that the *Apostles*, after they were inspir'd with the *HOLY GHOST*, did frequent the Temple at the Hours of Prayer, when they also offer'd up their Sacrifices of Praise and Thanksgiving. And (*l*) as they thus approv'd of their instrumental Musick and Manner of Singing; so it is probable, that they continu'd it in the Head Church, whether in *Pella* or the Ruins of *Jerusalem*, after the Dissolution of the Worship of the Temple. However, this is a Time, in which we have no Monuments, that can inform us to the contrary. From the *Eastern Churches* the *Western* receiv'd the same Custom of *Singing* or *Chanting* the *Psalms*. We are (*m*) assur'd, that it was thus at *Rome* in the Time of *Damasus*, the third Bishop there, after the Reign of *Constantine the great*. And (*n*) *Ambrose* Bishop of *Milan*, who was somewhat before *Damasus*, gives us some Hints thereof in his Time. And therefore as it increas'd in the *Western Churches*, as soon as the Storms of Persecution were blown over, so their Uniformity therein makes it the more probable, that they receiv'd it from the Churches of *Alexandria*.

94. Besides, This is the Method, which the *Jews* at this Time do use in all their Services in the *Synagogue*, and in all Places, whether in *London*, in *Holland*, in *Germany*, &c. who as *Buxtorf* tells us (*o*) sometimes obscurely, and (*p*) sometimes more plainly, do not read, but chant out the Hebrew Text. This they would never receive from the *Christians*; and their Uniformity in all Nations since their Dispersion shews, that they receiv'd it from their Ancestors in *Jerusalem* before that Time. And therefore as we may suppose, that this was the Method practis'd in the second Temple, we may conclude, that it resembled what was under the first. There were many, who (*q*) wept when they saw the second Temple, because it was so far inferior to the other, and they would also have express'd their Concern, if they could have perceiv'd the Singing in the latter, to be different from that which they had heard in the former. They who saw the first Temple, may be suppos'd to give Directions (as far as they could remember) for the Continuing of the same Musick without any Alterations.

We are told, that (*r*) both the singers and the porters kept the ward of their *GOD*, and the ward of the purification, according to the command of *David* and of *Solomon* his son: For in the days of *David* and *Asaph* of old there were chief of the singers, and songs of praise and thanksgiving unto *GOD*. And therefore, as they kept to all other Circumstances, according as it was in the Time of *David* and of *Solomon* his Son; so we may conclude, that they kept as near as possible to the Musick it self.

95. But to descend to some Particulars. First, They had their *Precentor* or *Chauter*, as we have in our Cathedrals. Neither is it unlikely, but that upon the Sabbath Days, or their publick Feasts, they might have two, one on the one Side and the other on the other, and each of these might probably be elected into this Office according to his Merit. The Business of the *Precentor* was to sing the first Verse, or at least the first Part thereof, that the rest of his Brethren might know what Tune to sing, and what Pitch to take, and join together in Performing the rest of the Service. Accordingly (*s*) *Kircher* tells us, that in the Time of *David* there was a certain Captain or Master, who govern'd the rest of the Singers, who had a better Voice, and a more exact Skill in Musick; and to him *David* gave those *Psalms*, which were to be sung to the musical Instruments. The (*t*) first of these was call'd ראש התחלה, The principal to begin, or (*u*) שר המשא, The master of the Song; and such might very probably *Asaph*, *Heman*, *Ethan* and *Jeduthun* be. Such a one was (*x*) *Chenaniab*, the chief of the *Levites* in this Office, who instructed about the song, because he was skilful. The other was (*y*) call'd שני מאחרי, The second from among his brethren. These were distinct after the Captivity, since it is recorded, (*z*) that *Mattaniah* the son of *Micah*, the son of *Zabdi*, the son of *Asaph* was the principal to begin the thanksgiving in prayer, and *Bukbukiah* the second among his brethren. Neither can we suppose, that this was the first Instance of two Precentors; for when the *Israelites* prais'd *GOD* for their Deliverance at the *Red Sea*, *Moses* was (*a*) Precentor to the Men, who made up the one Side of the Consort, and *Miriam* to the Women, who

(*l*) Dodwell of *Instrumental Musick in the Worship of GOD*, Page 75. (*m*) *Platina in the Life of Damasus*. (*n*) *Ambros. Hexam. lib. 2. cap. 5.* Bene mari plerumque comparatur ecclesia, quæ primo ingredientis populi agmine totis vestibulis undas vomit, deinde in oratione totius plebis, tanquam undis refluentibus stridet, tum responsoriis Psalmorum, cantu virorum, mulierum, virginum, parvulorum, consonus undarum frugor resultat. (*o*) *Buxtorfii Synagoga Judaica, cap. 5. pag. 149.* Canitur & legitur. *Pag. 156.* Deinde canere pergunt. *Et pag. 159.* Precentor in scholâ eam publicè decantat. (*p*) *Buxtorfii Thesaurus Grammaticus, pag. 33.* Accentus designant musicam, sive rationum cantûs apud *Judeos*, qui textum *Biblicum* non legunt, sed cantillant. (*q*) *Ezra 3. 12.* (*r*) *Nehem. 12. 45, 46.* (*s*) *Kircheri Musurgia universalis, lib. 1. cap. 4. sect. 2.* Quem nos nunc Cantorem à cantando vocamus, vel Choragum, quasi caput chori. (*t*) *Nehem. 11. 7.* (*u*) *1 Chron. 15. 27.* (*x*) *1 Chron. 15. 22.* (*y*) *Nehem. 11. 17.* (*z*) *Ibid.* (*a*) *Exod. 15. 1, and 15. 20, 21.*



made up the other. That it was thus in the Time of the first Temple, may be collected from (b) the Words of *Nehemiah*, who tells us, that *in the days of David and Asaph of old there were chief* (or Heads) *of the singers* (ראשי המשוררים), perhaps in the dual Number to signify two) *and a song* (שיר in the singular Number) *of praise and thanksgiving unto GOD.* Thus it was with (c) the *Essenes* at *Alexandria*, whom *Philo* mentions, who speaks frequently of their Hymns, and tells us, that *after the Expounding of the Law, one being the first or chief riseth up, and sings an Hymn to GOD, which he performs with various Turnings and Windings of the Voice; and the rest do imitate the Chief in a decent Order, every one listening attentively or quietly, except at the End or Close of all, for then they all lift up their Voices without Distinction of Sex.* Thus our Anthems, which are sung in a single Part, do end in a Chorus. *And when all are risen up, there are two Consorts, and each of them have their Precentor over them, who excels the rest in Honour and Skill of Singing; and then they sing Hymns to the Praise of GOD.* So that this was one of the most antient and uninterrupted Offices among them.

96. *Secondly*, They had *Singing-Men*, and *Singing-Boys*. The first of these is evident; and as for the other, we must not suppose, that the Word (d) בנים, *Children* or *Sons*, should be limited to the natural Sons of their Bodies, but to those who made up the Consort according to their Order; since this Word, as it is found in all the oriental Languages, will admit of a very great Latitude in its Translation. It is certain, that these Sons were Part of the Singers, and had they been the natural Sons, it is very strange, that in all the four and twenty Orders the chief, with *his Sons* and *his Brethren*, should be neither more nor less than twelve. These might sing, the Men in *Unison* together, and the Boys in the *Octave* above; such a Number were sufficient for this Purpose, and they were not willing to have more, lest some of them being out of Tune should spoil that (e) *one Sound*, which was the Perfection of their Musick. And as (f) *David* settl'd their Method and Orders, *the small as well as the great*, we need not wonder at their Equality. It is probable, that at first (g) the Sons of *Asaph*, *Heman* and *Jeduthun* might supply those Places (and therefore were more properly call'd בנים, *Sons*) who being ever with their Parents, might be sooner and bet-

ter taught, and afterward such as succeeded them might be call'd by the same Name. And as the *Singing-Men*, who stood with the *Precentor*, are call'd his *Brethren*; so the Boys might as properly be call'd his *Sons*. However, that they had *Singing-Boys* in the Time of *Solomon*, will be more probable, if we do but allow the usual Musick at the Temple to equal at least, if not to exceed what he had at other Times for his more private Diversion, and what happen'd on other Occasions; and that he, who built so stately a Fabrick for the Worship of GOD, and made so many musical Instruments for its Use, would not suffer the Performance there to be inferior to any other. Now *Solomon* himself tells us, that (h) he had *men singers and women singers* among the Delights of the Children of Men. We are told, that (i) in the solemn Procession to the Sanctuary *the singers go before, the players on instruments follow after, and among them were the damsels playing with timbrels.* Thus at (k) the *Red Sea* the Women sang together with the Men; and therefore we must suppose, that the Women sang constantly in the Temple, of which there is not the least Proof; or else we must grant, that they had Boys, whose Voices are naturally of the same Pitch with the Women, to perform that Part commonly in the Temple, which the Women perform'd in private and on particular Occasions.

97. *Thirdly*, The Singers were generally *Levites*, and stood in the Desks when they sang, and the *Singing-Boys* stood directly under them.

98. *Fourthly*, Part of these Singers and their Boys were plac'd on one Side of the Choir, and Part on the other over against them, six on a Side upon common Days and twelve on a Side upon the *Sabbath* and principal Feasts, that so they might take their Parts by Turns. In Order to this they are said (l) *to cast lots ward against ward, as well the small as the great, the teacher as the scholar*; and that they might be the better distinguish'd, they were all cloth'd in (m) white Linen. Thus it was also after their Return from the Captivity. For then (n) *there were the chief of the Levites, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks according to the commandment of David the man of GOD, ward against ward.* And when their Places were thus assign'd to them, they (o) were not at Liberty to remove from Side to Side. For

(b) In *Nehem. 12. 46.* the Word is ראשי, where the characteristic Letter of the dual or plural Number is left out. But the Masorites, the great Critics of the Hebrew Text, tell us, that it ought to be read ראשי, in the dual or plural Number. And so it is in the Text it self, printed at Basil, 1536.

(c) *Philo* Judaeus de vitâ contemplativâ versus finem. (d) 1 Chron. 25. 8 to the End. (e) 2 Chron. 5. 13.

(f) 1 Chron. 15. 8. (g) 1 Chron. 15. 1 to 8. (h) Eccles. 2. 8. (i) Psal. 68. 25.

(k) Exod. 15. 1, 20, 21. (l) 1 Chron. 25. 8. 2 Chron. 5. 12. (m) Ibid. (n) *Nehem. 12. 29.* (o) For this Reason the Ward assign'd to them was call'd משמרת, or, A Place to be kept, from the Hebrew Verb שמר, to keep.



the better Assigning unto them their Places, let us suppose that our *Cathedrals* do in many things, altho' not exactly, imitate the *Temple* at *Jerusalem*. Accordingly at the first Entrance from the East upon the Top of the Mount there was the Terrace Walk, or a void Space before it. Within this there was (o) the Gate *Shushan*, or the *King's Gate*, opening into *Solomon's Porch*, or a large Cloisters. Within this there was the Gate of *Nicanor*, or (p) the beautiful gate of the *Temple*, or the great *Church Door*, with Steps ascending to it, on which they constantly sang at the Feast of the *Tabernacles*. At the Entrance of this Gate there was a large Porch under the great Pile of Building, where there were Desks or Seats, and an Ascent of four Steps, in all two Cubits and an half high, first into the first Rank and then into the next: and in these the Singers stood to perform their Duty, the Boys in the lowest Rank, and the Men above them. Beyond this there was a Court of the *Israelites*, and then the Court of the Priests. Here was the Altar, and at some Distance beyond it was the great Porch at the *Temple Door*, so that between them was a plain Pavement, or (q) a Space between the porch and the altar, where the Priests were commanded to weep and say, *Spare thy People, O LORD*, being the Words which we use, when we read the *Litany*.

99. Fifthly, They sang in their Turns, and answer'd one another; and therefore it is probable that one Side generally sang one Verse of a *Psalms*, and the other sang the other. The *Essenes* kept to this Custom, who, as (r) *Philo* reports of them, *did perform this Office* sometimes with one Voice, and sometimes with all the rest; or sometimes altogether, and sometimes with the opposite Voices answering each other. When our *Saviour* instituted his last Supper, it is said (s) that he sang an hymn; and (t) *Bullinger* tells us, *It is probable that CHRIST did so speak first, that his words were receiv'd by them, and repeated in their Turn*. And that the *Primitive Christians* retain'd this Custom, may not only be prov'd from their own writings, but also from the Testimony of (u) a Heathen, who giving an Account to *Trajan* the Emperor of their Behaviour in Time of Persecution, when Singing would have been improper, mentions their Custom of Speaking their Verses to *CHRIST* as *GOD* among themselves, and in their Turns; and no doubt they receiv'd this

Practice from the *Jewish Synagogues*, and they had it from the *Temple*. However, we need not want due Proof, that the *Jews* did perform their solemn Singing by *Antiphons* or Interchangings. If we will allow the Songs, with which the Women receiv'd *Saul*, either to have been religious, or to have a Resemblance of what was then perform'd before the Ark, and afterward in the *Temple*, it is expressly recorded, (x) that *they answered one another, and they sang one to another*. Besides, This Way of Singing is the most antient that we find in *Scripture*. Thus *Moses* (y) prais'd *GOD*; for he and the Children of *Israel* began the Song, *I will sing unto the LORD, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea*. And (z) then *Miriam* the Prophetess, and all the Women, who went after her with Timbrels and Dances, answer'd to the Men, even to *Moses* and his Company, saying the same Words, which they had said before.

100. And as we have the first, so we have the best Examples, that can be desir'd, even the blessed Angels and glorified Saints in the Kingdom of Heaven. Thus (a) one cried to another, *Holy, Holy, Holy is the LORD of hosts*. And a (b) Right Reverend Author observes, that the Church of *GOD* triumphant in Heaven is (c) constantly represented throughout the Revelations, as praising *GOD* in this Manner; and that there is no Question, but this is spoken by an Allusion to the Manner of the Churches praising *GOD* upon Earth.

101. Add to this, That the Frame and Composure of some *Psalms* (more especially *Psalms* of Praise) are such as do plainly discover, that they were divided into Parts, and sang by Turns. Some (d) *Psalms* do suddenly alter from an Extasy of Joy to a Passion of Grief, or the contrary; and therefore one Passion is fit to be express'd by one Man, and another by another. In (e) some *Psalms* the Priest doth (as it were) speak unto the People, and the People to the Priest, to the Tribe of *Levi*, or to the House of *Aaron*: as when they call upon each other to praise *GOD*, or when the Priest blesteth the People; in the same Manner as after the Creed in our Liturgy, when the Minister saith, *The LORD be with you*, and the People answer, *And with thy Spirit*. Thus in (f) one *Psalms*, the four first Verses are proper in the Beginnings for the Priest, and

(o) 1 Chron. 9. 18. (p) Acts 3. 2, 10. (q) Joel 2. 17. (r) Philo Judæus de vitâ contemplativâ, Τῇ μὲν συνᾷοντες, τῇ δὲ καὶ ἀντιφωνοῦσαι ἀκουοῖαι, which is thus render'd by the Latin Translator, Nunc ore uno, nunc alternis. (s) Matth. 26. 30. (t) Bullinger in locum. Credibile est, ipsum discipulis novo quodam hymno ita prælocutum esse, ut verba ipsius ab illis sint excepta, & vicissim reddita. (u) Plinii Epist. lib. 10. epist. 97. Soliti sunt carmen Christo, quasi Deo, dicere secum invicem. (x) 1 Sam. 18. 11, and 21. 11. (y) Exod. 15. 1, 21. (z) Exod. 15. 20. The Hebrew Word מִרְיָם, or them, expresses the Gender more fully than any Western Translation. (a) Isai. 6. 3. (b) Bishop King of the Inventions of Men in the Worship of *GOD*. (c) Revel. 7. 9 to 12, and 19. 1 to 6. (d) Psalm 3. Psalm 30, &c. (e) Psal. 118. 1, 2, 3. Psal. 135. 19, 20, 21. (f) Psal. 20. 1, 2, 3, 4.



in their Endings for the People. The Priest prays for them, *The LORD bear thee in the day of trouble*; and they answer, *The name of the GOD of Jacob defend thee*. He prays, *Send thee help from his sanctuary*; and they answer, *And strengthen thee out of Zion*. He prays, *Remember all thy offerings*; and they answer, *And accept thy burnt sacrifice*. He prays, *Grant thee according to thy own heart*; and they answer, *And fulfil all thy counsel*. And then such Expressions follow as may make a full Chorus, with (g) a Verse proper for the Priest intermix'd with them. Some (h) *Psalms* consist of Questions to be made by one, and Answers to be return'd by another. One *Psalms* (i) repeats these Words at the End of every Verse, *For his mercy endureth for ever*; as if the former Part was express'd only by one, and this was the constant Chorus. Another (k) *Psalms* repeats four Times the same Words, which are a Subject very fit to be sung by a whole Congregation, after they had heard the wonderful Works of GOD, declar'd to them in the other Parts of the same Psalm, and (l) another repeats the same Verse of Praise proper for a Chorus, tho' the Beginning of the Psalm is a Petition for the Propagation of the Gospel. Some (m) *Psalms* repeat the same Word in such a Manner, as if one was taking each Sentence from the Mouth of another, or the Scholar from the Master. And (n) others speak of Praising GOD by particular Persons or particular Instruments, and then conclude with a general Exhortation; so that these might be design'd to be repeated at the Beginning by some in their Turns, but to be sung at the End by all. And as there are many Arguments to prove, that they might have the same or a like Distinction of Verses in the *Psalms* to what we have at this Time; so we may suppose, that in all the other *Psalms* they answer'd one the other Verse for Verse, as we do in our *Cathedrals*.

102. But that they answer'd one another in this Manner, may be farther evident from the Use of the Hebrew Verb ענה, or to answer, in its proper and native Signification, which is also us'd for to sing. When Moses spake of them, that worshipp'd the Golden Calf, he said, (o) *It is not the voice of them that shout for mastery, nor the voice of them that cry for being overcome, but the voice of them that sing do I hear*; in Hebrew, the Voice of them that answer each other. So (p) in *Israel's* Song of the Well, *Spring up, O well, sing ye to it*; in Hebrew, *Answer ye to it*. So in (q) the Psalm where

we translate, *Sing unto the LORD with thanksgiving; sing praises upon the harp unto our GOD*; in the Hebrew it is, *Answer unto the LORD with thanksgiving*. And in (r) *Isaiah*, *In that day sing ye unto her, A vineyard of red wine*; in the Hebrew it is, *Answer ye unto her*. Thus before the Captivity we have the concurrent Testimonies of Moses, the Prophets, and the *Psalms* concerning this Matter. And since the Captivity, there is (s) another Text, which may put all out of Doubt, where it is expressly said, *And they answer'd each other in praises*; and which we rightly translate, *And they sang together by course, in praising and giving thanks unto the LORD, because he is good, for his mercy endureth for ever towards Israel*.

103. Neither was this Custom only in *Judea*, since the Prophet *Jeremiah* seems to (t) allude also to the same among the *Medes*, that when they came against *Babylon*, they should lift up a shout against her; in Hebrew, *They shall answer against thee with a shout*. And the learned Dr. Pocock speaks (u) of the same Verb, that when it is us'd for Singing, it is usually understood of such Singing in which one answers another, and adds, that according to this Notion, an ancient Arabick Translation out of the Hebrew, hath (x) these Words, *فتجاوب بسورور* And she shall mutually answer there with mirth, with Songs, or in Singing. And certainly the *Arabians* would not have us'd this Phrase in the Translation of that Text, if it had not alluded to a Custom among them.

104. And as it was the Practice of the *Jews* in other Places; so from them it came to be in Use among both *Christians* and *Heathens* in the first Ages of the Gospel. *Pliny* (y) tells us, what they did in *Pontus* and *Bithynia* under *Trajan* the Emperor. *Socrates* (z) makes *Ignatius* the first Bishop of *Antioch* in *Syria* the Beginner thereof, even under the Apostles themselves. *St. Basil* (a) having brought in this Custom in his Church, before they of *Neocæsarea* us'd it, *Sabellius* the Heretick, and *Marcellus* took Occasion thereat to incense the Churches against him, as being the Author of new Devices in the Worship of GOD. Whereupon to avoid the Imputation of Novelty and Singularity, he alledgeth for that which he himself did, the Example of the Churches in *Egypt*, *Libya*, *Thebes*, *Palestina*, the *Arabians*, *Phœnicians*, *Syrians*, and *Mesopotamians*, and almost all those who reverenc'd the Custom of Singing *Psalms* together. And (b) *Platina* testifies, that *Damasus* Bishop of *Rome* began

(g) *Psal.* 10. 6. (h) *Psal.* 24, and 42. (i) *Psalms* 136. (k) *Psal.* 107. 8, 15, 21, 31. (l) *Psal.* 67. 3, 5. (m) *Psal.* 118. (n) *Psal.* 135 and 150. (o) *Exod.* 32. 18. (p) *Num.* 21. 17. (q) *Psal.* 147. 7. (r) *Isai.* 27. 2. (s) *Ezra* 3. 11. (t) *Jerem.* 51. 14. (u) Pocock on *Hosea* 2. 15. Page 88. (x) *Hosea* 2. 15. (y) *Plinii Epist. lib. 10. epist. 97.* (z) *Socrates's Ecclesiastical History, Book 6. Chap. 8.* (a) *Basil, Epist. 63.* (b) *Platina in the Life of Damasus.*



it in his Time; tho' it is probable, that they had heard and approv'd of this Method long before, since (c) *Virgil* seems to allude to it, when he said, *Alternis dicetis, amant alterna Camænae*.

105. Lastly, When they thus answer'd each other, they us'd the same Method, which is common in our Cathedrals, and which we call *The Chanting of the Psalms*. In this Service as us'd among us, there are two things observable, First, The Chanting Part, and secondly, The middle and full Closes. The Chanting Part is sung with short Notes in Unison with each other, and is prick'd with Quavers in our Chanting Tunes. And because there is no Alteration of Sound, therefore there is no regular Method of Pointing in that Part of our Psalms, but the Stops are various, as the Sense requires them. Thus in all that Part of the *Hebrew* Psalms, the *Jews* have observ'd no Manner of Order or Uniformity in their Accents; which they would certainly have done, if in those Parts they had design'd any other Method of Singing. That this was their Method, seems to be plainly intimated in (d) *Scripture*, where *GOD* complains of some, who were at Ease in *Zion*, who did chant to the sound of the viol, and invent to themselves instruments of musick like *David*. Where we may observe, that this Chanting, as well as *Inventing of Instruments* is the Method which *David* us'd, and therefore it was without Doubt the Method in the *Temple*. Our *Translation* not only favours this Conjecture; but it is more evident in the *Hebrew*. The Word (e) *chant* is פורטם, and comes from the Word פרט, a Particle, a small or little Matter. And therefore in the Musick the פורטם or *Chanters* did cut their Notes short, as we do also in our chanting Tunes, and made them small or little, not only like unto our *Quavers*, but also like unto that of *David*.

106. Secondly, In our Reading *Psalms*, which are pointed as they are to be sung in Churches, there is constantly plac'd a *Colon* in the Middle of every Verse, and a *Period* at the End, which are our principal Stops; and are constantly plac'd in this Order, tho' the Sense of many Texts may seem to require another Pointing. And in our *Cathedral* Service, the (f) *Voices* alter, before they come to a *Colon* or a *Period*, from an *Unison*,

in Order to make two Closes, where these two Marks are plac'd, and accordingly the Notes are longer, and are usually mark'd with *Crotchets*, and the last Note of all with a *Minim* or a *Semibreve*. The *Hebrew* Psalms have also two principal Stops, which they call *Athnach* and *Silluk*, and are constantly plac'd in the same Method, and therefore we may suppose that it was for the same Reason. For first, the Words themselves will naturally bear such a Construction. The Word (g) *Silluk* in *Chaldee* doth very properly signify the End; and (h) *Athnach* signifies a *Respiration* or *Taking Breath*, so that each of these Words in Musick may signify *A Close*. And Secondly, These are (i) the only Notes or Accents, which change the Vowels in the Words, under which they are plac'd. And the Change, which they make is either by (k) *Transposing* of the Vowels so as to leave out a short Syllable, which is not so proper at a Close, or (l) by Changing a shorter Vowel into a longer. So that from hence we may conclude, That the Musical Notes near these Accents, as well as Vowels, might be something longer than in other Places; and consequently the Method of Singing to which these two Accents (like our *Colon* and *Period*) seem to direct us, is observ'd in all the Chanting Tunes in our *Cathedrals*. Thus it seems to have been settl'd in the Days of *David* and *Solomon*; and thus it seems to have continu'd ever since.

107. *Solomon* having finish'd the Building of the Temple in the (m) eighth Month of the Year, when all the solemn Feasts were over, was willing to have a publick Dedication thereof. For this Purpose it was necessary to give publick Notice for the chief Men of all the Tribes to attend, and allow Time for that Purpose. But the Winter coming on, it was thought impracticable to dedicate it that Year; so that it was deferr'd till the next, and agreed that it should be done at a solemn Feast. The Feast pitch'd upon was (n) the Feast of the Tabernacles. This was a Feast first appointed in Commemoration of (o) the Children of *Israel's* dwelling in Booths, whilst they were in the Wilderness, and of the Tabernacle which was built at that Time, where (p) *GOD* promis'd to meet the Children of *Israel*, to dwell a-

(c) *Virgil*. *Ecl*og. 3. Verse 59. (d) *Amos* 6. 5. (e) *Buxtorfii Lexicon Hebraicum*, פורטם *Modulantes*, *Amos* 6. 5. vocibus scilicet minutim, & in particulis quasi concisis. (f) Thus the Middle Close at the Colon is usually made in some other Place of the Gamut, differing from the full Close of all, and also from the Chanting Part; the Bass in the Middle Close, usually ending in the fifth above, and the full Close or Period ending in the Key it self, in which the Chanting Tune is set. (g) סילוק *Finis*, *Absolutio*, *Completio*. Hinc accentus sic vocatur apud Grammaticos, qui ultima cujusque vers- s vocis appositus finem versûs constituit, a סליק *Cessare*, *Definire*, *Finem habere*, *Finire*. *Buxtorfii Lexicon Rabinicum & Talmudicum*. (h) אֲתָנַח is deriv'd from the *Chaldee* Verb נָח, which signifies to rest, and is the same in the *Hebrew*. (i) This appears from any *Hebrew* Grammar, particularly *Buxtorf's Epitome*, de Variatione propter Accentus. (k) As לָרַחַק for לָרַחַק, &c. (l) Thus they change the *Pathach* and *Sagol* into *Kamets*, and also *Sheva* into a longer Vowel. (m) 1 *Kings* 6. 38. (n) 2 *Chron.* 7. 10. (o) *Levit.* 23. 34 to the End. (p) *Exod.* 29. 43 to the End.



among them, and to sanctify the Place with his Glory, and therefore might well be reckon'd the fittest Season for this Purpose. It was also the Time, in which CHRIST was appointed to be born, or as St. John saith, when (q) *the WORD was to be made flesh, and dwell, or fix his Tabernacle among us.* And to this Solomon might have a particular Respect, when he said, (r) *But will GOD indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee, how much less this house which I have built?* On this Occasion Solomon kept a publick Feast, beginning on the eighth Day of the seventh Month, when he twice (s) blessed the People, and made (t) a solemn Prayer to GOD; that he would have a Regard to this House, and all those who should frequent it upon a religious Account. After this he (u) offers a Sacrifice of Peace-offering, consisting of two and twenty thousand Oxen, and an hundred and twenty thousand Sheep, of which the People had their Share to feast upon. At the end of seven Days, or on the fifteenth Day of the same Month, the Feast of Tabernacles began, and this Feast was continu'd for seven Days longer, which accordingly is call'd (x) *seven days and seven days, even fourteen days.* On the (y) eighth Day, which was (z) the last and great day of the Feast, and the two and twentieth Day of the Month, Solomon toward the Evening gave the People leave to depart; and they took their Leave of the King, and blessed GOD for all the Mercies, which he had shew'd to his People; and on (a) the three and twentieth Day of the same Month they went every one to their own Houses with glad and joyful Hearts.

108. As the Courses were thus settl'd by David for Number, and newly rank'd by Lot in their Order, and both were design'd for the Service of the Temple, when it should be built, so it is not to be doubted but that they began their Rounds, when the Service of the Temple did first begin, which (b) Dr. Lightfoot supposeth to be on the Sabbath af-

ter the Feast of Tabernacles, which he also supposeth on this Year was on the two and twentieth Day of the Month. On such a Supposition the eighth and fifteenth, which were also two of the most Solemn Days, must also happen upon the Sabbath. But in such an extraordinary Case there would be more Work, than could possibly be consistent with the Observation of the Sabbath, and therefore we may more reasonably suppose the contrary. According to Calculation the Sabbath on this Year happen'd to be on the seventh Day, so that the first Day of Solomon's Feast, when there was so much Mirth, and the People flock'd from all Parts to Jerusalem, was upon a Sunday; the first Day of the Feast of Tabernacles, when they set up their Booths, was upon a Sunday; the Day when Solomon blest'd the People, was upon a Sunday, even the same Day of the Week in which CHRIST was born, and rose from the Dead, and the same Day of the Week (c) in which he enter'd in Triumph into Jerusalem, when the People cried *Hosanna*, and carry'd Branches of Trees before him, in the same Manner as was usual on this Feast.

109. I shall conclude this *Epocha* with (d) this Observation of the learned Dr. Lightfoot. *As it thus happen'd, that Solomon's Temple was finish'd and perfected in the Year of the World 3000, so it is probable, that this hath help'd to strengthen that Opinion, which hath been taken up by some, That as the World was fix Days in Creating, so it shall be six thousand Years in Continuance, or in a State of Labour; and then shall come either an everlasting Sabbath, or a thousand Years of Rest and Peace to the Church of GOD. And indeed, the Observation could not but please those, who were pleas'd with this Opinion. For when they found, that the first three thousand Years of the World did end in the Perfecting of the earthly Temple, it would make them conclude the bolder, that the other three thousand should immediately precede the Consummation of the spiritual.*

(q) John 1. 14. (r) 1 Kings 8. 27. 2 Chron. 6. 18. (s) 1 Kings 8. 12 to 22, and 54 to 62. (t) 1 Kings 8. 22 to 54. 2 Chron. 6. 12 to the End. (u) 1 Kings 8. 62, 63. 2 Chron. 7. 4, 5. (x) 1 Kings 8. 65. 2 Chron. 7. 9. (y) 1 Kings 8. 66. (z) John 7. 37. Levit. 23. 36. (a) 2 Chron. 7. 10. (b) Vol. 1. Page 401. (c) This Sunday is usually call'd Palm Sunday, from John 12. 12, 13. It seems John 12. 1 and 12, to be five complete Days before the Passover, which may be thus computed: On Sunday CHRIST goes in Triumph into Jerusalem, Mark 11. 1 to 12. On Monday he curses the Fig-tree, Mark 11. 12 to 20. On Tuesday they see it wither'd, Mark 11. 20, &c. On Wednesday there is a Conspiracy against him, and Judas betrays him, Mark 14. 1 to 12. On Thursday he celebrates his last Supper, Mark 14. 12, &c. and on Friday he is crucified. (d) Vol. 1. Page 385 and 386.

N. B. Whereas the Chronological Tables which follow, do in some Cases differ from the preceding Margin, the Account of the particular Years in the Tables may be reckon'd to be the best.



TABLE the Forty fourth.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Depar- ture from Egypt.	Year of Joshua's Age.	Year of Joshua's Go- vernment.	Year of Caleb's Age.	Year of Jubilee.	Sabbatical Year.	High Priests.	The History and Texts of Scripture.
2553	1455	3258	896	40	70	1	79	0 0			The Israelites pass over Jordan, take Jericho and Ai, and perform all the other things mention'd, Josh. Chap. 1. 1, to Chap. 9. 1. Eleazar is the High Priest, Num. 21. 28.
2554	1454	3259	897	41	71	2	80	1 0			The Gibeonites by Craft obtain a League. Several Kings of Canaan make War against them, and are conquer'd by Joshua. The Sun stands still. Joshua makes several Conquests, Josh. Chap. 9 and 10. returns to Gilgal, Josh. 10. 43. observes the Year of Jubilee, Levit. 25. Verse 2. and Verse 8 to 18. The Fruits are reckon'd as uncircumcis'd, Levit. 19. 23.
2555	1453	3260	898	42	72	3	81	1 1			The Fruits are reckon'd as uncircumcis'd, Levit. 19. 23.
2556	1452	3261	899	43	73	4	82	1 2			The Fruits are reckon'd as uncircumcis'd, Levit. 19. 23.
2557	1451	3262	900	44	74	5	83	1 3	1 0		The Sabbatical Year is observ'd, Levit. 19. 23, 24. Levit. 25. 1 to 8. All this Time the Israelites rest from any farther Wars.
2558	1450	3263	901	45	75	6	84	1 4	1 1		The Israelites manure the Ground, Levit. 19. 23, 24, 25. and make other Conquests, mention'd Josh. Chap. 11, and 12.
2559	1449	3264	902	46	76	7	85	1 5	1 2		The Land is divided, Josh. 14. 6, 7, 8, 9, 10. and Josh. 13. 1, to 22. 1. The Tabernacle is set up at Shiloh, Josh. 18. 1.
2560	1448	3265	903	47	77	8	86	1 6	1 3		The Reubenites and the other Tribes are sent home beyond Jordan, Josh. Chap. 22.
2564	1444	3269	907	51	81	12		1 10	2 0		The second Sabbatical Year.
2571	1437	3276	914	58	88	19		1 17	3 0		The third Sabbatical Year.
2577	1431	3282	920	64	94	25		1 23	3 6		Boaz is born to Salmon and Rahab, Ruth 4. 21. Matth. 1. 5.
2578	1430	3283	921	65	95	26		1 24	4 0		The fourth Sabbatical Year.
2585	1423	3290	928	72	102	33		1 31	5 0		The fifth Sabbatical Year.
2592	1416	3297	935	79	109	40		1 38	6 0		The sixth Sabbatical Year.
2593	1415	3298	936	80	110	41		1 39	6 1		Joshua admonisheth the People and dieth, Josh. Chap. 23 and 24.
2594	1414	3299	937	81				1 40	6 2		The Tribe of Judah begins to conquer their Enemies, Judg. 1. 1 to 22.
2599	1409	3304	942	86				1 45	7 0		The seventh Sabbatical Year.
2602	1406	3307	945	89				1 48	7 3		Eleazar the High Priest dies about this Time, and Phinehas his Son succeeds him, Josh. 24. 33.
2603	1405	3308	946	90				1 49	7 4	Phinehas	All the Generations are now dead who came out of Egypt, Judg. 2. 10. none of them living longer than Joshua, and they being all above twenty Years old, when they came from thence, Num. 14. 29.
2604	1404	3309	947	91				2 0	7 5	2	The second Year of Jubilee.
2605	1403	3310	948	92				2 1	7 6	3	The Children of Dan conquer Laish, and begin Idolatry, Judg. Chap. 17 and 18.
2606	1402	3311	949	93				2 2	8 0	4	The eighth Sabbatical Year.
2608	1400	3313	951	95				2 4	8 2	6	The Benjamites beat the Israelites, and are beaten by them, Judg. Chap. 19, 20, 21.
2613	1395	3318	956	100				2 9	9 0	11	The ninth Sabbatical Year.
2614	1394	3319	957	101				2 10	9 1	12	All the Tribes of Israel fall off to Idolatry about this Time, Judg. 2. 8 to 14. Judg. 3. 5, 6, 7.



## A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture.							
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Phinehas
2618	1390	3323	961	105	2 14	9 5	16
2620	1388	3325	963	107	2 15	10 0	18
2624	1384	3329	967	111	2 19	10 4	22
2626	1382	3331	969	113	2 21	10 6	24
2627	1381	3332	970	114	2 23	11 0	25
2634	1374	3339	977	121	2 30	12 0	32
2635	1373	3340	978	122	2 31	12 1	33
2641	1367	3346	984	128	2 37	13 0	39
2648	1360	3353	991	135	2 44	14 0	45
2654	1354	3359	997	141	3 0	14 6	Abiezer. 6
2655	1353	3360	998	142	3 1	15 0	7
2662	1346	3367	1005	149	3 8	16 0	14
2666	1342	3371	1009	153	3 12	16 4	18
2669	1339	3374	1012	156	3 15	17 0	21
2676	1332	3381	1019	163	3 22	18 0	28
2683	1325	3388	1026	170	3 29	19 0	35
2684	1324	3389	1027	171	3 30	19 1	36
2688	1320	3393	1031	175	3 34	19 5	42
2690	1318	3395	1033	177	3 36	20 0	44
2691	1317	3396	1034	178	3 37	20 1	45
2691	1317	3396	1034	178	3 37	20 1	Bukki.
2697	1311	3402	1040	184	3 43	21 0	6
2703	1305	3408	1046	190	3 49	21 6	12
2704	1304	3409	1047	191	4 0	22 0	13
2708	1300	3413	1051	195	4 4	22 4	17
2711	1297	3416	1054	198	4 7	23 0	20
2718	1290	3423	1061	205	4 14	24 0	27
2723	1285	3428	1066	210	4 19	24 5	32
2725	1283	3430	1068	212	4 21	25 0	34
2732	1276	3437	1075	219	4 28	26 0	41
2736	1272	3441	1079	223	4 32	26 4	45
2739	1269	3444	1082	226	4 35	27 0	Uzzi. 3
2746	1262	3451	1089	233	4 42	28 0	10
2748	1260	3453	1091	235	4 44	28 2	12
2753	1255	3458	1096	240	4 49	29 0	17

The *Israelites* are oppress'd by the *Assyrians* in the eastern Parts, *Judg.* 3. 8.

The tenth Sabbatical Year.

A Famine begins, *Ruth* 1. 1, 2, 3, 4.

*Othniel* delivers the *Israelites*. *Judg.* 3. 9, 10, 11.

The eleventh Sabbatical Year.

The twelfth Sabbatical Year. *Naomi* returns with *Ruth* to *Canaan*, *Ruth* Chap. 1.

*Obed* is born, *Ruth* 4. 17. *Matth.* 1. 5.

The thirteenth Sabbatical Year.

The fourteenth Sabbatical Year. *Phinehas* dies about this Time, and *Abiezer* succeeds as High Priest, *Josephus Jewish Antiq.* Book 5. Chap. 12.

The third Year of Jubilee.

The fifteenth Sabbatical Year.

The sixteenth Sabbatical Year.

The *Moabites* oppress the *Israelites* in the eastern Parts, *Judg.* 4. 12, 13, 14.

The seventeenth Sabbatical Year.

The eighteenth Sabbatical Year.

The nineteenth Sabbatical Year.

*Ehud* delivers the *Israelites* in the eastern Parts, *Judg.* 4. 15 to 30.

The *Israelites* are oppress'd in the southern and eastern Parts by the *Philistines*, and *Shamgar* delivers them, *Judg.* 5. 6, 7. and *Judg.* 4. 31.

The twentieth Sabbatical Year.

*Abiezer* the High Priest dies about this Time, and *Bukki* succeeds him, *Josephus Jewish Antiq.* Book 5. Chap. 12.

A Son might now be born unto *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and *St. Matthew*.

The twenty first Sabbatical Year.

The *Israelites* in the northern Parts begin to be oppress'd by *Jabin* King of *Canaan*, and *Deborah* judges them at that Time, *Judg.* 4. 3, 4.

The fourth Year of Jubilee, and the twenty second Sabbatical Year.

*Shamgar* dies about this Time, *Judg.* 4. 31, and *Judg.* 5. 6, 7, 8.

The twenty third Sabbatical Year.

The twenty fourth Sabbatical Year.

*Deborah* and *Barak* deliver *Israel*, *Judg.* Chap. 4 and 5.

The twenty fifth Sabbatical Year.

The twenty sixth Sabbatical Year.

*Bukki* the High Priest dies about this Time, and *Uzzi* succeeds him, *Josephus Jewish Antiq.* Book 5, Chap. 12.

The twenty seventh Sabbatical Year.

The twenty eighth Sabbatical Year.

A Grandson might now be born unto *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and *St. Matthew*.

The twenty ninth Sabbatical Year.



A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture.									
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Depar- ture from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Uzzi.	Age of Eli.	From the Taking of Troy.
2754	1254	3459	1097	241	5 0	29 1	18		
2760	1248	3465	1103	247	5 6	30 0	24		
2763	1245	3468	1106	250	5 9	30 3	27		
2767	1241	3472	1110	254	5 13	31 0	31		
2770	1238	3475	1113	257	5 16	31 3	34		
2774	1234	3479	1117	261	5 20	32 0	38		
2781	1227	3486	1124	268	5 27	33 0	45		
2788	1220	3493	1131	275	5 34	34 0	7		
2790	1218	3495	1133	277	5 36	34 2	9		
2795	1213	3500	1138	282	5 41	35 0	14	5	
2802	1206	3507	1145	289	5 48	36 0	21	12	
2804	1204	3509	1147	291	6 0	36 2	23	14	
2805	1203	3510	1148	292	6 1	36 3	24	15	
2808	1200	3513	1151	295	6 4	36 6	27	18	
2809	1199	3514	1152	296	6 5	37 0	28	19	
2810	1198	3515	1153	297	6 6	37 1	29	20	
2811	1197	3516	1154	298	6 7	37 2	30	21	
2816	1192	3521	1159	303	6 12	38 0	35	26	
2820	1188	3525	1163	307	6 16	38 4	39	30	
2823	1185	3528	1166	310	6 19	39 0	3	33	
2825	1183	3530	1168	312	6 21	39 2	5	35	
2830	1178	3535	1173	317	6 26	40 0	10	40	5
2834	1174	3539	1177	321	6 30	40 4	14	44	9
2837	1171	3542	1180	324	6 33	41 0	17	47	12
2839	1169	3542	1182	326	6 35	41 2	19	49	14
2844	1164	3549	1187	331	6 40	42 0	24	54	19
2848	1160	3553	1191	335	6 44	42 4	28	58	23
The fifth Year of Jubilee. The thirtieth Sabbatical Year. The Israelites are oppress'd in the northern and eastern Parts by the Midianites, Judg. 6. 1 to 7. The thirty first Sabbatical Year. Gideon delivers the Israelites, Judg. 6. 7 to the End, Chap. 7. and Chap. 8. 1 to 29.									
The thirty second Sabbatical Year. The thirty third Sabbatical Year. About this Time Uzzi the High Priest dies; and Zerajah succeeds him, Joseph. Jewish Antiq. Book 5. Chap. 12. The thirty fourth Sabbatical Year. Eli is born, 1 Sam. 4. 15. The thirty fifth Sabbatical Year.									
The thirty sixth Sabbatical Year. The sixth Year of Jubilee. A Great Grandson might be born about this Time to Obed, who being an Idolater, his Name is omitted in the Genealogies of Ruth and St. Matthew. Gideon dies, and Abimelech succeeds him in the Government of the northern and eastern Parts, Judg. 8. 29 to the End, and Chap. 9. 1 to 7. The thirty seventh Sabbatical Year:									
Sanchoiatho flourishes about this Time. Abimelech is kill'd by a Mill-stone, Judg. 9. 22 to the End, and Tolah succeeds him in the Government of the northern and eastern Parts, Judg. 10. 1, 2. The thirty eighth Sabbatical Year. Zerajah the High Priest about this Time is depos'd for Idolatry, and his Name being therefore eras'd from the Catalogue, may be the Cause, that he is omitted by Josephus, Jewish Antiq. Book 5. Chap. 12. Eli officiates as a Priest of the House of Ithamar, but not as a Judge, and the Priesthood continues in his Family for four Generations, till the Time of Solomon. The thirty ninth Sabbatical Year.									
Troy is now taken by the Greeks. The fortieth Sabbatical Year. Tolah dies, and Jair succeeds him in the Government of the northern and eastern Parts, Judg. 10. 3, 4, 5. The forty first Sabbatical Year. The Ammonites oppress the Israelites in the northern and eastern Parts, for the space of eighteen Years, Judg. 10. 6, 7, 8.									
The forty second Sabbatical Year: The Ammonites oppressing the Israelites in the northern and eastern Parts, the Philistines also oppress them in the southern and western Parts, Judg. 13. 1. Which ended with the Restoring of the Ark, 1 Sam. Chap. 6. Eli the High Priest in this Extremity executes the Office of a Judge or supreme Magistrate in those Parts, 1 Sam. 4. 18. Samuel's Mother comes to offer Sacrifice; 1 Sam. 1. 1 to 19. An Angel appears to Manoah and his Wife, and tells them, that a Son, viz: Samson, who should be born of them, should begin to deliver the Israelites from the Philistines, Judg. 13. 2 to 24.									



## A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture.									
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Eli.	Age of Eli.	From the Taking of Troy.
2849	1159	3554	1192	336	6 45	42 5	29	59	24
2851	1157	3556	1194	338	6 47	43 0	31	61	26
2854	1154	3559	1197	341	7 0	43 3	34	64	29
2856	1152	3561	1199	343	7 2	43 5	36	66	31
2857	1151	3562	1200	344	7 3	43 6	37	67	32
2858	1150	3563	1201	345	7 4	44 0	38	68	33
2862	1146	3567	1205	349	7 8	44 4	42	72	34
2863	1145	3568	1206	350	7 9	44 5	43	73	35
2865	1143	3570	1208	352	7 11	45 0	45	75	37
2868	1140	3573	1211	355	7 14	45 3	46	78	40
2869	1139	3574	1212	356	7 15	45 4	49	79	41
2870	1138	3575	1213	357	7 16	45 5	50	80	42
2871	1137	3576	1214	358	7 17	45 6	51	81	43
2872	1136	3577	1215	359	7 18	46 0	52	82	44
2878	1130	3583	1221	363	7 24	46 6	58	88	50
2879	1129	3584	1222	366	7 25	47 0	59	89	51
2880	1128	3585	1223	367	7 26	47 1	60	90	52
2886	1122	3591	1229	373	7 32	48 0	66	96	58
2887	1121	3592	1230	374	7 33	48 1	67	97	59
2888	1120	3593	1231	375	7 34	48 2	68	98	60

Samuel is born, 1 Sam. 1. 19, 20. And Samson is also born, Judg. 13. 24, 25, and Judg. 15. 20. The forty third Sabbatical Year. The seventh Year of Jubilee.

Jair dies, Judg. 10. 3, 4, 5. This Year (the Israelites not knowing whom they should choose for their Governor, Judg. 10. 18. and being the last Year of the Oppression of the Ammonites, *Ubi numerus cardinalis pro ordinali ponitur*) was a Year of terrible Oppression to the Israelites, not only by the Philistines, but also by the Ammonites on the other Side of Jordan, Judg. 10. 7 to 18.

Jephthah is made Governor over the north and east Parts of Canaan, Judg. 10. 18, and 11. 1 to 12. He sends Ambassadors to the Ammonites, and pleads a Prescription to the Country, which they took from the Amorites above three hundred Years before, Judg. 11. 26. but not succeeding by Treaty, he obtains a compleat Victory over them, Judg. 11. 29 to 34. devotes his Daughter to a perpetual Virginity, Judg. 11. 29 to the End, and destroys the Ephraimites, whomade a Sedition against him, Judg. 12. 1 to 8.

The forty fourth Sabbatical Year. Jesse the Father of David was born about this Time, Ruth 4. 22. Matth. 1. 5, 6.

Jephthah dies, and Ibzan succeeds him in the Government of the northern and eastern Parts, Judg. 12. 7, 8, 9.

The forty fifth Sabbatical Year. Samson falls in Love with a Philistine, Judg. 13. 24, 25, and Judg. 14. 1 to 10. Samson proposeth a Riddle, Judg. 14. 10 to the End. Samson being basely us'd burns the Philistines Corn, Judg. Chap. 15, throughout. Ibzan dies, and Elon succeeds him in the Government of the northern and eastern Parts of Canaan, Judg. 10. 8, 9, 10, 11. Samson carries away the Gates of Gaza, Judg. 16. 1, 2, 3.

The forty sixth Sabbatical Year. Eli's Sons were wicked, 1 Sam. 2. 12 to 18. The forty seventh Sabbatical Year. Eli is reprov'd for the Wickedness of his Sons, both by Samuel and another Prophet, 1 Sam. 2. 27 to the End, and 1 Sam. 3, throughout. Elon dies, and Abdon succeeds him in the Government of the northern and eastern Parts of Israel, Judg. 12. 11, 12, 13.

The forty eighth Sabbatical Year. Samson falls in Love with Delilah, and is betray'd by her to the Philistines, Judg. 16. 4 to 22. Samson kills himself, and three thousand Philistines, by Pulling down an House, Judg. 16. 22 to the End, and Judg. 15. 20. The Israelites encourag'd by so great a Slaughter, fight with the Philistines, and are beaten, Ufferii Annales, Anno 2888. 1 Sam. 4. 1, 2. They fetch the Ark to the Camp, and are beaten again, and the Ark is



A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture										
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Depar- ture from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Eli.	Age of Samuel.	From the Taking of Troy.	Kings of Israel.
							Samuel's Go- vernment.			
1889	1119	3594	1232	376	7 35	48 3	1	40	61	
1893	1115	3598	1236	380	7 39	49 0	5	44	65	
1894	1114	3599	1237	381	7 40	49 1	6	45	66	
1900	1108	3605	1243	387	7 46	50 0	12	51	72	
1904	1104	3609	1247	391	8 0	50 4	16	55	76	
1907	1101	3612	1250	394	8 3	51 0	19	58	79	
1908	1100	3613	1251	395	8 4	51 1	20	59	80	
1909	1099	3614	1252	396	8 5	51 2	21	60	81	
							Ahi- jah.			
1910	1098	3615	1253	397	8 6	51 3	1	61	82	
1912	1096	3617	1255	399	8 8	51 5	3	63	84	Saul.
1914	1094	3619	1257	401	8 10	52 0	5	65	86	2
1919	1089	3624	1262	406	8 15	52 5	9	69	90	4
1921	1087	3626	1264	408	8 17	53 0	11	71	92	8
1928	1080	3633	1271	415	8 24	54 0	18	78	99	10
1935	1073	3640	1278	422	8 31	55 0	25	85	106	17
1940	1068	3645	1283	427	8 36	55 5	30	90	111	24
1941	1067	3646	1284	428	8 37	55 6	31	91	112	29
1942	1066	3647	1285	429	8 38	56 0	32	92	113	30
										31

The History and Texts of Scripture

is taken Eli dies at the News, 1 Sam. 4. 3 to the End. Abdon the Governor of the northern and eastern Parts dies in the Battle, Judg. 12. 12 to the End. And so the Government of all the Country falls to Samuel. Samuel also acts as High Priest, Abijah being under Age, which was an extraordinary Case, 1 Sam. 7. 9, and 9, 11, and 10. 8, and 11. 14, 15. The Philistines being plagu'd seven Months, send back the Ark, 1 Sam. Chap. 5 and 6 throughout, and Chap. 7. 1. The forty ninth Sabbatical Year. Barzillai is born this Year.

The fiftieth Sabbatical Year. The eighth Year of Jubilee. The fifty first Sabbatical Year. The Israelites humble themselves, and obtain a Victory over the Philistines, 1 Sam. 7. 2 to the End. Ishbosheth, Saul's Son, was now born, Compare 2 Sam. 2. 10, and Acts 13. 21. The Israelites desire a King, and Saul is chosen, 1 Sam. Chap. 8, 9, 10, 11.

Samuel testifies his Integrity, not only quits all Government, but also resigns the Office of the High Priesthood to Abijah the Son of Abitub, and Grandson of Eli, being now of Age. Compare 1 Sam. 4. 3, and Chap. 14. 3, and 1 Sam. 12 throughout. Nahash the Ammonite is conquer'd, and Saul is publicly own'd as King, 1 Sam. Chap. 11. Jonathan smites a Garison of the Philistines, which causes them to invade the Country, and bring the Israelites into Slavery, 1 Sam. Chap. 13. Jonathan smites another Garison, and recovers the Israelites out of Slavery, 1 Sam. 14. The Reubenites enlarge their Conquests, 1 Chron. 5. 1 to 11, and Verse 18 to 23. The fifty second Sabbatical Year. David is born, 2 Sam. 5. 4, 5. The fifty third Sabbatical Year.

The fifty fourth Sabbatical Year. The fifty fifth Sabbatical Year. Saul is sent to destroy the Amalekites, 1 Sam. Chap. 15. David is anointed to be King, 1 Sam. 16. 1 to 14. David attends on Saul with his Musick, 1 Sam. 16. 14 to the End. He conquers Goliath, 1 Sam. 17. Jonathan loves David. The Women praise him in the Dances, and Saul grows jealous, 1 Sam. 18. 1 to 22. Shammah and Eliezer signalize themselves, 2 Chron. 11. 12, 13, 14. 2 Sam. 23. 11. David marries Michal, Saul's Daughter, by Agreement, 1 Sam. 18. 22 to the End. The fifty sixth Sabbatical Year.



A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture.										
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Depar- ture from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Abi- jab.	Age of Samuel.	From the Taking of Troy.	Kings of Israel. Saul.
2944	1060	3649	1287	431	8 40	56 2	34 Abi- me- lech.	94	115	33 Abimelech is made High Priest at the Death of Abijah his Brother, Compare 1 Sam. 22. 9, and 1 Sam. 14. 3. Jonathan discloseth Saul's Intention to David, and he escapes, 1 Sam. Chap. 20. Mephibosheth is born to Jonathan, 1 Sam. 4. 4.
2945	1063	3650	1288	432	8 41	56 3	1 Abia- thar.	95	116	34 David flees to Achish King of Gath, 1 Sam. 21. 10 to the End. From thence he goes to the Cave of Adullam, and Saul destroys Abimelech and all the Priests, 1 Sam. 22. David rescues Keilah, and Abiathar comes thither to him with the Ephod. Saul pur- sues David, and is diverted by an Inva- sion of the Philistines, 1 Sam. Chap. 23. Eliezer signalizeth himself, 2 Sam. 23. 11. 2 Chron. 11. 12, 13, 14. Abishai signalizeth himself, 2 Sam. 23. 18, 19. 1 Chron. 11. 20, 21.
2946	1062	3651	1289	433	8 42	56 4	1	96	117	35 David in a Cave cuts off Saul's Skirt, 1 Sam. Chap. 24.
2947	1061	3652	1290	434	8 43	56 5	2	97	118	36 Samuel dies, and David is ill treated by Nabal, 1 Sam. Chap. 25. David goes to Saul's Camp, and takes away his Spear and Cruise of Water, 1 Sam. 26.
2948	1060	3653	1291	435	8 44	56 6	3		119	37 David flees to Achish, 1 Sam. 27.
2949	1059	3654	1292	436	8 45	57 0	4		120	38 The fifty seventh Sabbatical Year. The Phi- listines conquer the Israelites, and kill Sam- on Mount Gilboa, 1 Sam. Chap. 28, 29, 30, 31. The Tribe of Judah make David King, and the Israelites make Ishbosheth King, 2 Sam. 2. 1 to 11.
2951	1057	3656	1294	438	8 47	57 2	6		122	2 Abner takes the Command of the Army, and begins Hostilities against David, 1 Sam. 2. 10 to the End.
2954	1054	3659	1297	441	9 0	57 5	9		125	5 The ninth Year of Jubilee.
2956	1052	3661	1299	443	9 2	58 0	11		127	7 The fifty eighth Sabbatical Year. Abner re- volts to David, and is slain by Joab, 2 Sam. 3. 6 to the End. Ishbosheth is trea- cherously slain, 2 Sam. Chap. 4, and Chap. 5. 1 to 6.
2957	1051	3662	1300	444	9 3	58 1	12		128	8 David takes Zion from the Jebusites, 2 Sam. 5. 6 to 11.
2958	1050	3663	1301	445	9 4	58 2	13		129	9 David beats the Philistines the first Time, 2 Sam. 5. 17 to 22. Abibahus is made the first King of Tyre.
2959	1049	3664	1302	446	9 5	58 3	14		130	10 David beats the Philistines the second Time, 2 Sam. 5. 22 to the End.
2960	1048	3665	1303	447	9 6	58 4	15		131	11 David brings the Ark from Kirjath-jearim to Jerusalem, 2 Sam. 6.
2961	1047	3666	1304	448	9 7	58 5	16		132	12 David resolves to build a Temple but is hin- der'd, 2 Sam. 7 throughout, and 1 Chron. 17. throughout. He conquers the Philistines, 2 Sam. 8. 1. 1 Chron 18. 1.
2962	1046	3667	1305	449	9 8	58 6	17		133	13 David conquers the Moabites, 2 Sam. 8. 2. 1 Chron. 18. 2. and the Ammonites, 2 Sam. 8. 12.
2963	1045	3668	1306	450	9 9	59 0	18		134	14 David conquers the Syrians, 2 Sam. 8. 3 to 11. 1 Chron. 18. 3 to 12. The fifty ninth Sab- batical Year.



A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture.										
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Abiathar.	From the Taking of Troy.	Kings of Israel. David.	
2964	1044	3669	1307	451	9 10	59 1	19	135	15	David in a Battle with the Philistines was in Danger of being kill'd by Ishbubenob the Giant, 2 Sam. 21. 15, 16, 17. Joab kills 12000 Edonites, Psal. 60 Title, 2 Sam. 8. 13. Sibbechi slays a Giant, 2 Sam. 21. 18. 1 Chron. 20. 4. Abishai in another Battle kills 18000 more, 1 Chron. 18. 12. Hadad flees into Egypt, 1 Kings 11. 14 to 21.
2965	1043	3670	1308	452	9 11	59 2	20	136	16	A Battle between the Israelites and the Amalekites, 2 Sam. 8. 12. 1 Chron 18. 11. Elhanan signalizeth himself, 2 Sam. 22. 19. 1 Chron. 20. 5.
2966	1042	3671	1309	453	9 12	59 3	21	137	17	A Battle between the Israelites and Philistines, in which Shammah signalizeth himself, 2 Sam. 22. 20, 21, 22, 1 Chron. 20. 6, 7, 8.
2967	1041	3672	1310	454	9 13	59 4	22	138	18	David shews Kindness to Mephibosheth, 2 Sam. Chap. 9. Nahash affronts his Ambassadors, and is beaten, 2 Sam. 10. 1 to 15. 1 Chron. 19. 1 to 16.
2968	1040	3673	1311	455	9 14	59 5	23	139	19	Hadadezer and the Syrians are beaten, 2 Sam. 10. 15 to the End. 1 Chron. 19. 16 to the End.
2969	1039	3674	1312	456	9 15	59 6	24	140	20	Joab lays Siege to Rabbah. David commits Adultery with Bathsheba, Urijah is slain, and Rabbah is taken, 2 Sam. Chap. 11 and 12. 1 Chron. 20. 1, 2, 3.
2970	1038	3675	1313	457	9 16	60 0	25	141	21	The sixtieth Sabbatical Year. The Son of David by Bathsheba dies, 2 Sam. 12. 1 to 24.
2971	1037	3676	1314	458	9 17	60 1	26	142	22	Solomon is born, 2 Sam. 12. 24, 25.
2972	1036	3677	1315	459	9 18	60 2	27	143	23	Amnon defiles Tamar, 2 Sam. 13. 1 to 23.
2974	1034	3679	1317	461	9 20	60 4	29	145	25	Abshalom kills Amnon, 2 Sam. 13. 23 to 38.
2977	1031	3682	1320	464	9 23	61 0	32	148	28	Abshalom is recall'd from Banishment, 2 Sam. 13. 38, 39, and 2 Sam. 14. 1 to 28. The sixty first Sabbatical Year.
2979	1029	3684	1322	466	9 25	61 2	34	150	30	Abshalom is introduc'd to the King, 2 Sam. 14. 28 to the End.
2980	1028	3685	1323	467	9 26	61 3	35	151	31	Abshalom gains the Peoples Affections, 2 Sam. 15. 1 to 7.
2981	1027	3686	1324	468	9 27	61 4	36	152	32	Abshalom raises a Rebellion, and is defeated: Sheba is also defeated, 2 Sam. 15. 7 to the End, and Chap. 16, 17, 18, 19, 20.
2982	1026	3687	1325	469	9 28	61 5	37	153	33	A Famine begins, which lasts for three Years, 2 Sam. 21. 1.
2984	1024	3689	1327	471	9 30	62 0	38	155	35	The sixty second Sabbatical Year. The Gibeonites are reveng'd on the Family of Saul, 2 Sam. 21. 1 to 12.
2985	1023	3690	1328	472	9 31	62 1	39	156	36	David numbers the People, 2 Sam. 24. 1 to 10. 1 Chron. 21. 1 to 7.
2986	1022	3691	1329	473	9 32	62 2	40	157	37	A Pestilence follows, which is remov'd by an Oblation, 2 Sam. 24. 10 to the End. 1 Chron. 21. 7 to the End. David prepares to build the Temple, 1 Chron. 22. 1 to the End. He is seiz'd with a dead Palsy. Adonijah sets up for the Kingdom. David declares Solomon his Successor, who is privately anointed for that Purpose, 1 Kings Chap. 1. 1 Chron. 22. 5 to the End, and 1 Chron. 23. 1. And he consults with the People about a more solemn Coronation, 1 Chron. 28. 1. and 1 Chron. 23. 1, 2.

Year



## A Continuation of TABLE the Forty fourth.

The History and Texts of Scripture.										
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Depar- ture from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. <i>Abia- thar.</i>	From the Taking of <i>Troy.</i>	Kings of <i>Israel.</i> <i>Da- vid.</i>	
2987	1021	3692	1330	474	9 33	62 3	41	158	38	David settles the Priests, Levites, Singers and Porters for the Service of the Temple, 1 Chron. Chap. 23, 24, 25, 26.
2988	1020	3693	1331	475	9 34	62 4	42	159	39	David settles the civil Officers, 1 Chron. Chap. 27. Rehoboam is born, Compare 2 Chron. 12. 13. with 1 Kings 11. 42, and 2 Chron. 9. 30.
2989	1019	3694	1332	476	9 35	62 5	43	160	40	David anoints King Solomon a second Time, 1 Chron. 28. 11 to the End, and 1 Chron. 29. 1 to 26. Gives him a Charge, 1 Kings 1. 1 to 9. and dies, 1 Kings 2. 10, 11. and 1 Chron. 29. 26 to the End.
2990	1018	3695	1333	477	9 36	62 6	44	161	1	Solomon succeeds David, 1 Kings 2. 12. 2 Chron. 1. 1. Puts Adonijah to Death, 1 Kings 2. 13 to 26. Turns Abiathar out of the High Priesthood, 1 Kings 2. 26, 27. Places Zadok in his Room, 1 Kings 2. 35. Puts Joab to Death, 1 Kings 2. 28 to 35. Confines Shimei to Jerusalem, 1 Kings 2. 35, 36, 37, 38. Offers a Sacrifice, and chooses Wisdom, 2 Chron. 1. 2 to 14.
2991	1017	3696	1334	478	9 37	63 0	45	162	2	The sixty third Sabbatical Year. Solomon marries the Daughter of Pharaoh King of Egypt, and brings her to the Palace, 1 Kings 3. 1, and 7. 8, and 2 Chron. 8. 11. and decides the Controversy concerning the living and the dead Child, 1 Kings 3. 16 to the End.
2992	1016	3697	1335	479	9 38	63 1	46	163	3	Hiram King of Tyre congratulates Solomon upon his Accession to the Throne: Solomon agrees with him for Workmen to build the Temple, 1 Kings 5. 1 to 13, and 2 Chron. 2, throughout.
2993	1015	3698	1336	480	9 39	63 2	47	164	4	Shimei going from Jerusalem is put to Death at his Return, 1 Kings 2. 39 to the End. The Foundation of the Temple is laid, 2 Chron. Chap. 3, 4, and 1 Kings 6. 1. &c.
2998	1010	3703	1341	485	9 44	64 0	52	169	9	The sixty fourth Sabbatical Year.
3000	1008	3705	1343	487	9 46	64 2	54	171	11	The Temple is finish'd, 1 Kings 6. 38.
3001	1007	3706	1344	488	9 47	64 3	55	172	12	The Temple is dedicated, 1 Kings Chap. 8, and Chap. 9. 1 to 10. 2 Chron. Chap. 5, 6, 7.

N. B. The other Tables, being but short, will be plac'd at the Beginning of the Tables of the same Nature, in the End of the next Book.



C H A P. V.

The CONCLUSION.

**T**HUS have we gone thro' the Chronology of (a) 488 Years, from the Departure of the *Israelites* out of *Egypt* to the Finishing of the Temple built by *Solomon*, and the following Year of its Dedication. The Scripture tells us very plainly the round Sum, and hath divided it very nearly into lesser Parcels.

As from the Going out of the <i>Israelites</i> from <i>Egypt</i> , to their (b) Entrance into the Land of <i>Canaan</i> ,	Years 40
From the Entrance into <i>Canaan</i> , until (c) <i>Jephthah's</i> Message to the <i>Ammonites</i> , about	300
From <i>Jephthah's</i> Message, to the Reign of <i>David</i> , about	96
<i>David's</i> (d) Reign	40
<i>Solomon's</i> (e) Reign to the Finishing of the Temple	11
To (f) the Dedication	1
Total is	488

2. The Scripture mentions several of these Years under *Judges*, several under *Oppressors*, several under the *High Priests*, and several under the *Kings*; but how to reduce them to their proper Times in the gross Sum is exceeding difficult, and this Difficulty occasions several Dislocations in those sacred Writings. But for the better Giving an Account thereof it will be necessary to treat of the Particular Books as distinctly as possible from each other, beginning with the Book of *Joshua*.

3. This Book gives us the History of forty Years from the Time of the Entering into *Canaan* to the Death of their first Governor there. As soon as GOD had appointed *Joshua* to succeed *Moses*, had given him Instructions to observe the Book of the Law, to understand it, and to practise it, had describ'd the Borders of the Land, and promis'd to assist him in the Conquest of it, *Joshua* orders two Men to pass over *Jordan*; and spy out the Land secretly, as it is recorded in the second Chapter: and at their Return he gave the *Israelites* full Directions for their Passing over *Jordan*, as they are mention'd in the first Chapter. This Dislocation was observ'd by

our great *Primate* in his *Annals*; and is evident from (g) the Advice of *Rahab* to the Spies to abide in the Mountains three Days, and their Taking her Advice. Now it is mention'd (h) before, that *Joshua* commanded the officers of the people, saying, Prepare your victuals, for within three days (or as soon as the three Days are ended) ye shall pass over this *Jordan*. So that had this Command been given before the Spies were sent, it must have been executed before they had return'd. However the HOLY GHOST was willing to place it in this Method, to connect the Establishing of *Joshua* by GOD as their Governour, with the first publick Acts that he did in his Government, and the solemn Promise of the People to obey him as such; and also to join the History of the Spies, who pass'd over *Jordan* to view the Land, with the History of the whole Multitude, who soon after pass'd over to take Possession of it.

4. In the (i) fifteenth, sixteenth, seventeenth, and nineteenth Chapters of *Joshua*, there are some things briefly related concerning the Tribes of *Judah*; *Ephraim*, *Manasseh* and *Dan*, which more properly belong to the Times of the Judges, and (k) are more largely mention'd there. However, nothing is more common, than to give an Abridgment at first, of what is intended to be more particularly describ'd soon after. And we may observe from (l) the five last Verses of this Book, that *Joshua* himself was not the Author of the Book; which goes under his Name. So that it is most probable, that the Books of *Joshua*, *Judges*, and *Ruth* were written by *Samuel* the Prophet, who omitted all the Stories of the High Priests in these Books, that he might have no Occasion to mention any thing of himself, which was afterward done by another Hand, in the first of those Books which go under his Name.

5. So that the true Chronological Reading thereof is thus,

First, *Josh. 1. 1 to 10.*

Then *Josh. Chap. 2.*

Then *Josh. 1. 10 to the End.*

Then *Josh. Chap. 3, 4, 5, 6, 7, 8, 9, 10, 11;* at the end of which Chapter it is said, That

(a) 480 Years from the Departure out of *Egypt*; to the Laying of the Foundation, 1 Kings 6. 1. Seven Years to the Finishing of it, 1 Kings 7. 38. and one Year to the Dedication. Compare 1 Kings 7. 38. and the Dedication following, 2 Chron. 7. 13. (b) Exod. 16. 35; Num. 14. 33, 34. Num. 32. 13. Num. 33. 38. Deut. 1. 3. Deut. 2. 7. Deut. 8. 2. Deut. 8. 2, 4. Deut. 29. 5. Josh. 5. 6. Nehem. 9. 41. Psal. 95. 10. Amos 2. 10. Amos 5. 25. Acts 7. 36, 42. Acts 13. 13. Heb. 3. 9, 17. (c) Judg. 11. 26. (d) 2 Sam. 5. 4, 5. 1 Kings 2. 11. 1 Chron. 29. 26, 27. (e) 1 Kings 6. 38. (f) 2 Chron. 7. 10. (g) Josh. 2. 16. (h) Josh. 1. 11. (i) Chap. 15, 16, 17, and 19. 40 to 49. (k) Judg. 1. 1 to 21; and 27, 28, 29, and Chap. 17. 18. (l) Josh. 24. 29 to the End.



the land had rest from war; so that the *Reubenites*, the *Gadites* and the half Tribe of *Manasseh* did now return home to their Families, their Business being only to pass over (*m*) arm'd with their Brethren, and accompany them in their Wars.

The next therefore in Order is *Joshua*, Chap. 22. which was deferr'd to that Place, because the sacred Author, treating of what was done on the west Side of *Jordan*, was willing to dispatch that History, before he mention'd any thing, which happen'd on the other Side.

Then *Joshua*, Chap. 12.

Then with those Chapters of *Joshua*, which treat concerning the Division of the Land, and Settling the Tribes in their several Possessions, it may not be improper, nor unprofitable to read those Chapters in the first Book of *Chronicles* that do mention the Fathers, and chief Men in every Tribe, and those who were the Planters and Raisers of Families in their several Possessions. And then reserving (*n*) those Particulars already mention'd to be read with the Book of *Judges*, the Remainder of the Book of *Joshua* will stand thus.

With *Josh.* 13. 1 to 24, which describes the Possessions of *Reuben*, read 1 *Chron.* 5. 1 to 11, and 5. 18 to 23.

With *Josh.* 13. 24 to 29, which describes the Possessions of *Gad*, read 1 *Chron.* 5. 11 to 18.

With *Josh.* 13. 29 to the End, which describes the Possessions of the half Tribe of *Manasseh* beyond *Jordan*, read 1 *Chron.* 5. 29 to the End. And these Possessions being describ'd before the Descriptions of the rest, seems to argue, that they return'd to them, before the Land of *Canaan* was divided among the rest.

With *Josh.* Chap. 14 and 15, which describes the Possessions of *Judah*, read 1 *Chron.* Chap. 2, 3, and Chap. 4. 1 to 24.

With *Josh.* 16. 1 to 10, which describes the Possessions of *Ephraim*, read 1 *Chron.* 7. 20 to 30.

With *Josh.* 17. 1 to 12, and 17. 14 to the End, which describes the Possessions of the half Tribe of *Manasseh* in the Land of *Canaan*, read 1 *Chron.* 7. 14 to 20.

Then *Josh.* 18. 1 to 11, and with *Josh.* 18. 11 to the End, which describes the Possessions of *Benjamin*, read 1 *Chron.* 7. 6 to 13, and 1 *Chron.* 8. 1 to 33; and at the same Time with 1 *Chron.* 8. 33 to the End, read 1 *Chron.* 9. 35 to the End.

With *Josh.* 19. 1 to 10, which describes the Possessions of *Simeon*, read 1 *Chron.* 4. 24 to the End.

With *Josh.* 19. 10 to 17, which describes the Possession of *Zebulun*, there is nothing in the Book of *Chronicles*.

With *Josh.* 19. 17 to 24, which describes the Possession of *Issachar*, read 1 *Chron.* 7. 1 to 6.

With *Josh.* 19. 24 to 32, which describes the Possession of *Asher*, read 1 *Chron.* 7. 30 to the End.

With *Josh.* 19. 32 to 40, which describes the Possession of *Naphthali*, read 1 *Chron.* 7. 13.

With *Josh.* 19. 40 to 47, and Verse 48, which describes the Possessions of *Dan*, there is nothing in the Book of *Chronicles*.

Then *Josh.* 19. 49, 50, 51.

Then with *Joshua* Chap. 20 and 21, which describes the Possessions of the *Levites*, read 1 *Chron.* Chap. 6. and Chap. 9. 1 to 35.

Then *Josh.* Chap. 23 and 24.

6. The Book of *Judges* consider'd by it self, and compar'd with the Title which it bears, cannot well be reduc'd into a better Method. The five last Chapters, which treat of the Idolatry of the Tribe of *Dan*, and the Slaughter of the *Benjamites*, ought in a *Chronological* Order to be inserted between the tenth and eleventh Verses of the second Chapter. The principal Reason of its being plac'd last is this, The HOLY GHOST was willing to describe first the Actions of those, who govern'd the greatest Part of the whole Land before the Actions of any particular Tribe, which is most agreeable to the Title of the Book; and especially their Actions against their Enemies before the Account of their Seditions one against another. This is the Method, which *Lucius Flavius* took in his Epitome of the *Roman* History, and for which he was never blam'd. However they who are more critical to inquire, why it should be plac'd immediately after the History of *Samson*, and immediately before the History of *Samuel*, may take the following Reasons.

1. That the Reader observing (*o*) how their State Polity fail'd them in the Death of *Samson*, who (*p*) was a *Danite*, might presently be shew'd GOD's Justice in it, because their Religion had first fail'd among the *Danites*.

2. That when he observes, that (*q*) eleven hundred Pieces of Silver were given by every *Philistine* for the Ruin of *Samson*, he might presently observe (*r*) the eleven hundred Pieces of Silver given by *Micah's* Mother for the Making of an Idol, which ruin'd Religion in *Samson's* Tribe.

3. That the Story of *Micah* (*s*) of the Hill Country of *Ephraim* the first Destroyer of Religion, and the Story of *Samuel* of (*t*) the Hill Country of *Ephraim*, the first Reformer of Religion, might be plac'd near to each other.

But that the Stories contain'd in the five last Chapters of *Judges* could not be long

(*m*) Numb. 32. 6 to 33. (*n*) *Josh.* Chap. 15, 16, 17, and Chap. 19. 40 to 49. (*o*) *Judg.* 13. (*p*) *Judg.* 13. 1, 2, 3, 24, 25. (*q*) *Judg.* 16. 5. (*r*) *Judg.* 17. 2. (*s*) *Judg.* 17. 1. (*t*) 1 *Sam.* 1. 1. after



after the Death of *Joshua*, and are therefore rightly plac'd as before, will be evident from the following Reasons.

1. The *Danites* were unsettl'd, when (u) the Stories of the seventeenth and eighteenth Chapters came to pass, and therefore this could not be long after the Death of *Joshua*.

2. *Phinehas* (x) the Son of *Eleazar*, who turn'd away the Wrath of GOD in the Wilderness, was (y) alive at the Battle of *Gibeab*.

3. The Wickedness of (z) *Gibeab* is (a) reckon'd to be their first Wickedness.

4. *Deborah*, who was (b) contemporary with *Barak* the third Judge, speaks of the (c) forty thousand in *Israel*, who perish'd by *Benjamin*, as if neither Sword nor Spear had been among them.

5. *Mahaneh Dan* or *The Camp of Dan*, which (d) was so nam'd upon the March of the *Danites*, when they set up their Idolatry, is (e) mention'd in the Story of *Samson*, tho' that Story is set before their March.

6. *Dan* is (f) omitted among the sealed of the LORD, because Idolatry first began in his Tribe, as was mention'd before.

7. *Ehud* may (g) be very well suppos'd to have been (h) one of the left handed *Benjamites*, and one of them who escap'd at the Rock of *Rimmon*; and he was the second of the Judges.

8. After the Book of *Judges*, follows the Book of *Ruth*, the History whereof is (i) expressly said to happen, *in the days when the judges ruled*, and therefore according to a *Chronological Order* ought to be inserted among them. Its Subject is very different from the rest, and for this Reason it is a distinct Book, and it is of so private a Nature, that at that Time among the Generality of People it might have been thought not worth the Recording. But we *Christians* may plainly see the Wisdom of GOD in Ordering this Book to be written. It had (k) been foretold to the *Jews*, that the MESSIAH should be of the Tribe of *Judah*; and it was afterward reveal'd farther, that he should be (l) of the Family of *David*; and therefore it was necessary for the full Understanding of these Prophecies, that a History of the Family of *David* in that Tribe should be written before these Prophecies should be reveal'd, as it is suppos'd to be written by *Samuel* the Prophet upon his Anointing of *David*. Thus there could not be the least Suspicion of any Fraud or Design; and thus this Book, these Prophecies, and the Accomplishment of them, serve to explain each other.

8. The true Place of Inserting this Book is at (m) the Time of the Birth of *Obed* the Son of *Boaz* and *Ruth*, which is mention'd at the End of this Book, with the Genealogy from *Pharez* the Son of *Judah* to *David*, as Matters of Fact, and by *St. Matthew* as apply'd to CHRIST. In *St. Matthew* it is said, (n) that *Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth*: and therefore taking it for granted (as it hath been already prov'd in the Beginning of this Book) that *Boaz* was born to *Salmon* by *Rahab*, about 42 Years after the Entrance into *Canaan*; and *Obed* was born to *Boaz*, when he was about 54 Years of Age, the Birth of *Obed* will happen about 96 Years after the Entrance into *Canaan*, which was in the Time when the *Israelites* had Rest, under *Othniel* the first of the Judges, as it is *Judg.* 2. 9, 10, 11, and therefore the Book of *Ruth* will regularly follow those Verses.

9. As the Book of the *Judges* gives an Account of the civil and military State of the *Israelites*, and the first Book of *Samuel* gives an Account of their ecclesiastical State at the same Time; so it may be most proper to read first the one and then the other. However, he who will be so curious as to observe an exact *Chronological Method*, may intermix a Part of the first Book of *Samuel*, with the Book of *Judges*, in the following Manner.

*Judges* 1. 1 to 11.

*Joshua* 14. 6 to the End.

With *Judges* 1. 11 to 16, read *Joshua* 15. 13 to 21.

*Judges* 1. 22 to 27.

With *Judges* 1. 27, 28, read *Joshua* 17. 11 to the End.

With *Judges* 1. 29, read *Joshua* 16. 9, 10.

*Judges* 1. 30, to 2. 11.

*Judges* Chap. 17.

With *Judges* Chap. 18, read *Josh.* 19. 47, 48.

*Judges* Chap. 19, 20, 21.

*Judges* 2. 11, to 3. 12.

The Book of *Ruth*:

*Judges* 3. 12 to the End; with Chap. 4, 5, 6, 7, 8, 9, and to Verse 5.

*Judges* 13. 1 to 25, where the Birth of *Samson* is postpon'd, that the whole History of his Life may be taken in together.

1 *Samuel* Chap. 1, and 2 to Verse 22.

*Judges* 10. 5 to the End. Chap. 11, and Chap. 12, to Verse 10:

*Judges* 13. 25. Chap. 14, 15, and Chap. 16. 1, 2, 3.

*Judges* 12. 10, 11, 12, 13. 14.

1 *Samuel* 2. 22 to the End, and Chap. 3:

(u) *Judg.* 18. 1. (x) *Num.* 5. 7, 8, 11, 12, 13. (y) *Judg.* 20. 28. (z) *Judg.* 19. 12, 13, 14, 15, 16, 20, 21, 22. (a) *Hosea* 10. 9. (b) *Judg.* 4. 4, 5, 6. (c) *Judg.* 5. 8. (d) *Judg.* 18. 12. (e) *Judg.* 13. 25. (f) *Rev.* 7. 3, 4, 5, 6, 7, 8. (g) *Judg.* 3. 15 to 29. (h) *Judg.* 20. 16. *Judg.* 20. 47. (i) *Ruth* 1. 1. (k) *Gen.* 49. 10. (l) *Psal.* 89. 34, 35, 36, 37. (m) *Ruth* 1. 2, and 4. 16, 17. (n) *Matth.* 1. 5.



*Judges* 16. 4 to the End.

1 *Samuel* Chap. 4.

*Judges* 12. 15.

1 *Samuel* Chap. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.

N. B. That tho' there are so many Dislocations in Point of Time in the Books of *Judges* and the first Book of *Samuel*; yet the History it self could not be better laid, than as it is in the *Scriptures*. For there being some Judges in the north and east Parts of *Canaan*, and others in the south and west Parts, particularly there being several Judges in the North and East, whilst *Eli* was both High Priest and Judge, and *Samson* was a Warriour in the South and West, it was necessary to give the History of each of these distinct from one another, as also a distinct Account of their Wars abroad, and their Disturbances at home, and also of their civil and ecclesiastical Affairs. And it is observable, that in the midst of all this Variety there are several Hints, by which the Times of each Transaction may be reduc'd to their proper Order.

10. After this Time the History of *Saul* is so intermix'd with the History of *David*, that it will be necessary to take in several particular *Psalms* penn'd on particular Occasions. And from hence also to the *Babylonish* Captivity, and a little Time after, the History of the Kings of *Israel* and *Judah*, is treated of not only in the Books of *Samuel* and the Kings, but also in the Books of *Chronicles*; so that it may be convenient to compare them together, as far as the Dedication of the Temple of *Solomon*, in the following Method.

1 *Sam.* Chap. 16, and 17. 1, 2, 3.

1 *Chron.* 13. 9, 10. 2 *Sam.* 23. 9, 10. This Story is mention'd by it self, in these two Places, that the Story of *David* and *Goliath* might not be interrupted.

1 *Sam.* 17. 3 to the End.

1 *Sam.* Chap. 18, 19, and *Psal.* 59.

1 *Sam.* Chap. 20, and 21 to Verse 10, and *Psal.* 56.

1 *Sam.* 21. 10 to the End, and *Psal.* 34.

1 *Sam.* 22, Part of the first Verse, and *Psal.* 142.

1 *Sam.* 22, the latter Part of the first Verse, and Verse 2, and 1 *Chron.* 12. 8 to 19.

2 *Sam.* 23. 13, 14, 15, 16, 17. compar'd with 1 *Chron.* 11. 15, 16, 17, 18, 19, 20. Here is the Place of *David's* Longing for the Water of *Bethlehem*, and the following Transactions, tho' it is reserv'd for its proper Place in the Reckoning up of *David's* Worthies; since here it is more especially intended to relate the Acts of *David*, and not of his Worthies. And all the other Acts, 2 *Sam.* 23. 8, 20, 21, and 1 *Chron.* 11. 10, 11, 22, 23, 24, 25. must either be plac'd here, or else it is impossible where to fix them.

1 *Sam.* 22, Verse 3 to the End, and *Psal.* 52.

1 *Sam.* 23. 1, 2, 3, 4, and Part of 5. 2 *Sam.* 23. 18, 19, and 1 *Chron.* 11. 20, 21.

1 *Sam.* 23. Part of Verse 5, to Verse 24, and *Psal.* 54.

1 *Sam.* 23. 24 to the End, and *Psal.* 63.

1 *Sam.* 24. 1, 2, and Part of 3. 2 *Sam.* 23, 20. 1 *Chron.* 11. 22.

1 *Sam.* 24, Part of Verse 3, to the End of the Chapter, and *Psal.* 57.

1 *Sam.* 25, and *Psal.* 58.

1 *Sam.* Chap. 26 and 27, compar'd with 1 *Chron.* 12. 1 to 19.

1 *Sam.* Chap. 28 and 29, compar'd with 1 *Chron.* 12. 19, 20, 21, 22.

1 *Sam.* Chap. 30 and 31, compar'd with 1 *Chron.* Chap. 10.

The second Book of *Samuel*, and the remaining Part of the first Book of the *Chronicles*, contain the History of the Reign of *David*; so that it may not be improper to compare them together, with the rest of the *Psalms*, in the following Order.

2 *Sam.* Chap. 1, 2, 3, 4.

2 *Sam.* 5. 1 to 11, and 1 *Chron.* 11, throughout. Here in the Book of the *Chronicles* is an Account of *David's* Worthies, which Catalogue is also mention'd in the Book of *Samuel*, but with this Difference of Place, that in the *Chronicles* it is set at the Beginning of *David's* Reign, and in *Samuel* at the latter End, which is the Reason of so many Differences in their Names. The Book of *Chronicles* mentions those Men, who had help'd *David* to his Settlement in the Kingdom; and the Book of *Samuel* mentions those who had stuck to him all the Time of his Reign, or died in his Service, and so help'd to keep him in that Settlement: And to these are added several others in 1 *Chron.* 12. 23 to the End, where they are mention'd, who came also to *Hebron* for the same Purpose.

11. The Story which follows, contains a Difference in the Order, as it is laid down in these two Books. The Book of *Samuel* mentions first the Story of *Hiram's* Kindness and Respect to *David*, as also of *David's* Children, and two Battles with the *Philistines*; and then it relates the Fetching up of the Ark. But the Book of *Chronicles* first relates the Fetching up of the Ark, and then those Stories of *Hiram's* Kindness, *David's* Children, and the Battles of the *Philistines*. But the Methodizing these Stories into their proper Time and Order will require, that they be taken thus,

1 *Chron.* 13. 1, 2, 3, 4.

*David* consults with the Captains, that had come to him to *Hebron*, and had gone with him to *Jerusalem*, about the Fetching up of the Ark. This was but a Consultation and an Agreement about the Matter; but the thing is not done, for all *Israel* is to be sent to first about it, and a Time to be appointed, when they shall come together.

Hereupon



Hereupon the Companies now present depart own Homes, until they shall have Notice of the Time appointed.

2 Sam. 5. 11 to the End. 1 Chron. 14 throughout.

When all the *Israelites* were departed to their own Houses, *Hiram* King of *Tyre*, hearing of *David's* Coronation, and of the Taking of *Jerusalem*, sends betimes to him to enter into a League with him, and presents him with Cedar and Workmen to build him an House. Upon this *David's* Marriages and Children are reckon'd up, who tho' they were born in several Years, are all mention'd together, the better to give an Account at once of his Family and Prosperity.

In this Space, between the Peoples Departing from *David's* Coronation, and their Meeting again to fetch up the Ark, *David* being leit of those Multitudes; and *Jerusalem* not yet fully fortified, the *Philistines* came twice to the Valley of *Rephaim*, which lay near *Jerusalem*, thinking to surprize *David*, and he beats them both Times.

After this the People meet in a vast Number for the Fetching up of the Ark; and *David* pens a particular Psalm for so solemn an Occasion.

So that read 2 Sam. 6. 1, 2, 3.

Then *Psal.* 68.

After that 2 Sam. 6. 4 to 12.

And with it 1 Chron. 13. 5 to the End.

2 Sam. 6. 12, with 1 Chron. 15. 1.

Then 1 Chron. 15. 2 to 15.

How *David* removes the Ark from the House of *Obed-edom*, and pens a Psalm proper now to be read, viz.

*Psal.* 132.

2 Sam. 6. Part of Verse 12. 1 Chron. 15 to the End, and Chap. 16 throughout.

*David* removes the Ark, seats it in its Place that he had prepared for it, and appoints some Psalms for the Sanctuary, viz.

*Psal.* 96. 105 and 106.

And probably also

*Psal.* 91, 93, 95, 97, 98, 99, 100, 101, 103, 121, and 122.

And perhaps the constant and ordinary Psalms, which are (o) suppos'd to be these.

On the first Day of the Week, *Psal.* 24.

On the second Day of the Week, *Psal.* 48.

On the third Day of the Week, *Psal.* 82.

On the fourth Day of the Week, *Psal.* 94.

On the fifth Day of the Week, *Psal.* 81.

On the sixth Day of the Week, *Psal.* 93.

On the Sabbath Day, *Psal.* 92.

2 Sam. 6. 20 to the End.

2 Sam. 7, throughout, and 1 Chron. 17 throughout, with the Psalms suppos'd to be then compos'd, viz.

*Psal.* 2. 16. 72. 110. 118.

2 Sam. 8. 1 to 5. 1 Kings 11. 23, 24, 25.

and 2 Sam. 8. 5 to 13, and *Psal.* 60. 2 Sam. 21. 18, and 1 Chron. 20. 4.

2 Sam. 8. 13, and *Psal.* 108, and 1 Kings 11. 14 to 21.

2 Sam. 8. 14 to the End; and with 2 Sam. 8 read 1 Chron. 18, and 1 Sam. 21. 19, 20, 21; 22, and 1 Chron. 20. 5, 6, 7, 8.

1 Kings 11. 15 to 21, which is postpon'd to that Time, that all the Story of *Hadad* might be mention'd together.

2 Sam. 21. 15, 16, 17.

2 Sam. Chap. 9.

2 Sam. Chap. 10, and 1 Chron. Chap. 19.

2 Sam. 11. 1, and 1 Chron. 20. Part of Verse 1.

2 Sam. 11. 2 throughout, and Chap. 12. 1 to 15, with *Psal.* 51.

2 Sam. 12. 15 to 24.

2 Sam. 15. 26 to the End, and 1 Chron. 20. Part of Verse 1, and Verse 2, 3.

2 Sam. 13 throughout.

2 Sam. 12. 24, 25. The Story of *Solomon's* Birth is join'd to the Story of the Child that died, that GOD's Reconciliation to *David* might be shewn immediately after the Relation of his Anger against him. His Anger was shewn in Taking away the Child, that was conceiv'd in Adultery. His Reconciliation is shewn by GOD's Delighting in a Child born in Marriage with the same Woman. Besides, his Birth is mention'd before the Taking of *Rabbah*, tho' it was some Time after, because the Text relating the Story of *Bathsheba* in its proper Place, would conclude it altogether.

2 Sam. Chap. 14 throughout, and Chap. 15. 1 to the Middle of Verse 32, and *Psal.* 3.

2 Sam. 15 Part of Verse 32, to the End, and Chap. 16. 1 to 14, with *Psal.* 7.

2 Sam. 16. 14, where *David* is at *Jordan*, and composes *Psal.* 42 and 43.

2 Sam. 16. 15 to 22, when *David* composeth *Psal.* 55.

2 Sam. 16. 22, 23, and Chap. 17, 18, 19, and Chap. 20. 1, 2, 3, when *David* compos'd *Psal.* 30.

2 Sam. 20. 4 to 23, and *Psal.* 4, compos'd at that Time.

2 Sam. 20. 23, 24, 25, 26.

2 Sam. 21. 1 to 15.

2 Sam. Chap. 22, and *Psal.* 18.

2 Sam. 23. 1 to 8.

2 Sam. 24, and 1 Chron. 21.

1 Chron. 22. 1, 2, 3, 4, 5.

1 Kings Chap. 1, throughout, and 1 Chron. 23. 1.

1 Chron. 22. 6 to the End.

1 Chron. 23. 2 to the End, and Chap. 24, and 25.

12. At this Time it may be proper to take in the *Psalms*, which were extant in *David's* Time, either such which are ascrib'd to the

(o) Lightfoot, Vol. 1. Page 22, out of *Tamid ubi super Rosh hashanah*, fol. 31. Maimonides in *Tamid. perek* 6.



chief Singers which he appointed, and are therefore suppos'd by some to have been made by them; particularly *Psal.* 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, and 83, which are ascrib'd to *Asaph*; *Psal.* 42, 44, 45, 46, 47, 48, 49, 84, 85, and 87, which are ascrib'd to the Sons of *Korah*; and *Psal.* 39, 62, and 77, which are ascrib'd to *Jeduthun*; and the rest, which have *David's* Name, or which have no Name prefix'd to them, and yet (*p*) may be suppos'd to be his, as *Psal.* 1, 5, 6, 8, 10, 11, 12, 13, 14, 15, 17, 19, 20, 21, 22, 23, 25, 26, 27, 28, 29, 31, 32, 33, 35, 36, 37, 38, 40, 41, 50, 53, 60, 61, 64, 65, 66, 67, 69, 70, 71, 86, 102, 104, 107, 108, 109, 111, 112, 113, 114, 115, 116, 117, 119, 120, 123, 124, 125, 126, 127, 128, 129, 130, 131, 133, 134, 135, 136, 138, 139, 140, 141, and 143 to the End.

1 *Chron.* Chap. 26, 27, 28, and Chap. 29. 1 to 26.

1 *Kings* 2. 1 to 10, and with Verse 10, 11, read 1 *Chron.* 29. 26, 27, 28, 29, 30.

1 *Kings* 2. 12 to 39.

1 *Kings* 3, to 22, and 1 *Kings* 11. 21, 22.

1 *Kings* 3. 22 to the End, and with this read 2 *Chron.* 1. 1 to 14.

Here the Story of the Death of *Shimei* is anticipated, and join'd to the Story of his Confinement, tho' it was three Years after, that the whole Account might be mention'd at once. So also the Story of *Solomon's* Marrying *Pharaoh's* Daughter is laid sooner than its proper Time; for it was not before, but after *Solomon's* Going to *Gibeon*, and there Begging Wisdom of *GOD*. But when we consider the Scope of the Stories preceding, namely, the Death of *Adonijah*, *Joab* and *Shimei*, and the Exclusion of *Abiathar* from the Highpriesthood, the Reason of *Solomon's* Marriage with *Pharaoh's* Daughter being join'd with them will easily appear, because the *HOLY GHOST* was willing to place together all the politick Ways of *Solomon* for the Establishing of his Kingdom, which were these two, the Taking away those that might disquiet it home, and the Making a League and Affinity with powerful Princes abroad; and then it proceeds to tell the sure and di-

vine Way how to establish it; and this is also mention'd to be of two Sorts, *viz.* Loving the *LORD*, and Begging Wisdom of him.

13. The History of the fourth Chapter of the first Book of *Kings*, and the latter Part of the first Chapter of the second Book of *Chronicles*, is not of any fix'd or determinate Date, or tied to any one Year, but it may equally serve for many Years; for it sheweth the Growth and Continuance of *Solomon's* Strength, Establishment and Prosperity in his Kingdom, and the Evidence of his Wisdom all his Life-time, till he declin'd to Idolatry. And therefore as for the Method and Place of it, it might have been laid in any Part of the Story, and this particular Inference might have been made of it, where ever it had been laid. However, it was very proper to lay it in the Beginning of this History, that the general Matters relating to his Power and Prosperity might be concluded, before there is any Account of particular Actions. There is no Doubt, but the Transactions between *Solomon* King of *Israel*, and *Hiram* King of *Tyre*, were very early in *Solomon's* Reign, because he would not lose Time toward the Building of the Temple. But it was thought more proper to dispatch the others before as general Subjects, that particular Stories might be the better treated of afterward, and receive no Interruption.

1 *Kings* Chap. 4 and 5, and 2 *Chron.* 1. 14, 15, 16, 17, and Chap. 2 throughout.

1 *Kings* 2. 39 to the End, and Chap. 3. 1, 2.

1 *Kings* 6 throughout, and Chap. 7. 13 to the End. 2 *Chron.* Chap. 3 and 4.

1 *Kings* Chap. 8 throughout, and 2 *Chron.* Chap. 5, 6, and 7 to Verse 11.

If we compare 1 *Kings* 6. 38, with 1 *Kings* 7. 1, and 9, 10, it will appear, that *Solomon* began not to build his own Palaces, until the Temple was finish'd. However, the Story of those Buildings, 1 *Kings* 7. 1 to 13. is immediately join'd to the Building of the Temple, that all Matters relating to Architecture might be laid together.

(*p*) Thus Psalm 2, tho' it hath no Title, is expressly ascrib'd to David, Acts 4. 25.





# B O O K VI.

## C H A P. I.

### *From the Dedication of the Temple of Solomon, to the Babylonish Captivity.*

Anno  
ante  
CHRIS-  
TUM  
1007.



FROM the Dedication of the Temple of Solomon in the twelfth Year of his Reign, to the Time of the (a) Taking of Jeru-

salem in the eleventh Year of Zedekiah, and the Carrying of the Jews Captives into Babylon, were four hundred and twenty Years.

2. This Space of Time is divided into two Parcels. First, From the Dedication of the Temple, to the (b) Setting up of the Golden Calves by Jeroboam, or thirty Years; and secondly, From thence to the Babylonish Captivity, or three hundred and ninety Years.

3. The Time from the Dedication of the Temple, to the Setting up of the Golden Calves, is also divided into two Parts, viz. eight and twenty Years in the Time of Solomon the Father, and two Years in the Time of Rehoboam the Son. The 28 Years during the Reign of Solomon, is thus prov'd: Solomon reign'd (c) forty Years in all. In the (d) eleventh Year of his Reign, and the eighth Month, the Temple was finish'd; and in the (e) following Year, or the twelfth, and the seventh Month, the Dedication was completed; so that if these twelve are subtracted

from forty, the Remainder is eight and twenty. As for the Year of Rehoboam's Reign, when the golden Calves were set up, all Chronologers, whom I know of, agree to place it in the first Year of his Reign; but I suppose it to have been in the second. For let us suppose (as it is very probable) that Solomon died in the latter End of a Julian Year, or in the Winter. In the Beginning of the Spring in the next Year, when the Season was fit for Travelling, Jeroboam was sent for from Egypt. He comes. The People treat with Rehoboam. The Conferences are broken off. A Revolt ensues. Rehoboam sends a Message. Then he raiseth an Army, and the Army is disbanded. Here is a Summer's Work. Jeroboam builds Penuel, and fortifies himself. Here is the Work for the following Winter. And then at the Passover, in the next or second Year, and in the Spring, Jeroboam sets up the golden Calves, to prevent the People from Going up to Jerusalem. So that these two Years, added to the twenty eight before-mention'd, make thirty in all; and these 30 subtracted from the Year before CHRIST 1007, leave 977, for the Year in which these Calves were erected.

4. From the Setting up of the golden Calves, to the Babylonish Captivity, were

(a) 2 Kings 25. 2, 3, 4. 2 Chron. 36. 11. Jer. 52. 5, 6, 7. (b) 1 Kings 12. 28. (c) 1 Kings 11. 42. 2 Chron. 9. 30. (d) 1 Kings 6. 38. (e) 2 Chron. 7. 10.



three hundred and ninety Years. These Years are thus reckon'd up in a gross Sum by (f) the Prophet *Ezekiel*, *I have laid upon thee the years of their iniquity, according to the number of days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou shalt accomplish them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days, I have appointed thee each day for a year.* In Explaining of these Words all Commentators agree, First, That here is an exact Sum of three hundred and ninety Years mention'd; Secondly, That this Sum is to begin from the Year, when *Jeroboam* did first set up the golden Calves; And Thirdly, That these are not to be taken for two different and distinct Sums, as if it was 390 Years from the Setting up of the Golden Calves to the Captivating of the ten Tribes, in the Reign (g) of *Hoshea* King of *Israel*, and forty Years from thence to the Captivating of *Judah*, when (h) *Jeboiakim* was first carry'd away Captive by *Nebuchadnezzar*. For it was but two hundred Years, and a little above an half, between the two first Periods, and above an hundred Years between the two last; but the forty Years are to be reckon'd and counted within the three hundred and ninety, as the last Years of them, and mark'd out for some special Reason.

5. But where to end these three hundred and ninety Years is not so certainly agreed upon. Our learned *Primate*, *Dr. Prideaux*, and *Marshall* in his *Chronological Tables*, make them to end in the last Captivity of the ten Tribes by *Nebuzaradan*, the Captain of the Guards under *Nebuchadnezzar* King of *Babylon*, which was four Years after the last Destruction of *Jerusalem* in the eleventh Year of King *Zedekiah*. Thus they reckon, that (i) by this last Invasion into the Land of *Israel*, the Prophecies of *Isaiah*, *Jeremiah* and *Ezekiel*, and other Prophets relating thereto, were completed. Thus according to their Computation, they make this *Epocha* to contain just 390 Years. According to this they also reckon, (k) that from the eighteenth Year of *Josiah*, when the House of *Judah* enter'd into Covenant with *GOD* to walk wholly in his Ways, to this Time, will be just 40 Years; and so long *GOD* bore their Walking contrary to his Covenant. But now the stated Time of his Forbearance in Respect of both being fully completed, he completed also the Desolation of both in this last Captivity; in which both had an equal Share, Part of them, who were now carry'd away,

being of the House of *Judah*, and Part of the House of *Israel*. If this *Hypothesis* is allow'd, it puts all the former *Astronomical Calculations* into Confusion; and therefore there is a Necessity of Making it to end when *Jerusalem* was taken by a long Siege and Famine, in the eleventh Year of *Zedekiah*. Of this (l) *Dr. Prideaux* gives this candid Account: *There are others, who end both the Computations at the Destruction of Jerusalem; and to make their Hypothesis good, they begin the forty Years of GOD's Forbearance of the House of Judah, from the Mission of the Prophet Jeremiah to preach Repentance to them, that is, from the (m) thirteenth Year of Josiah, when he was first call'd to this Office; from which Time, to the last Year of Zedekiah, when Jerusalem was destroy'd, were exactly forty Years. And as to the 390 Years Forbearance of the House of Israel, according as they compute the Time from Jeroboam's Apostacy, they make this Period to fall exactly right also, that is, to contain just 390 Years from that Time to the Destruction of Jerusalem. And as to the Computing of the 40 Years of GOD's Forbearance of the House of Judah, from the Mission of Jeremiah to preach Repentance unto them, it must be acknowledged, that from thence to the Destruction of Jerusalem, the number of Years falls exactly right: and therefore since (n) the 120 Years of GOD's Forbearance of the old World is reckon'd from the like Mission of Noah to preach Repentance unto them, (he adds) I should be inclin'd to come into this Opinion, and reckon the forty Years of GOD's Forbearance of Judah, by the 40 Years of Jeremiah's like Preaching of Repentance unto them. But it cannot be conceiv'd, why Ezekiel should reckon the Time of his Mission by (o) an Æra from the eighteenth Year of Josiah, (For the thirtieth Year on which he saith, that he was call'd to the Prophetick Office, is certainly to be reckon'd from thence) unless it be with Respect to the 40 Years of GOD's Forbearance of the House of Judah, in his own Prophecies. In Answer to this it may be consider'd, that (p) Ezekiel was a Priest, and therefore (q) began to enter on the Execution of this Office at thirty Years of Age; and therefore (r) the thirtieth Year, which he mentions, may be the thirtieth Year of his own Life; which was a very remarkable Æra to him, because he began to officiate as a Priest, and was call'd to be a Prophet at the same Time. This learned Author (s) adds, That this Period related purely to the*

(f) Ezek. 6. 5, 6. (g) 2 Kings 17. 6. (h) 2 Kings 24. 1 to 5. 2 Chron. 36. 5, 6, 7. (i) *Prideaux's Historical Connexion, Anno 584.* (k) *Ibid.* 2 Kings 22. 3, &c. 2 Chron. 34. 8, &c. (l) *Prideaux's Historical Connexion, Anno 584.* (m) *Jerem. 1. 1, 2.* (n) *Gen. 6. 3.* (o) 2 Kings 22. 3, &c. 2 Chron. 34. 8, &c. (p) *Ezek. 1. 3.* (q) *Num. 4. 2, 3, 22, 23, 29, 30.* (r) *Ezek. 1. 1.* (s) *Prideaux ibid.*



*House of Israel, as contradistinct from the House of Judah in this Prophecy, and therefore it cannot be well interpreted to end in the Destruction of Jerusalem, in which the House of Israel had no Concern. For Jerusalem was not within the Kingdom of Israel, but within the Kingdom of Judah, of which it was the Metropolis, and therefore the latter only and not the former had their Punishment in it. But this last equally affected both, and therefore here may well be ended the Reckoning, which belong'd to both. But in Answer to this, It affected the Children of Israel, as much as the Prophet had said it should. He saith, It shall be (t) a siege, and this Siege shall be a sign unto the house of Israel. Our SAVIOUR speaks in a parallel Case, (u) When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh. And here was a like Sign to the House of Israel, that when they saw Jerusalem compassed about with Armies, they might know, that their Captivity could not be far off. But secondly, This last Captivity was so small, so sudden, and with such little difficulty, that it doth not seem to answer the Solemnity and Grandeur, with which it is describ'd in the Prophets. All the Account is (x) this, Whilst Nebuchadnezzar lay at the Siege of Tyre, Nebuzaradan the Captain of his Guards, being sent out by him with Part of his Army, invaded the Land of Israel to take revenge, as it may be suppos'd, for the Death of Gedaliah, there being no other Reason, why he should fall upon the poor Remains of those miserable People, whom he himself had left, and settled there. In which Expedition (y) Nebuzaradan seizing upon all the Race of Israel, that he could meet with in the Land, made them all Captives, and sent them to Babylon. But they all amounted to no more than seven hundred and forty and five Persons, because all the rest had before fled into Egypt. In this Expedition here was neither Siege, nor Famine; but the Prophet Ezekiel in the Chapter, where this *Epocha* is mention'd, speaks so plainly of a Siege and Famine, and even the Siege of Jerusalem, that there needs no more than the Comparing the Prophecy and History, to shew how it was then fulfill'd. Thus, (z) Son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it, and set battering rams against it, round about. Moreover, take unto thee an iron pan, and set it for a wall of iron between thee and the city, and set thy face*

*against it, and it shall be besieged, and thou shalt lay siege against it. (a) Therefore thou shalt set thy face toward the siege of Jerusalem, and thou shalt prophecy against it, till thou hast ended the days of thy siege. The Accomplishment hereof is (b) as plainly mention'd: It came to pass in the ninth year of the reign of Zedekiah, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host against Jerusalem, and pitched against it, and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And the city was broken up, and all the men of war fled by night, by the way of the gate, between the two walls which is by the kings garden (now the Chaldeans were against the city round about) and the king went the way toward the plain. And the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho, and all his army was scatter'd from him. The Famine, during the Siege, was exactly (c) foretold in the same Place. Take also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof. And thy meat which thou shalt eat, shall be by weight twenty shekels a day: from time to time thou shalt eat it. Thou shalt also drink water by measure, the sixth part of an hin; from time to time shalt thou drink. (d) Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment. That they may want bread and water, and be astonished one with another, and consume away for their iniquity. And this was exactly fulfill'd in the same Siege. For (e) in the eleventh year of king Zedekiah, on the ninth day of the fourth month, the famine prevailed, and was sore in the city; and there was no bread for the people of the land. So that the 390 Years do plainly end at this Time, when the City was taken, and the King and his People were carried Captives into Babylon, an *Epocha* celebrated in (f) the New Testament, as well as in the Old.*

6. But for the (g) Dividing of these three hundred and ninety Years into Parcels, as the Books of *Kings* and *Chronicles* have done them, the surest and clearest way is to make a *Chronological Table* of the collateral Kingdoms of *Judah* and *Israel*, whilst they last together from Year to Year, as they will offer themselves to parallel one another.

(t) Ezek. 4. 3.      (u) Luke 21. 20.      (x) Prideaux's Historical Connexion, Anno 584.      (y) Jerem. 52. 30.      (z) Ezek. 4. 1, 2, 3.      (a) Ezek. 4. 7, 8.      (b) 2 Kings 25. 1, 2, 3, 4, 5. Jerem. 52. 4, 5, 6, 7.      (c) Ezek. 4. 9, 10, 11.      (d) Ezek. 4. 14, 15.      (e) 2 Kings 25. 3. Jerem. 52. 6.      (f) Matth. 1. 11, 12.      (g) Ezek. 4. 5.



In these *Tables* some considerable Scruples will arise to the Student, as he goes along; which, unless he sees and resolves, he will never be able to make the Account right, and unless he hath such a *Chronological Table* before him, as is here mention'd, he will never be able to see them, or find them out. By such a *Table* as is thus made, it may be plainly observ'd, that sometimes the Years are reckon'd compleat, and sometimes current. But this will breed no Difficulty, since it is very common in *Scripture* sometimes to compute by one Method, and sometimes by the other, and the Drawing of such a *Table* will every where plainly shew this Variety. But the Particulars, which are undermention'd, are much more obscure, and will therefore justly challenge a more serious Study and Consideration.

1. It is said, that (b) *Jeroboam* reign'd two and twenty Years, and (i) *Nadab* his Son two Years, and yet (k) *Nadab* began to reign in the second Year of *Asa*, which was in the one and twentieth Year of *Jeroboam*, and so *Nadab's* two Years fall within the Sum of his Father's two and twenty.

*Answer*, The Reason of this Account is this, It is said, (l) that the LORD stroke *Jeroboam*, and he died; that is, with some ill and languishing Disease, which continued till his Death, that he was not capable of Governing the Kingdom, and therefore he was forc'd to substitute his Son *Nadab* in his Life-time, about two Years before his Death, and so both the Father and the Son died in the same Year.

2. It is said, (m) That *Baasha* began to reign in the third Year of *Asa*, and (n) reign'd four and twenty Years, and then it follows, that (o) he died in the six and twentieth Year of *Asa*, as the *Scripture* reckons the Years current. And yet (p) in the six and thirtieth Year of *Asa*, *Baasha* came up, and made War against *Judah*. So that this War will seem to be made by him nine or ten Years after he was dead.

*Answer*, The Resolution of this from the Original is easy. For that Text in the *Chronicles* means not, that *Baasha* made War against *Judah* in the six and thirtieth Year of *Asa's* Reign, but in the six and thirtieth Year of *Asa's* Kingdom, that is, six and thirty Years from the Division of the Tribes under *Rehoboam*. For *Rehoboam* reign'd seventeen Years from the first Division, *Abijam* his Son reign'd three Years, and in the sixteenth Year of *Asa*, who succeeded him, this War was made, which was six and thirty Years in all from the first Division. So that the Hebrew Word מלכות should there be render'd

*The Kingdom*, and not *The Reign*, and then all would be plain and easy. Now the Text dates this War, not from the Time of *Asa's* Reign, but from the Time of the Division of the Tribes; because tho' they were hitherto divided in Regard of their Kings, yet they were not totally divided in Regard of their Conversation with, and Affection to one another. For some of those, who had revolted, did still retain a good Liking to the House of *David*. But *Baasha*, to make the Division sure, builds *Ramah*, that none might go in or come out either to or from *Asa* King of *Judah*. So that this was a second Division, and therefore the Text gives us an Account, how long Time it was distant from the first.

3. It is said, (q) that *In the one and thirtieth year of Asa king of Judah began Omri to reign over Israel twelve years; six years reigned he in Tirzah*. And yet (r) it is said, That *in the eight and thirtieth year of Asa began Ahab the son of Omri to reign*. So that the Question is, How there can possibly be twelve Years Reign between *Asa's* thirty first and thirty eighth?

*Answer*, *Omri* began to reign, as soon as ever he had slain *Zimri*, which was in the twenty seventh Year of *Asa*; but he was not the sole and intire King till his thirty first. For *Tibni* his Competitor and Cor-rival for the Crown held him in Agitation and Wars till *Asa's* thirty first. And then he was overcome; and *Omri* was acknowledg'd as an absolute King by *Tibni's* Soldiers; and so from thence forward he reign'd sole King in *Tirzah*.

*Reply*, But there is still a Doubt remaining, how *Omri* beginning his Monarchy in the thirty first Year of *Asa*, and ending it in his thirty eighth, can be said to have reign'd but six Years, whereas it was eight current?

*Answer*, The six Years compleat are only reckon'd. For the thirty first of *Asa* was even ending, when *Tibni* was conquer'd, and the thirty eighth was but newly began, when *Omri* died.

4. The Beginning of the Reign of *Joram* the Son of *Jehoshaphat* hath three Dates. The first is (s) in the seventeenth Year of the Reign of *Jehoshaphat* his Father. The second is (t) in the fifteenth Year of *Joram* the Son of *Ahab*, which was (u) in the two and twentieth Year of his Father *Jehoshaphat*. And the third was at the Death of his Father *Jehoshaphat*, which is mention'd (x) to be about three Years after.

*Answer*, But the Resolution of this Ambiguity is this: The first Time he was made Viceroy, when his Father went out of the Land for the Recovery of *Ramoth-gilead*;

(b) 1 Kings 14. 20. (i) 1 Kings 15. 25. (k) Ibid. (l) 2 Chron. 13. 20. (m) 1 Kings 13. 28. (n) 1 Kings 13. 33. (o) 1 Kings 16. 8. (p) 2 Chron. 16. 1. (q) 1 Kings 16. 23. (r) 1 Kings 16. 29. (s) Compare 1 Kings 22. 51, and 2 Kings 1. 17, and 2 Kings 3. 1. (t) 2 Kings 8. 16. (u) Compare 1 Kings 22. 41, and 1 Kings 16. 29. (x) 2 Chron. 21. 1.



and because *Abab* the King of *Israel* went with him, therefore *Abaziah* his Son was also made Viceroy in that Kingdom.

The second Time he was also Viceroy again in his Father *Jehoshaphat*'s Absence upon his (y) Expedition into *Moab* with *Jehoram*, and from this Time do (z) the sacred Scriptures date the Beginning of his Reign. For *Jehoshaphat* after this Time was very little at home, but abroad, either (a) going thro' his own Country to reduce the People to the true Religion, or fighting with (b) the *Moa-bites* and *Ammonites*, and other People to reduce them to Subjection, or at least to force them to be quiet.

5. But there is a far greater Doubt, which ariseth, when we come to cast up the Times of his Son *Abaziah*. For whereas (c) *Joram* was thirty and two Years old, when he began to reign, and he reign'd eight Years in *Jerusalem*, and so he died when he was forty Years old, and immediately the Inhabitants of *Jerusalem* set *Abaziah* upon his Throne, who was his youngest Son; yet this *Abaziah* was (d) two and forty Years old, when he began to reign, and so he will prove to be two Years older than his Father.

Answer, The Book of *Chronicles* doth not mean in this Place, that *Abaziah* was so old, when he began to reign; for (e) the Book of the *Kings* tells us plainly, that he was but two and twenty at that Time. So that these two and forty Years have Reference to another thing, particularly to the House of *Omri*, and not to the Age of *Abaziah*. For if we count from the Beginning of the Reign of *Omri*, we shall find, that *Abaziah* enter'd into his Reign in the two and fortieth Year from thence, as any one may readily perceive, who will peruse such a *Chronological* Table, as hath been mention'd.

The Original (f) Words therefore are not to be translated, as we render them, *Abaziah* was two and forty years old, but *Abaziah*

was the son of the two and forty years. And this was antiently observ'd in that History among the *Jews* call'd *Seder Olam*, or *The Order of the World*.

Now the Reason, why his Reign is dated differently from all the rest of the Kings of *Judah*, is, because he did according to all the Wickedness of the House of *Omri*; for (g) *Atthaliah* his Mother was *Abab*'s Daughter, and she both perverted her Husband *Joram*, and brought up this her Son *Abaziah* in all the Idolatry of that wicked House. And therefore *Abaziah* is not thought fit to be reckon'd by the Line of the Kings of *Judah*, but by the House of *Omri* and *Abab*. Thus a particular Mark is set upon *Joram* by the Evangelist *St. Matthew*, who leaves out (h) the three succeeding Generations of *Joram*, viz. *Abaziah*, *Joash* and *Amaziah*, and mentions *Uzziah* as the next. And he alone among all the Kings of *Israel* might be reckon'd in this Manner, because in his Time the (i) whole House of *Abab* was cut off by *Jehu*, after (k) the Battle at the Field of *Naboth* the *Jezreelite*, where *Joram* the last King of *Israel* of the House of *Abab*, or *Omri*, was slain, and *Abaziah* was slain with him, and two and forty of his Brethren perish'd with the House of *Abab*.

6. There is one more Scruple arising concerning the Beginning of the Reign of this *Abaziah*. For (l) the same Book of *Kings* saith, that he began to reign in the twelfth Year of *Joram* the Son of *Abab*, and it tells us in (m) the next Chapter, that he began to reign in the eleventh Year of *Joram* the Son of *Abab*.

Answer, The Answer to this Question is easy to any one, who consults such a *Chronological* Table, as is mention'd. For by this it is very evident, that *Joram* reign'd one Year before his Father *Abab*'s Death. For in the twentieth Year of *Abab*, which was the seventeenth Year of *Jehoshaphat*, (n) *Abaziah*

(y) 2 Kings Chap. 3. (z) 2 Kings 8. 17. 2 Chron. 21. 20. (a) 2 Chron. Chap. 19. (b) 2 Chron. Chap. 20. (c) 2 Kings 6. 17. 2 Chron. 21. 20. (d) 2 Chron. 22. 2. (e) 2 Kings 8. 26. (f) 2 Chron. 22. 2. בן ארבעים ושנים שנה אחזיהו במלכו. (g) 2 Kings 8. 18. (h) Matth. 1. 8. Here the three Descents are omitted, according to what the Psalmist saith, Psal. 37. 28. The seed of the wicked shall be cut off. See the Letter י, which is the last Letter of צרע, The Seed, and of רשע, The Wicked, cut out of that acrostical and alphabetical Psalm at that very Place. Dr. Lightfoot, Vol. 1. Page 417. saith, That this Omission is most divinely done from the Threatning of the second Commandment, Thou shalt not commit idolatry, for I visit the sins of the fathers upon the children unto the third and fourth generation. *Joram* committed Idolatry like the House of *Abab*, for the Daughter of *Abab* was his Wife, 2 Kings 8. 18. Therefore it is just with GOD to visit that Sin upon his Children, in Sign of which he blots them out of this Line to the fourth Generation. It is the Manner of Scripture very often to leave out Mens Names from certain Stories and Records, to shew a Dislike at some Evil in them. Thus all *Cain*'s Posterity is blotted out of the Book of *Chronicles*, as it was out of the World by the Flood. So *Simeon* is omitted in *Moses*'s Blessing, Deut. 33. for his Cruelty at *Shechem* and to *Joseph*. So *Dan* at the Sealing of the LORD's People, Revel. Chap. 7, because of Idolatry, which began in his Tribe, Judg. 18. So *Joab* from among *David*'s Worthies, 2 Sam. 23. because of his Bloodiness to *Amasa* and *Abner*. And such another close Intimation of GOD's Displeasure at the Wickedness of *Joram* is to be seen 2 Chron. 22. 1, 2. where the Reign of his Son *Abaziah* is not dated according to the Custom and Manner of the other Kings of *Judah*, but by the Stile of the Continuance of the House of *Omri*. He who desires more concerning the Omission of these three Kings by *St. Matthew*, may consult *Bishop Kidder*'s Demonstration of the MESSIAS, Book 2. Chap. 9. Page 124 to 130. (i) 2 Kings 10. 1 to 15. (k) 2 Kings 9. 21 to 30. (l) 2 Kings 8. 25. (m) 2 Kings 9. 29. (n) 1 Kings 22. 51.



the Son-in-Law of *Abab* did begin to reign in *Judab*, being made Viceroy when his Father (*o*) went to the Battle at *Ramoth-gilead*. There being (*p*) no Wars between *Syria* and *Israel* for three Years current, the first of these Years being *Abab*'s twentieth Year of his Reign he did little. The next Year being his one and twentieth, he makes his Son *Joram* his Viceroy, whilst he was preparing for the Battle of *Ramoth-gilead*. *Abab* in his two and twentieth Year died, and then *Joram* became an absolute and intire King in his own Right, and therefore his Reign hath a double Reckoning. He acted as a Viceroy, and reign'd twelve Years in all, and as an intire King but eleven.

7. *Anaziah* began to reign (*q*) in the second Year of *Joash* King of *Israel*, which was the eight and thirtieth Year of his Father *Joash* King of *Judab*, and three Years current before his Death. And the Reason was, because his Father had cast himself into so much (*r*) Misery and Mischief thro' his (*s*) Apostacy, after the Death of *Jehoiada* the High Priest, and (*t*) by the Murder of *Zachariah* the Prophet, that he was unfit and unable to manage the Kingdom.

8. As *Uzziah* or *Azariah*, the Son of this *Anaziah*, was but (*u*) sixteen Years of Age, in the seven and twentieth Year of the Reign of *Jeroboam* the Second, when he began to reign; and as it appears by such a *Chronological* Table, that he was but four Years old at his Father's Death; therefore the Throne was empty for twelve Years, and the Rule was manag'd by some Persons as Potectors during the King's Minority, whose Names and Actions are not recorded.

9. There is also an *Interregnum*, or Vacancy of three and twenty Years in the Kingdom of *Israel*, between *Jeroboam* the Second, and *Zechariah* his Son; but the Reason of it is not easy to be determin'd. Perhaps it was occasion'd by (*x*) Wars from abroad, which *Jeroboam* might have provok'd against his own House, by the Conquest of *Hamath* and *Damascus*, or else by Seditions and Tumults at home; which is very probable, because (*y*) he reign'd but six Months, and came to an untimely End, and his Posterity lost the Kingdom. But let the Cause be what it will, it is certain, that the Throne was so long without a King, since *Jeroboam* (*z*) beginning to reign in the fifteenth Year of *Anaziah*, and (*a*) reigning one and forty Years, died in the fifteenth Year of *Uzziah*, and (*b*) *Zechariah* began not to reign till the eight and thirtieth.

10. *Hoshea* is said (*c*) to slay *Pekab* in the twentieth Year of *Jotham* the Son of *Uzziah*, whereas (*d*) *Jotham* reign'd but sixteen Years in all. But the Reason of this Accounting was, because of the Wickedness of *Abaz*, in whose Reign this Occurrence happen'd. For the HOLY GHOST chose rather to reckon by pious *Jotham* then in the Dust, than by idolatrous *Abaz* then alive. For in the Slaughter of *Pekab*, GOD aveng'd upon *Pekab* the (*e*) Bloodshed and Misery, which he had brought upon *Judab*; for he had slain of the Men thereof an hundred and twenty thousand in one Day. Now *Abaz* had caus'd this Wrath upon the People by Withdrawing them from the true Worship of GOD, and therefore when GOD avengeth this Injury of his People upon *Pekab*, the Time of it is computed from *Jotham*, who was holy and upright, and not from wicked *Abaz*, who had caus'd the Mischief.

11. He who looks narrowly into the *Chronology* of these Times, may also discover another very great Difficulty about the Reckoning of this twentieth Year of *Jotham*, which is this: If (*f*) *Pekab* began to reign in the fiftieth or last Year of *Uzziah*, and reign'd twenty Years; and if (*g*) *Jotham* began to reign in the second Year of *Pekab*, then the Year when *Hoshea* slew him, was but the nineteenth Year of *Jotham*, and not the twentieth.

*Answer*, In this very Difficulty the sacred Text hath fix'd the Time of *Uzziah*'s becoming leprous, which is determin'd in no other Place; and it shews, that it was in the last Year of his Reign, when he offer'd to burn Incense in the Temple, and was struck with the Leprosy (a Disease with which the Priests, who were to be the Judges of it, could not be infected) and (*h*) his Son *Jotham* was over the House, judging the Land till the day of his Death. Now this last Year of *Uzziah* is counted for the first Year of *Jotham*, if we reckon him to reign twenty Years; so that tho' he began to reign, as absolute and sole King, in the second Year of the Reign of *Pekab*; yet he began to reign as Viceroy during the Disease of his Father, which began in the Year before.

12. It is said, (*i*) that *Hoshea* the Son of *Elah* began to reign over *Israel* in the twelfth Year of *Abaz* King of *Judab*, whereas he (*k*) had slain *Pekab* the Son of *Remaliah* in the twentieth Year from *Jotham*'s Coming to the Throne, or in the fourth Year of *Abaz* the Son; for *Jotham* the Father (*l*) reign'd

(o) 1 Kings 22. 29. (p) 1 Kings 22. 1. (q) 2 Kings 14. 1. (r) 2 Kings 12. 17, 18. 2 Chron. 24. 23, 24, 25, 26. (s) 2 Kings 12. 3 to 17. 2 Chron. 24. 15, 16, 17, 18, 19. (t) 2 Chron. 24. 20, 21, 22. (u) 2 Kings 15. 1, 2. (x) 2 Kings 14. 28. (y) 2 Kings 15. 8, 9, 10. (z) 2 Kings 14. 23. (a) *Ibid.* (b) 2 Kings 15. 8. (c) 2 Kings 15. 30. (d) 2 Kings 15. 33. (e) 2 Chron. 28. 6. (f) 2 Kings 15. 17. (g) 2 Kings 15. 33. (h) 2 Kings 15. 5. (i) 2 Kings 17. 1. (k) 2 Kings 15. 30. (l) 2 Kings 15. 33.



but sixteen Years. This shews, that he obtain'd not the Crown immediately, but was eight Years, before he could settle it quietly upon his Head. It is probable, that in this Time *Abaz* did disquiet *Israel*, when *Pekab* his potent Enemy was dead, in Revenge of that Slaughter which he had made in *Judah*, and that he kept *Hoshea* out of the Throne, and for this he might be call'd (m) the King of *Israel*, as well as for his Walking in the Ways of those Kings.

13. It is said, (n) that *Hezekiah* began to reign in the third Year of *Hoshea* the Son of *Elah*. Now (o) *Hoshea* began to reign in the twelfth Year of *Abaz*; and therefore it is evident, that *Hezekiah* began to reign in the fourteenth Year of *Abaz* his Father, and so he reign'd two or three Years before his Father's Death, who (p) reign'd sixteen Years.

The Reason of this was because of the Wickedness of *Ahab*, and because of (q) the Miseries and Intanglements, into which his Wickedness had brought him. And this shews the Zeal of *Hezekiah* in the Work of Reformation, because he not only attempted it, but also made so great a Progress in it during the Life of his wicked Father.

14. There ariseth another Doubt in the Computing of the Times of *Hezekiah*, as they are parallel with the Times of *Hoshea*, For whereas *Hezekiah* began to reign in the third Year of the Reign of *Hoshea*, as it is mention'd before; so according to this Computation the seventh of *Hoshea* should be counted for his fifth Year, and yet (r) it is call'd his fourth.

Answer, The Beginning of *Hezekiah*'s Reign is of a double Date. He began indeed to be Viceroy, and to bear a Part of the Rule, in the third Year of *Hoshea*, which was the fourteenth Year of his Father *Abaz*; but the Time of that Year was but short, in which he was in the Royalty, and he did little or nothing remarkable in that Year. But in the next Year, which was the fifteenth of *Abaz* and the fourth Year of *Hoshea*, on (s) the very first day of the Year, or the first day of the Month *Nisan*, he began the Reformation, and stirred bravely in the Restoring of Religion; and therefore this Year is own'd as the most remarkable and celebrated Year of his Dominion: And thus the seventh of *Hoshea*, and his fourth, fall in together. In his (t) sixth Year the ten Tribes are carry'd away Captives by *Shalmanezzer* King of *Assyria*. And now the Parallels of the two Kingdoms of *Judah* and *Israel* are at an End; and the Times of the Kingdom of *Judah* lie henceforward in an easy and a continu'd Chronicle,

without any great Scruple, until the Inhabitants were carried away Captives into *Babylon*.

15. These are all the Difficulties, which relate to the Kings of *Israel* and *Judah*; but there remains another concerning the Reign of *Nebuchadnezzar* King of *Babylon*. *Daniel* (u) speaks of him by the Name of King of *Babylon* in the third Year of the Reign of *Jehoiakim* King of *Judah*. The Prophet *Jeremiah* saith, (x) that the fourth Year of *Jehoiakim* was the first Year of *Nebuchadnezzar* King of *Babylon*, and the *Assyrian* Records do not make him King until two Years after that.

Answer, But as *Daniel* calls him King of *Babylon*, so he might have been admitted so late into the Sovereignty that he did very little that Year, and therefore his Reign is dated by the *Jews* from the next. But the true Answer is this, (y) In the third Year of *Jehoiakim*, *Nabopolassar* King of *Babylon* finding that on *Pharaoh-necho*'s Taking of *Charchemish*, all *Syria* and *Palestina* had revolted from him, and that he being old and infirm, was unable to march thither himself to reduce them, he took *Nebuchadnezzar* his Son into a Partnership with him into the Empire, and (z) sent him with an Army into those Parts; and from hence *Daniel*'s Computation of the Years of *Nebuchadnezzar*'s Reign begins, that is, from the End of the third Year of the Reign of *Jehoiakim*. For it was about the End of the Year, that this was done, and therefore according to (a) the usual Computation of the *Jews*, the fourth Year of *Jehoiakim* was the first Year of *Nebuchadnezzar*. But according to the *Babylonians*, his Reign was not reckon'd to begin till after his Father's Death, which happen'd two Years afterward. And this Computation even (b) *Daniel* himself reckons by, when he had been some Time in *Babylon*.

7. There are also two Difficulties in Explaining the (c) Account of the Prophet *Jeremiah*, who reckoning the Men that *Nebuchadnezzar* carry'd away Captive, saith, that in his seventh Year they were three thousand and three and twenty *Jews*, and that in his eighteenth Year they were three thousand and two and thirty carry'd away from *Jerusalem*. For first, He never mentions in this Reckoning either the Captivity in the fourth Year of *Jehoiakim*, which was the first Captivity, nor the Captivity of *Jechoniah*, in which most of the People were carry'd away. And secondly, There is no Mention elsewhere of *Nebuchadnezzar*'s Carrying away into Captivity from *Jerusalem* either in

(m) 2 Chron. 28. 19. (n) 2 Kings 18. 1. (o) 2 Kings 17. 1. (p) 2 Kings 16. 2. (q) 2 Chron. 28. 16, 17, 18, and 2 Chron. 29. 7, 8, 9. (r) 2 Kings 18. 9. (s) 2 Chron. 29. 3. (t) 2 Kings 18. 10. (u) Daniel 1. 1. (x) Jer. 25. 1. (y) Prideaux's Historical Connexion, Anno 607. (z) Daniel 1. 1. (a) Jer. 25. 1. 1 Kings 25. 8. Jer. 32. 1. Jer. 52. 30. (b) Dan. 2. 1. (c) Jer. 52. 28, 29.



his seventh Year, or in his eighteenth, but there is Mention made of (d) a Captivity in his eighth Year, and (e) in his nineteenth. In Answer to the first of these, The Prophet doth not speak in general of all the Persons, who were carry'd Captives, but particularly of such as were both carry'd and put to Death; for this was the Design of his Discourse in the Verse immediately before. And for the Confirming of this Opinion, it is observable, that in these two Verses he only mentions the Captives that were caus'd by the two open Rebellions of *Jeboiakim* and *Zedekiah*; and upon those follow'd a Slaughter in cold Blood. But in the fourth Year of *Jeboiakim*, when *Daniel* and his Fellows were taken Captives, there was no such Slaughter, because there was no such Rebellion. So that by this very Consideration, we may perceive what was the End of *Jeboiakim*, *Jechoniah* or (f) *Coniah*, against whom the Prophet *Jeremiah* threatned, that *he should be buried with the burial of an ass*, which being an unclean Beast, *was drawn and cast forth beyond the gates of Jerusalem*, or that he should be kill'd with the rest of the Captives, and so carry'd off together, and bury'd in a Pit, without any farther Ceremony.

The second Difficulty hath in Part been already answer'd: For *Nebuchadnezzar's* first Year, in which he had the Command of the *Assyrian* Forces, was properly in *Jeboiakim's* third, and *Daniel* being in *Babylon*, (g) reckons it accordingly, which Reckoning is (h) us'd in *Scripture* in some other Places. But beside this (i) his first Year was counted with *Jeboiakim's* fourth, because this was the first Year, in which he had a Power over the *Jews*, and in which he had taken the Inhabitants of *Jerusalem* Captives, and therefore it is thus taken Notice of, as the first over *Israel*, and the first of the Seventy, which is (k) a most remarkable *Epocha* in the sacred *Scripture*.

Now *Jeboiakim's* Captivity was in *Nebuchadnezzar's* eighth, according to the first Date, but it is said to be in his seventh, according to the second Date; and the rather, because *Jeboiakim* was carry'd Captive the same Year; and thus one was distinguish'd

from the other. In the same Manner *Zedekiah's* Captivity was in the nineteenth Year of *Nebuchadnezzar's* Rule, according to the first Date, and in the eighteenth, according to the second; which Year includes the Number of the Captives and Slain, whom *Nebuchadnezzar* caught of the *Jews* at the Siege of *Jerusalem*, before (l) the King of *Egypt* rais'd it in the former Year; for we cannot imagine but that he caught some, and it is easy to suppose, how he would deal with them, because they had been in an open Rebellion, and in Confederacy with the *Egyptians* against him.

8. The Particulars thus mention'd being duly observ'd, we may plainly find that the Captivity of *Jerusalem*, which happen'd in the eleventh Year of *Zedekiah*, was three hundred and ninety Years after the Setting up of the golden Calves by *Jeroboam*, as it was (m) particularly foretold by the Prophet *Ezekiel*; which being thirty Years after the Dedication of the Temple, the whole Sum is 420. This Sum being subtracted from the Year 1007, leaves 587 for the Distance between this Captivity, to the Year of the Birth of CHRIST 00, or 588 for the Space of Time to the Year of CHRIST 1, or that the *Babylonish* Captivity was in the Year of the *Julian* Period 4126, according to the unanimous Concurrence of our learned *Primate*, Dr. *Prideaux*, and Mr. *Marshall*.

9. This Space of Time of 420 Years, is also divided into two remarkable Parts. First, From the Time of the Dedication of the Temple, to the Beginning of the famous *Astronomical* Account of Time, call'd *The Era of Nabonassar*, when the *Assyrian* Empire was dissolv'd into two at the Death of *Sardanapalus*; from whence *Ptolomy* began his Canon of the Emperors at *Babylon*, and from whence the learned Dr. *Prideaux* began his admirable *Connexion of the History of the Old and New Testament*, which was 261 Years. And secondly, The Space of 149 Years from the *Era* of *Nabonassar* to the *Babylonish* Captivity; the History of which, and the succeeding Times, is most excellently given us by the same Author.

(d) 2 Kings 24. 12. (e) Jer. 25. 12. (f) Jer. 22. 18, 19. (g) Dan. 1. 1. (h) 2 Kings 25. 8. Jer. 52. 30. (i) Jer. 25. 1. Jer. 32. 1, and Jer. 52. 29. (k) Jer. 25. 11, 12, 13. Jer. 29, 10. 2 Chron. 36. 21, 22. Dan. 9. 2. (l) Jer. 37. 11. (m) Ezek. 4. 5, 6.



## C H A P. II.

*The History of the World, from the Dedication of Solomon's Temple, to the famous Æra of Nabonassar.*

Anno  
ante  
CHRIS-  
TUM  
1007.

A

FTER *Solomon* had built and consecrated the Temple, he proceeded to erect such other stately Fabricks as were proper for the Grandeur and Conveniency of himself and his Family. He spent but (a) seven Years and an half in Building the Temple, and twelve Years and an half, or (b) thirteen Years current, in Building the rest; so that the whole (c) took up twenty Years compleat, or the first half of his Reign. Now tho' we cannot suppose that all his other Buildings did equal that of the Temple, yet the Reason why they took up more Time was, because there was not so great a Zeal for the Finishing these, as for the other. *David* had also provided a vast Store of Materials, and a vast Sum of Money for Building the Temple, in the thirty last Years of his Reign; all this, with whatever else *Solomon* could spare, was spent, according as it was intended, so that all fresh Materials must be provided, and the Workmen must be paid out of *Solomon's* bare Revenue, which was increas'd by no Spoils or Conquests, and therefore many of the Workmen were dismiss'd, and so the Work went on the slower. In the Middle (as Father *Lamy* hath describ'd it) there was the magnificent Palace call'd (d) *The house of the forest of Lebanon*, under which there was a large stately Hall an hundred Cubits long, and fifty Cubits broad, and thirty Cubits high, supported by threescore Pillars, (e) which stood in four Rows, fifteen in a Row; so that being tall and straight, they look'd like the tall Cedars of the Forest of *Lebanon*, and gave Occasion for the whole Fabrick to be call'd by this Name. Over this there is suppos'd to be another Fabrick of the same Nature, supported by three Rows of Pillars, and over this such Rooms as were necessary for Servants and other Attendants. Before this Palace (f) there was a Porch supported by Pillars in the same Manner, lying in Length opposite to the other great Room, and advancing forward thirty Cubits more. This was the Room for his Guards, and (g) in

this his Throne was plac'd, which was overlaid with pure Gold. On the right Side of this stately Building (h) his own Palace is suppos'd to stand, and on the left Side (i) the Palace which he built for *Pharaoh's* Daughter, whom he took for his Queen soon after he came to the Throne. Round the whole Building there is suppos'd to be a large Court; encompass'd with a Row of such other Buildings, as were necessary for all Sorts of Offices which belong'd to the King. The whole was suppos'd to be an Oblong of 540 Cubits long, and 360 Cubits broad; so that it contain'd (k) above a Quarter of the Quantity of Ground on which the Buildings of the Temple stood, but not (l) not so much as a third Part.

2. Among all the Works of Brass, which the *Scripture* tells us were cast for the Service and Ornament of the Temple, there are three, which deserve to be particularly consider'd, *viz.* the two Pillars, the Sea, and the Lavers. As for the Pillars, it is said, that (m) they were set up in the Porch of the Temple, one on the right Side, and the other on the left. It is (n) suppos'd, that *Solomon* had Respect to the Pillar of the Cloud, and the Pillar of Fire, which went before the *Israelites*, and conducted them in the Wilderness, and was the Token of the divine Providence over them; and that he set them up, hoping and praying that the divine Light, and the Cloud of his Glory, would vouchsafe to enter in there. And that by them GOD and his Providence would dwell among them in this House. The Pillar on the right Hand represented the Pillar of the Cloud, and the Pillar on the left Hand represented the Pillar of Fire. Their Names were *Jachin* and *Boaz*, which Words signify *Establishment* and *Strength*. *Jachin* signifies *He will establish*, from (o) GOD's Promise to establish the Throne of *David*, and his People *Israel*: And *Boaz* signifies *Herein is Strength*, either alluding to GOD's Promise, in which was all their Strength and Settlement, or rather to the Ark which was within, and (p) was call'd *The Strength of the LORD*.

(a) 1 Kings 6. 37, 38. (b) 1 Kings 7. 1. (c) 1 Kings 9. 10. 2 Chron. 8. 1. (d) 1 Kings 7. 2.  
(e) 1 Kings 7. 2. (f) 1 Kings 7. 6. (g) 1 Kings 7. 7. 2 Chron. 9. 17, 18, 19. (h) 1 Kings 7. 8.  
(i) 1 Kings 7. 8. (k) For the Area of the Top of the Mount on which the Temple was built being 800  
Cubits Square, the whole Content is 640000, a Quarter Part whereof is 160000; but the Palace being 540  
Cubits long, and 360 Cubits broad, the Total is 194400 (as appears by Multiplying the one into the other.)  
(l) For the third Part of 640000 is 213333. (m) 1 Kings 7. 21. 2 Chron. 3. 17. (n) Abarbinel on  
1 Kings 7. 21. (o) 2 Sam. 7. 12 to 18. Psal. 89. 28 to 38. (p) 2 Chron. 6. 41. Psal. 132. 8. Psal.  
80. 2, and 105. 4.



In Reckoning the Height of these two Pillars, there is some Difference and Difficulty; for (q) in some Places it is said, that *the height of one pillar was eighteen cubits*, and (r) in another Place it is said, *He made two pillars thirty five Cubits high*. The Meaning hereof in one Place is, *The height of each Pillar distinct was eighteen Cubits*. But the Book of *Chronicles* reckons the Measure of them both jointly together, and saith, that they were *five and thirty cubits long*, that is, both together were so long, and severally they were seventeen Cubits and an half apiece. Now the half Cubit, that was reckon'd above, when it is said, that they were eighteen Cubits high apiece, was taken up within the Chapter. For the Chapter being a long massy Piece of Braſs set upon the Head of the Pillar, the Pillar must needs be let something into it, as a Tenon into a Mortise to make it fast, which Tenon was half a Cubit; so that the Pillar was eighteen Cubits high, but there were only seventeen and an half appearing. Besides, it is often said of (s) these Pillars, that the Chapter, which was upon the Top of them, was five Cubits; and in (t) one Place it is said, that the Height of the Chapter was three Cubits. But this Difference ariseth from this, That the Chapters themselves were five Cubits high apiece, but there (u) was Network wrought about them at their Bottom, which stood as a Crown about them upon the Top of the Pillars two Cubits broad, so that only three Cubits of the Chapter it self could be seen. In (x) the Book of *Kings* it is said, that *the Chapters upon the two Pillars had also pomegranates above, and the pomegranates were two hundred in rows round about the other chapter*. That is, the Pomegranates in all were two hundred, or an hundred upon each. The Prophet *Jeremiah* saith, (y) that *there were ninety and six pomegranates on a side, or רוחות sideways, and all the pomegranates upon the network, were an hundred round about*. That is, (z) the Pomegranates were toward the four Quarters of the World, which they sometimes call רוחות השמי, or the Winds of Heaven. They

were twenty four parallel to each Side of the Pillar, which made ninety six in all, and one at each Corner, to fill up those Squares, so that there was an hundred to each Pillar, and two hundred in all.

3. The next that was cast was (a) *the brazen Sea*, so call'd not only from the Water that was in the Top of it, but also from what was seen at the Bottom, where the Priests wash'd themselves, and from whence they took Water for all other Uses. Its Form is generally represented to us as an Hemisphere, like a round Cup or Goblet, because the *Scripture* tells us, that *it was round about*, and that there were *ten cubits from the one brim to the other, and its height was five cubits*. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east, and the sea was set above upon them, and all their hinder parts were inward. *Josephus* (b) adds, That there was a twisted Pillar of one Cubit thick under the Middle of it for a Supporter. And the Oxen were plac'd in a Position lower behind than before, which was both an Easing to the Weight, and kept it firm and steady. We are also told, (c) that it contained two thousand Baths, or about 250 Hogsheads of our common Measure. Now as a Cubit is (d) known to be 21.888 Inches; so the Diameter must be 218.88 Inches: And as the solid (e) Content of a Bath is 1747 Inches, or about 8 Gallons of our common Measure; so there is a great Difficulty to find Room to contain so much Water, or about (f) 3494000 Cubical Inches. To remove this Difficulty we may suppose, First, that no Braſs in this Bulk might be above an Inch thick, and therefore tho' there was (g) an Hand Breadth, or 3.648 Inches for the Brim on the Top thereof, yet it was not so thick throughout; but this Brim might be design'd for Preventing the Water from Running over. This will enlarge the Sea, so that the Water shall be (h) 224.176 Inches from Side to Side, and make an Hemisphere of that Bigness, which will accordingly contain (i) 1684 Baths, and no more.

(q) 2 Kings 25. 17. 2 Kings 7. 15. Jer. 52. 21.

1 Kings 7. 16. Jer. 52. 22.

(t) 2 Kings 25. 17.

(r) 2 Chron. 3. 15.

(s) 2 Chron. 3. 15.

1 Kings 7. 20.

(y) Jerem. 52. 23.

(z) Jerem. 49. 32, 36.

(u) 1 Kings 7. 20. 2 Kings 25. 17.

(x)

and 11. 4. Zech. 2. 6. Matth. 24. 31. Mark 13. 27.

(a) 1 Kings 7. 23 to 38.

(b) Jewish Antiquities, Book 8. Chap. 2.

(c) 1 Kings 7. 26.

(d) Bishop Cumberland of Scripture Weights and Measures, Page 34 to 57.

(e) Ibid. Page 63 to 89, and Page 101.

(f) Which is the Sum arising from the

Multiplying the solid Inches in a Bath, or 1747 by 2000 the Number of Baths.

(g) Cumberland's

Weights and Measures, Page 57.

(h) For the Span, or 3.648 Inches, being doubled as on both Sides,

and added to 218.880, makes 226.176, from which subtract the two Inches for the Sides, and the Remainder will be 224.176 for the Diameter of the Water.

(i) For as 7 is to 22, so is 224.176 the Diameter

of the Water to 704.553 the Circumference at the Brim; the half of which, or 352.276, being multiply'd by

half the Diameter, or 112.088 makes 39485.912 for the Area of the plain Circumference; this multiply'd by

4. makes 157543.648 for the Surface of the whole Sphere, the third Part of which, or 52514.549 being

multiply'd by half the Diameter, or 112.088, gives 5886250.767 for the Inches in the whole Sphere, which

being divided by 1747, the cubical Inches in a Bath, the Remainder is 1684 Baths in the whole. To make

up this Deficiency of 316 Baths, let us suppose a Cavity in the Supporter mention'd by Josephus, which might

contain



more. This may be the Reason, why the Contents of the *Sea* is not mention'd either in the Books of *Kings* or *Chronicles*, until after the Description of the Oxen: And thus as the *brazen Sea* was of a prodigious Bigness; so might the brazen Oxen be of a proportionable Size.

4. And as there is a Difficulty to find, how this Sea could contain two thousand Baths, so this Difficulty is increas'd in (k) the Book of *Chronicles*, where we are told, that it received and held three thousand baths. In Answer to this it is agreed, that this whole Mass consisted of two Parts, the (l) upper Part and the lower Part; the upper Part was the Sea it self, and the lower Part was like a large round Basin, into which the Water came by Cocks from the Sea. Thus it was in the Tabernacle in the Wilderness, (m) of which GOD spake to Moses, *Thou shalt also make a laver of brass, and his foot also of brass to wash withal. For Aaron and his sons shall wash their hands and their feet thereat, and it shall be a statute for ever unto him, and to his seed throughout their generations.* As therefore the Utensils in the Tabernacle resembled those in the Temple, and the same Ordinances were to continue; so there is no Doubt but Solomon had the same Conveniencies, only much larger, because the Number of Priests to officiate therein was much greater. *Enpolemus* speaks of it as (n) twenty Cubits broad every way; and perhaps his Meaning might be, That there was a solid Pavement within of ten Cubits, on which the Feet of the Oxen stood, and five Cubits of Water on each Side round about, so that it was twenty in all. And the Design being only for the Priests to wash their Hands and Feet therein, it ought to be shallow to prevent any Mischief, and broad, that many might come together to cleanse themselves. To these Waters (o) the Prophets and (p) St. John seem to allude. And *Maimonides* saith, that (q) Ben Catin made twelve Cocks to the Sea, thro' which the Water did flow, whereas before there were but two, that the Priests might wash toge-

ther. And there was a Receptacle round the Sea, in which there was always Water, which was call'd Its Base. And therefore, the (r) Author of the *Chronicles* speaks both of the upper and lower Part together, and saith, that the brazen Sea, of which the Basin was a Part, held three thousand Baths, because the Basin held one; but the Author of the Book of *Kings* saith, that it held but two thousand, because he only speaks of the upper Part, and takes no Notice of that which was below, which did not properly belong to the brazen Sea, but only to its Basin or Base.

5. As to the *Lavers*, it is said, that (s) one laver contain'd forty baths, and every laver was four cubits. Now if these were in the Form of an Hemisphere, every Laver would contain (t) an hundred Baths; or if they were made in the Form of a Cylinder, whose Height is not mention'd, forty Baths would (u) fill about twelve Inches in Height in each of these. And these different Shapes might be the Reason of the different Expressions, in which it is said, that the molten sea was round all about, and (x) only that every laver was four cubits, but not that it was round all about.

6. There is another Difficulty concerning the molten Sea. It is said (y) to be ten cubits from the one brim to the other, and round all about, and that a line of thirty cubits did compass it round about. Now if it was but a bare ten Cubits, the Line which compass'd it about (z) ought to be  $31\frac{1}{2}$  Cubits. And as it was (a) an hand Breadth, or the sixth Part of a Cubit thick; so the outer Part of the Brim must be 10 Cubits and about seven Inches, and consequently the Line which did compass it about must be so much the longer. In Answer to this, it is not said, that a Line of thirty Cubits did compass it round at the Brim; but that there was a particular Place in the Outside of this Sea, where a Ring of Brass of thirty Cubits round being cast with this Sea did encompass it. There was without Doubt round the Brim some curious Work to set it off. Under this there (b) were

contain 4 Baths or 32 Gallons, and a Cavity in each of the twelve Oxen sufficient to contain 26 Baths, or 3 Hogsheads and two Baths, and then the whole would contain 2000, according as it is mention'd; and so there might be Conveyances with Pipes from the Feet of the Oxen, and the Bottom of the Supporter, to such Cocks, which would let out the Water, as Occasion should require. (k) 2 Chron. 4. 5. (l) Lamy de Tabernaculo & Templo, lib. 6. cap. 5. sect. 3. pag. 984, &c. (m) Exod. 30. 18, 19, 20, 21. (n) This Father Lamy corrects as an Error, but perhaps without sufficient Ground, and would have him to mean but ten Cubits. (o) Ezek. 47. 1 to 13. Zech. 14. 8. (p) Rev. 22. 1. (q) Maimonides in Mishnam de die expiationis, cap. 3. n. 10. (r) Lamy, pag. 987. (s) 1 Kings 7. 38. (t) For four Cubits containing 87.552 Inches, as 7 is to 22, so is the Diameter 87.552 to the Circumference 275.163; the half of which being multiplied by the half of the Diameter, the Total is 6024.1516, the Content of the Area within the Circle, which being multiplied by 4, the Total is 24096.6066 for the Circumference of the Sphere, the third Part whereof being multiplied by 43.786 the Semidiameter, the Total is 351698, the half of which is 175849, or the cubical Inches contain'd in such a Laver, which being divided by 1747, the Inches in a Bath, the Remainder is 100 Baths, which the Laver would contain. (u) For as there are 1747 cubical Inches in a Bath, so 40 Baths would contain 69880 Inches: And there being 6024 cubical Inches in the Area of such a Cylinder, so the said Sum being multiplied by 12, produces 72288, which is something more than the Inches in 40 Baths, and argues the Lavers to be of such a Shape. (x) 1 Kings 7. 38. (y) 1 Kings 7. 23. (z) For as 7 is to 22, so is 10 to  $31\frac{1}{2}$ . (a) 1 Kings 7. 26. (b) 1 Kings 7. 24.



Knops compassing it ten in a Cubit, so that there were three hundred of them in a Row. These were in the Shape of an Egg, so that they might something resemble the Back of an Ox, and at the lower Part of these there was the Figure of an Ox Head, from whose Mouth the Water is suppos'd to have gush'd out, and therefore it is (c) said to be the Similitude of Oxen, which did compass it round about. Of these there were two Rows, or six hundred of them in all, which were cast at first with the Sea, and under this we may suppose that there was a Ring, whose round was three hundred Cubits, cast in the same Manner, dividing the wrought from the plain Work. And as the Diameter of this Vessel was ten Cubits and two Spans, or about seven Inches; so (d) a Line of thirty Cubits to compass the whole would be plac'd at such a Distance from the Top, that if a Line from the Brim to the lowest Point was divided into four Parts, one of these Parts would be above it, and three Parts below it.

7. *Solomon* being intent upon his stately Buildings, and having married several strange Wives, seems by little and little to neglect the publick Worship of GOD, and therefore, as GOD had (e) appear'd to him when he was first entring upon his Kingdom, and had (f) answer'd his Prayer by the Fire and a Cloud; so now (g) he appears to him again

Anno  
ante  
CHRIS-  
TUM  
994.

to call back his wandering Thoughts to the Service of the Temple, that he being now come to the Height of Settlement and Security in his Kingdom, might not disregard his divine and chief Benefactor. Accordingly GOD puts him in Mind of his former Prayer, at the Dedication of the Temple, and tells him, that it should be the constant Place for religious Worship, with Promises of Blessings to him, as long as he continu'd in his Duty, and severe Threatnings both against him and the whole Nation, whenever they fell off to Idolatry.

8. *Solomon* having finish'd his Buildings, (h) resolves to shew himself grateful to *Hiram* King of *Tyre*, and therefore he offers him twenty Cities in the Land of *Galilee*, adjoining to his own Country. These were no Part of the Land of *Canaan*, as it was divided among the *Israelites*. For that being GOD's Heritage, could not be alienated, but seem to be Cities which had been conquer'd by *David*, and had not been as yet inhabited by the *Israelites*, but had been only Tributaries to them. However, some think that *Solomon* never intended to give *Hiram* a perpetual Right and Propriety in

these Cities; but only the Possession and Enjoyment of them, till the Debt was satisfy'd, which *Solomon* had contracted, by the Assistance, which *Hiram* afforded him in Building the Temple and his Palaces. *Hiram* coming to see these Cities, found them not to be such as were agreeable to his Purpose and the Genius of his People. For the *Tyrians* were almost wholly addicted to Merchandize, being most commodiously situated for that Purpose, and therefore they would not remove from the Sea Coasts to live in a Soil, which was very fat and deep, and requir'd a great deal of Labour to manure it, which they had not been accusom'd to. For this Reason he calls it *The Land of Cabul*, (i) that is, *Displeasing* or *Dirty*, as (k) the *Jews* expound it. *Hiram* therefore returns them to *Solomon* again, but did not break off Friendship with him, and *Solomon* made him some other Recompence, which gave him much better Satisfaction. However *Solomon* coming thither, and finding that the (l) *Syrians* of *Zobab* in the Land of *Hamath* having been formerly conquer'd by *David*, had revolted from him, he (m) reduces them again to his Obedience. And the better to secure them, he builds Store Cities in the Country, in which he laid up Provisions for War, and repairs the Cities which *Hiram* refus'd, placing the *Israelites* in them, and then he proceeds to repair all the other Cities, which were in the Land of *Canaan*, (n) employing those Inhabitants which were not of the Children of *Israel*, in all the servile Labours, and placing the *Israelites* to be Surveyors of the Work, to attend upon his Person, to command in his Armies, and to carry on a Trade of Merchandize, that so he might make his Nation as famous, as rich and as flourishing, as was possible to be effected by human Policy. He also fits out a Fleet at *Ezion-geber* for *Ophir*, which return'd at certain Times with great Quantities of Gold, and Silver, and other very valuable Commodities.

9. Among all the Towns, which *Solomon* rebuilt, that of *Gezer* is the most remarkable, as (o) being first rebuilt by him; and the Story seems to be thus. *Gezer* was an antient Town in *Canaan*, so that (p) there was a King thereof when *Joshua* conquer'd the Country. In the Division of the Land it (q) fell to the Tribe of *Ephraim*, bordering upon the northern Part of the Country of the *Philistines*, and not far from the *Mediterranean* Shore. It was one of the (r) eight and forty Cities, which with their Suburbs were given to the *Levites*, and

(c) 2 Chron. 4. 3. (d) 1 Kings 7. 23. (e) 1 Kings 3. 5 to 16. 2 Chron. 1. 7 to 13. (f) 1 Kings 8. 10, 11. (g) 1 Kings 9. 2 to 10. 2 Chron. 7. 12 to the End. (h) 1 Kings 9. 10, 11, 12, 13. 2 Chron. 8. 1, 2, 3, 4, 5, 6. (i) 2 Chron. 8. 1, 2. 1 Kings 9. 10 to 15. (k) Josephus Jewish Ant. Book 8. Chap. 2. Rabbi Solomon Jarhi on 1 Kings 9. 13. (l) Psal. 60 Title. 2 Sam. 8. 3, 13. 1 Chron. 18. 3. (m) 2 Chron. 8. 3, 4. (n) 2 Chron. 8. 2 to 11. (o) 1 Kings 9. 17. (p) Josh. 10. 33, and 12. 12. (q) Josh. 16. 3. (r) Josh. 21. 20, 21. (s) call'd



(s) call'd *Gazara* both by *Josephus* and in the *Maccabees*, and is mention'd as not far from *Joppa*, *Azotus* and *Jamnia*. When the *Ephraimites* took Possession of it, they suffer'd the (t) *Canaanites* to live there among them, who seem to have disturb'd their Peace, and there was (u) a Battle near it in the Time of *David*; and it seems to have been taken from the *Israelites* at the End of his Reign. When *Solomon* came to the Throne, he did not seem inclinable to go to War (it being foretold, that he should be a peaceable King) but to set himself about the Building the Temple, that being the Work to which he was more particularly call'd. When the Match was propos'd between *Solomon* and *Pharaoh's* Daughter the King of *Egypt*, who was the last of the twentieth *Dynasty*, whose other Name is not known, he thought he could not do a more acceptable Service, or shew how useful his Alliance might be, better than by the Retaking of *Gezer*. For this Purpose he sets out a large Fleet of Ships (for he could not come at them any other Way) and the Soldiers being (x) enrag'd at their obstinate Defence burnt the City to the Ground, and slew all the *Canaanites*, that were in it. This is (y) suppos'd to be the first Expedition, that the *Egyptians* made out of their own Country from the Time of *Sesostris's*, or of *Joshua's* Government, till this Time. However, *Pharaoh* after that begins to rebuild the Town, and when *Solomon* married his Daughter, he gave it to him as a Part of her Portion. And therefore out of Respect to her, when he began to repair and build the Cities in his Kingdom, this was the first.

10. The Warning which GOD had given to *Solomon* this second Time, had a very good Effect upon him, and makes him zealous in his Service. The first Instance, which he shew'd of this Nature was (z) the Removal of his Queen out of the City of *David*, where she first dwelt, to the stately Palace which he had prepar'd for her. And tho' other Reasons might be given for this Action; yet *Solomon* (a) declares that he did it upon a religious Account. The Ark had been settled long in *David's* House, and had a Tabernacle made for it, so that there ought to be a special Regard to the Place, where it had made its Abode. And *Solomon* would no longer suffer a Stranger (for so his Wife was, tho' profelyted) to keep her Court there. For tho' she had renounc'd Idolatry; yet it is not likely, that she and all her Servants had embrac'd the Law of *Moses*, and so they might many Ways defile a Place, which had been made sacred by the divine Presence.

However to gratify his Queen, he (b) after that built *Millo*, in Honour to her, and for her Pleasure and Conveniency, because he had remov'd her to an House near it. Upon this he (c) settl'd the daily Sacrifice of the Temple, and took Care, that the Law of *Moses* should be strictly observ'd, which prescrib'd, (d) what Offerings should be offer'd up every Day, and (e) at the three solemn Feasts, and he settl'd the Courses of the Priests, the *Levites*, the Porters, Singers and others, in the same Method, which *David* had appointed.

11. Upon *Solomon's* bringing up his Queen to the House that he had prepar'd for her, he is thought to compose the Book, which goes under the Name of the *Canticles*, or the Song of *Solomon*. He seems to have plac'd her first in the middle Building, call'd *The house of the forest of Lebanon*; and then to have remov'd her to her own Apartments, and therefore he saith, (f) *Come with me from Lebanon, my Spouse, with me from Lebanon*; and (g) *Thy nose is as the tower of Lebanon*. It is certain, that the best and most proper Aim of this Book was at a higher Matter than an earthly Marriage; however; he makes his Marriage with *Pharaoh's* Daughter a Type of that sublime and spiritual Marriage between CHRIST and his Church, especially the Gentiles. Thus (h) *the Tower of Lebanon look'd toward Damascus*, the Place where the great Apostle of the Gentiles (i) was converted, and began to preach CHRIST JESUS, *that he was the son of GOD*. *Pharaoh's* Daughter was an Hea-then, and originally a Stranger to the Church of *Israel*; she was also an *African* born; and so a (k) *Blackmore*, as she speaks of herself in that Dialogue, and so she was the fitter Type of what *Solomon* intended in every particular.

12. The *Israelites* being now busy in enriching themselves by Merchandise abroad, *Solomon* employs himself at home in Composing of several Pieces both divine and human; which made him very famous for his Wisdom, insomuch that it is said of him, (l) *that he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees; from the cedar that is in Lebanon; even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came all people to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom*. All his Philosophical Treatises are lost, but what he wrote at this Time by divine Inspiration is contain'd

(s) Casaubon in Strabonis, lib. 16. pag. 261, 262. 1 Mac. 4. 15, and 14. 7, and 15. 28, 35. (t) Josh. 16. 10. Judg. 1. 29. (u) 1 Chron. 20. 4. (x) 1 Kings 9. 16. (y) Marsham Canon Chronic. sect. 14. (z) 1 Kings 9. 24. (a) 2 Chron. 8. 11. (b) 1 Kings 9. 24. (c) 1 Kings 9. 25. (d) Exod. 29. 38 to the End. (e) Levit. 23. 1 to 22. (f) Cant. 4. 8. (g) Cant. 7. 4. (h) Cant. 7. 4. (i) Acts 9. 1 to 23. (k) Cant. 1. 5. (l) 1 Kings 4. 32, 33, 34.



in the Book of *Proverbs*, which may be divided, as it lies, into several Parts. Thus, from the Beginning of the first Chapter to the End of the ninth seems to have been compil'd by him for the Instruction of his Son *Rehoboam*, who being born in the last Year of *David's* Reign must now be at least one and twenty Years of Age, and therefore capable to receive it, and it had been happy for him, if he had observ'd it. From the Beginning of the tenth Chapter to the latter End of the four and twentieth are Lessons fram'd for the Instruction of others. From the Beginning of the five and twentieth Chapter, to the End of the nine and twentieth are *Proverbs* found in some antient Copy of his in the Time of *Hezekiah*, as *Moses* his Copy of the Law was found in the Days of *Josiah*. The thirtieth Chapter was written by *Agur* the Son of *Jakeb*, of whom there is no particular Account who he was, or when he liv'd, and therefore the Chapter may very properly be taken in, where it is plac'd, because it is not possible to find a fitter Place for it. The last Chapter is some Part of it *Bathsheba's* Advice to *Solomon*, and some Part of it the Words of *Solomon* in her Commendation; for she was a tender Mother to him, and we find nothing to bespot her Character after his Birth. Her Words might (*m*) have been laid in her Story, and in *Solomon's* Minority; however they may properly be plac'd here; because the Words of *Solomon* in Commendation of virtuous Women, as she then appear'd to be, were written at the same Time with his other *Proverbs*, and so the Occasion of the Words may be fitly join'd to the Words themselves. *Solomon* is call'd *Lemuel* by his Mother, as alluding to *Shemuel* or *Samuel* a Son of his Mother's Vows, as (*n*) *Solomon* is here also affirm'd to be. She gives him many excellent Lessons in his tender Years, proper to make him a good Man and a good King, which he transcribes, and in Return highly commends a virtuous Woman in an *Acrostick* or an *Alphabetical* Oration, which concludes the Book.

13. Among the Foreigners, who came to hear the Wisdom of *Solomon*, the Queen of *Sheba* is particularly mention'd, both in the (*o*) Old and (*p*) New Testament. She liv'd in the southern Parts of *Arabia Felix*, near the *Red Sea*, which was therefore call'd *the uttermost parts of the earth*, because there was no Travelling any farther that way by Land. It is suppos'd, that she had some Tincture of reveal'd Religion from her pious Ancestors, as descended from *Abraham* by *Keturah*, one of whose Sons begat (*q*) *Sheba* the first Planter of that

Country. It is probable, that she came to hear of *Solomon's* Character by the Ships that went to *Ophir*. For they sail'd by her Coast, and spread his Fame there, as they did in all other Places where they touch'd, proclaiming his Magnificence, and especially his Wisdom, and the glorious Temple which he had built for the Worship of *GOD*. The Time of this Journey cannot possibly be fix'd any nearer, than by Supposing it to be about the Middle Time between the Finishing of his Buildings and the End of his Life. The Questions which she ask'd seem'd to be about things pertaining to Piety and the Service of *GOD*. For our Saviour saith, that she came to hear *the wisdom of Solomon*, and should therefore rise up in Judgment against that Generation, who would not learn of him. And it is said, (*r*) that the particular Fame, which she had heard of *Solomon*, was concerning the Name of the *LORD*; and this most probably was the Occasion of her Journey. She came to *Jerusalem* with a very great Retinue, and with Camels, which brought Silver and Gold, and precious Stones in Abundance. *Solomon* answer'd all her Questions, and shew'd her the Temple, the Palace, and the Manner of his Attendance; upon which she confess'd, that every thing was beyond what she had heard, or could have been imagin'd; and after she had given him very great and noble Presents, and receiv'd others from him, which were not inconsiderable, she return'd into her own Country with the utmost Satisfaction.

14. But *Solomon* in his latter Years not regarding the Law of *Moses* as he did at first, brought himself, his Posterity and Nation into all Manner of Mischiefs. It was against the Law for (*s*) Kings to multiply Wives to themselves, and especially those of strange Nations; but *Solomon* now giving up himself to Pleasure, and not observing this Law soon grew regardless of all the rest, insomuch that he not only tolerated their Idolatry, but even (*t*) he built an high Place for that Purpose. Indeed it is never said of *Pharaoh's* Daughter that she turn'd his Heart from the *LORD*, as the rest did (for if she had she could not have been a Type of *CHRIST*) or that he set up Altars for her: which is an Argument that she was profelyted to the *Jewish* Religion, and continu'd in it. *Solomon* being drawn away, his Prosperity and Happiness soon begin to change. *Hadad* being (*u*) return'd out of *Egypt* into *Edom*, recovers his own Country, denies to pay Tribute any longer, and sets up for himself. *Rezon* the Son of *Eliadab* having liv'd hitherto by Plunder and Robbery, after the Manner of the *Arabians*, now (*x*) seizes upon *Damascus*, and makes

(*m*) After 2 Sam. 12. 25.

(*p*) Matth. 12. 42. Luke 11. 31. 15, 16, 17.

(*t*) 1 Kings 11. 7.

(*n*) Prov. 31. 1, 2.

(*q*) Gen. 25. 1, 3.

(*u*) 1 Kings 11. 21, 22.

(*o*) 1 Kings 10. 1 to 14. 2 Chron. 9. 1 to 13.

(*r*) 1 Chron. 1. 32.

(*s*) Deut. 17. 14.

(*x*) 1 Kings 11. 23, 24, 25.



himself King of all the Country thereabout, and these two confederating together, distress *Solomon* both in the North and South at the same Time. And now GOD vouchsafing no more to appear unto him, sends a Prophet to him to tell him of his Sins, and to pronounce this heavy Judgment against him, that he would tear his Kingdom to Pieces, and give the greatest Part of it to one of his own Servants. And as *Nathan* had before brought *David* to a Sense of his Sin; so it is suppos'd, that this Prophet did the same by *Solomon*, so that his serious Reflexion on his past Life at this Time mov'd him to write the Book of *Ecclesiastes*, in the Beginning of which he (y) declares, that all the Things in which he delighted, were nothing but Vanity and Vexation; and at last he concludes with (z) this Observation, That the Fear of GOD, and the Keeping of his Commandments, is the Duty of all Men, Kings not excepted. For GOD shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

15. In the latter End of the Reign of *Solomon*, *Zadok* the High Priest died, being about eighty Years of Age, and was succeeded by his Son *Abi-maaz*, who was a (a) swift Runner, when *Joab* obtain'd the Victory over *Abshalom*, and over-ran *Cush* to carry the first Intelligence. When the Conspiracy was strong, *David* depended (b) on his Fidelity to bring him the News of all that was transacted at *Jerusalem*, which (c) he did with the Hazard of his own Life, and had no Way to escape but by Hiding in a Well, until they were gone by, who pursu'd him; so that *David* could say of him by Experience, that he was (d) a good man, and always faithful to his Interest. From this Circumstance it may be suppos'd, that he was about fifty Years of Age when he was made High Priest, and continu'd in it about two and thirty Years.

16. In the last Year of *Solomon's* Reign, *Semendis* the King of *Egypt* dies, and was succeeded by his Son *Pseusennes*, as *Eusebius*, or *Shishak*, as the Scripture calls him. He was a warlike Prince, and seems to have a particular Hatred against the Kings of the House of *David*, so that he harbour'd all those who might be instrumental to do them a Mischief. Among the rest of the Malecontents, the Principal was *Jeroboam* the Son of *Nebat*, who afterward procur'd a Revolt of the ten Tribes, and was made their King. In *Solomon's* Time he was the Overseer of his Buildings, and the chief (e) Ruler of the Tribe of *Joseph*, so that he was

well known among them, and always look'd upon as a very active Man, and fit for Business. After GOD had told *Solomon* by the Prophet *Abijah*, that he would rend the Kingdom from his Son, the same Prophet meets *Jeroboam* in the Field, and tells him, that these Kingdoms should be given to him. Upon this *Solomon* design'd to kill *Jeroboam*, who to avoid his Fury flees into *Egypt*. There he tells *Shishak* the Uneasiness of the People, the Negligence of *Solomon*, and the Prophecy of *Abijah*, and so they consult together how to effect it, and enter into a mutual Confederacy for this Purpose.

17. It may seem strange, that *Solomon* having marry'd the Daughter of *Pharaoh* King of *Egypt*, had not a sufficient Interest in that Court to prevent such Practices as these. But the Case was this, *Hadad* the King's Son of *Edom* was brought into *Egypt* at the Time of (f) the Conquest of that Country, which was some Years before (g) *Solomon* was born; so that in all Probability he was marry'd to the Sister-in-Law of *Pharaoh* before *Solomon* came to the Crown, and therefore (h) living in the Family, and his Son being bred up with *Pharaoh's* Children, occasion'd a greater Intimacy; so that it was not proper for *Solomon* to attempt a Misunderstanding between them. Besides, when *Hadad* return'd into *Edom*, he might have had no other Design but the Living a private Life in his own Country, or if he had, *Pharaoh's* might know nothing of it. As for the Case of *Jeroboam*, it was far different. *Solomon* had marry'd one of the *Dynasty* of the *Dios-polites*, whose Ancestors liv'd at *Thebes*. But the Year in which *Solomon* finish'd the Temple there was a Revolution in *Egypt*, this *Dynasty* or Succession of Kings lost the Throne, and was succeeded by that of the *Taanites*, of whom *Semendis* the Father of *Shishak* was the first King. These kept their Court at *Zoan*, (i) an ancient Town not far from the Borders of *Canaan*, so that it lay convenient to receive any who would come from thence. And therefore as it was the Interest of the former Kings to keep up a good Understanding with the House of *David*; so now it was as much their Interest to embarrass them, lest their Joining with the depos'd Family in *Egypt* might occasion another Revolution.

18. *Jeroboam* had not been long in *Egypt* but *Solomon* died, leaving his Son *Rehoboam* to succeed him in the Throne. Upon this, fearing lest the *Israelites* should revolt, he goes to *Shechem* to be acknowledg'd their King, which was a Town in the Tribe of *Ephraim*, and thought to be the most con-

(y) Ecclef. Chap. 1. and Chap. 2. 1 to 18.

(b) 2 Sam. 15. 36.

(f) 2 Sam. 8. 14.

(c) 2 Sam. 17. 17 to 23.

(g) 2 Sam. 12. 24, 25.

(z) Ecclef. 12. 13, 14.

(d) 2 Sam. 18. 27.

(h) 1 Kings 11. 14 to 23.

(n) 2 Sam. 18. 19 to 30.

(e) 1 Kings 11. 26 to 41.

(i) Num. 13. 22.



venient Place for such a Purpose, as being in the Middle of the Kingdom. Here he seems to fix, to prevent an Insurrection, tho' by this Method he gave the Malecontents a greater Opportunity of Carrying on a treasonable Correspondence in *Egypt*. This looks as if he had very little Zeal for the Temple at *Jerusalem*, and the Service of GOD there. And as (k) his Mother was an *Ammonitess*, and these (l) Women had turn'd *Solomon's* Heart to have an Affection to the Idols of that Country; so it could not be expected, but that she would breed up her own Son in the same Principles, or at least make him look on all Religions as alike, and to be tolerated without Distinction. *Jeroboam* (m) hearing that *Rehoboam* was made King, and gone to live at *Shechem*, sends to his Friends to offer them his Assistance at this Juncture. They send for him, and desire him to act for them. Upon this (n) he comes into *Canaan*, where they meet with him, and concert Measures how to carry on their Designs in such a Manner as might not be suspected. Accordingly in the Spring of the

Anno  
ante  
CHRIS-  
TUM  
978.

following Year, *Jeroboam* and the chief of the Princes come to *Shechem*, where they desire to be eas'd of the Taxes and Labours, which *Solomon* his Father had put upon them, and promise, that in such a Case they would be his faithful Subjects. *Rehoboam* advises with the Counsellors of his Father, who persuade him to give them good Words, and so to appease the Tumult, and claim their Promise. After this he consults others of his old Acquaintance, who persuade him, that such an Answer would look as if he was afraid of them, and that hard Words would frighten them to their Obedience. This Counsel *Rehoboam* follow'd, which so disgusted the People, that they throw off all Allegiance, and declare for another King. *Rehoboam* sends *Adoram*, who was over the Tribute, to appease them, and probably to assure them, that their Taxes should be lessen'd. But it was now too late, for the People were so exasperated, that they ston'd him to Death without hearing what he had to say. *Rehoboam* finding by this Action, that they were in good Earnest, and thinking himself no longer safe out of his own Tribe, he flees with the utmost Precipitation to *Jerusalem*, by which Means he secures the Tribes of *Judah* and *Benjamin*, and the rest of the *Israelites* set up *Jeroboam* to be their King. This seems to have been immediately before the Summer Solstice, and therefore in Commemoration hereof, the *Jews* observe the three and twentieth Day of the third Month (reckoning from the Ver-

nal Equinox) for an annual Feast. Upon this *Rehoboam* finding the Tribes of *Judah* and *Benjamin* to be faithful to him, as they had always been to the House of *David*, he raises an Army of an hundred and fourscore thousand Men to fall upon the *Israelites*, and bring them back to his Allegiance, before their new King was fully settl'd upon the Throne. When they were ready to march, the Prophet *Shemaiah*, by the Direction of GOD, adviseth them to desist, and to return to their own Houses, for he should not bless their Endeavours with Success. The People having a Sense of Religion, persuade *Rehoboam* not to engage any farther in such a War, in which they could not but expect, that GOD would appear against them, and disappoint all their Designs. *Rehoboam* hearkens to their Advice, and (o) is now intent only to secure himself in his present Possessions. For this Purpose he repairs and fortifies fifteen frontier Towns, that they might be a Security against those who had revolted from him. He also builds several strong Holds in the Heart of his Country, and furnishes them with good Garisons and Provisions, that they might maintain a Siege. He also erected *Magazines* in several Cities, out of which the Soldiers on all Occasions might be furnish'd with Arms; and thus he took the utmost Precaution for the Security of the remaining Part of his Kingdom. And in this Manner his Subjects were employ'd during the following Winter.

19. Beside this, he knew that many of the *Israelites* had a Zeal for their ancient Religion, and the Worship of GOD in *Jerusalem*, and therefore to encourage all such to come and dwell in his Kingdom, he (p) keeps up the publick Worship, which occasions many of them, and especially the Priests and *Levites*, to quit their Habitations, and to fix in the Tribes of *Judah* and *Benjamin*, under *Rehoboam*.

20. In the mean Time *Jeroboam* was not idle, but he enlarg'd and beautified *Shechem*, where he was first made King, and made it his royal Seat for some Time; and after that he went to the other Side of *Jordan*, and repair'd *Penuel*, which (q) was antiently a fortify'd Place, and there he resided for some Time, that he might the better gain the Affections of those two Tribes and an half, or at least (if Occasion requir'd) he might force them to Subjection. And finding that some of the *Israelites* forsook him for the Sake of the Worship of GOD, he fear'd a total Revolt, when they went up to *Jerusalem*, as all were oblig'd to do at the Feast of the Passover. To prevent this, he contrives an Alteration in Religion, and in-

(k) 1 Kings 14. 21. 2 Chron. 12. 13. (l) 1 Kings 11. 1, 7. (m) 1 Kings 12. 1, 2. 2 Chron. 10. 1, 2.  
(n) 1 Kings 12. 3 to 25. 2 Chron. 10. 3 to the End, and 11. 1 to 5. (o) 2 Chron. 11. 5 to 13. (p)  
2 Chron. 11. 13 to 18. (q) 1 Kings 12. 25. Gen. 32. 30, 31. Judg. 8. 8, 9, 17.



stead of Consulting GOD, and Committing himself to him, who could and would have preserv'd him in the Kingdom according to his Promise, he (r) took Counsel

Anno of such as were govern'd only by  
ante Reasons of State, and desir'd to  
CHRIS- establish themselves by any wicked  
TUM Inventions. The Alteration agreed  
977. upon was, that their Religion should

be according to the *Egyptian* Custom, among whom *Jeroboam* had liv'd for some Time, the better to gain the Favour and Assistance of that People in Case of Need. And as the *Egyptians* had a couple of *Oxen*, which they worshipp'd, viz. one call'd *Apis* at *Memphis*, the *Metropolis* of the upper *Egypt*, and another call'd *Mnevis* at *Hierapolis*, a principal Town of the lower; so he made two Calves of Gold, and plac'd one of them in *Bethel*, which was in the south, and the other in *Dan*, which was in the north Part of the Country of *Israel*. And as (s) *Bethel* was in every Man's Opinion a sacred Place, the Name it self signifying *The House of GOD*, and it having been consecrated by *Jacob*, where GOD appear'd to him more than once; so *Dan* had been famous for (t) the *Tera- phim* of *Micah*, unto which there had been a great Resort for some Ages. For such Reasons as these he wav'd his royal City, which was *Shechem*, and chose these two Places for the Residence of the divine Majesty, whom he pretended that he did not forsake, but worshipp'd in these Symbols of his Presence. However this led them into soul Idolatry, it was the Sin, which *Jeroboam* is so often accus'd of in Scripture, and it began in the Year, from whence the Prophet *Ezekiel* dates the (u) *Iniquity of the house of Israel*, and reckons three hundred and ninety Years to the last *Babylonish* Captivity.

21. And as it is natural for People to fall from one Wickedness to another, so (x) when the Priests and *Levites* refus'd to offer Sacrifices before his Calves in *Dan* and *Bethel*, and had remov'd with their Effects into the Tribe of *Judah*, he cast them out of their Offices and Possessions, and seiz'd upon the whole; and that he might ingratiate himself with his Subjects, he applies the Money to please his Favourites, and ease the rest of their Taxes; and in their Places he officiated (y) sometimes himself without any Call to it, and at other Times (z) he plac'd in other People without Distinction. And as at *Jerusalem* the Priests and *Levites* were cloth'd in White, so here in Opposition many of them were cloth'd in Black, and from hence they were call'd (a) *Chemarim* or *Blacks*.

And as the *Jews* had their Feast of *Tabernacles* on the fifteenth Day of the seventh Month; so he had a Feast on the fifteenth Day of the eighth, which he instituted of his own Accord. It is suppos'd, that this Feast being instituted by GOD after the Gathering in of the Fruits, which might be sooner ripe in *Jerusalem* than in the northern Parts of the Country, he pretended, that the eighth Month would be a better Time for it than the seventh, because then they would be every where gather'd. However it is certain, that his chief Intention was to alienate the People from the Service at *Jerusalem*. There are three Times mention'd, in which he personally attempted to offer upon the Altar: First, At (b) *Dan*, where all *Israel* went to worship. Secondly, At (c) *Bethel*, when he offer'd a Sacrifice; and Thirdly, At the (d) same Place, where he attempted to offer Incense, but was prevented.

22. For when (e) he stood by the Altar for this Purpose, and probably at the Time of this last Feast, which he invented, there came a Prophet out of *Judah*, and prophesies against the Altar, that *Josiah*, who was hereafter to reign in *Judah*, should pollute it, and burn Mens Bones upon it; and as a Sign thereof, the Altar should be rent, and the Ashes pour'd out before it by a miraculous Power. *Jeroboam* being angry, stretch'd out his Hand, giving Directions to seize the Prophet, and his Hand was made so stiff, that he could not bring it back again; and the other Signs, which he had mention'd, were immediately fulfill'd. Upon this *Jeroboam* desires the Assistance of the Prophet, by whose Prayer to GOD his Hand was restor'd again, and became as it was before. Here were Miracles upon Miracles, but nothing would convince one who was obstinately set to do evil. However it had such an Effect upon him, that he (f) offer'd neither Incense nor Sacrifices any more, but yet (which was as bad) he deputed others to this Office. This Revolt of the ten Tribes, and their Setting up of Idolatry, and being restrain'd from Going to worship GOD at *Jerusalem*, so sensibly afflicted (g) *Heman* the *Ezrahite*, one of the chief Singers in the Temple, that he seems to have had a very grievous Plunge of Melancholy, and therefore he pens the eighty eighth *Psal*m, in which he complains most grievously of his pitiful Case, and at last concludes with (h) such Words as seem to shew the Reason of it, *My lovers and friends hast thou put away from me, and hid my acquaintance out of my sight.*

(r) 1 Kings 12. 26 to the End. (s) Gen. 28. 16 to the End. (t) Judges Chap. 17 and 18. (u) Ezek. 4. 4, 5. (x) 2 Chron. 11. 14, 15. (y) 1 Kings 12. 33, and 13. 1. (z) 1 Kings 12. 31. (a) Zeph. 1. 4. (b) 1 Kings 12. 31, 32. (c) 1 Kings 12. 33. (d) 1 Kings 13. 1. (e) 1 Kings 13. 1 to 33. (f) 1 Kings 13. 33, 34. (g) 1 Chron. 6. 33. 1 Chron. 15. 17, 19, and 16. 41, 42, and 25. 1, 4, 5, 6. 2 Chron. 5. 12, and 35. 15. (h) Psal. 88. 18.



23. Soon after (g) *Abijah* the Son of *Jeroboam* fell sick, and *Jeroboam* persuades his Queen to disguise herself, and go to *Abijah* the Prophet, who told him that he should be King, that so they might know, what should become of the Child. *Abijah* was now blind, and therefore they thought he might easily be impos'd upon. But GOD discovers the whole to him, and he delivers the Message as soon as he heard her coming, and before she had discover'd herself, which was, That the Child should die, as soon as she came to the Gate of the City, that GOD would severely punish the Family of *Jeroboam*, destroy them all by the Sword without Exception, insomuch that none of them should be buried; and this should be done by a King of *Israel*, as soon as ever he came to the Throne. All which was fulfill'd by *Baasha* the King of *Israel*, in the Year that *Jeroboam* died, as will be mention'd in its proper Place.

24. *Rehoboam* King of *Israel* in the mean Time (h) keeps up the publick Worship at *Jerusalem*, more out of a Principle of State Policy, than of true Religion; so that it continu'd three Years. He saw, that by this Method many of *Jeroboam*'s Subjects came over to him with all their Wealth. But when at the End of three Years he found it did not answer his Design, either because all who had any Zeal for GOD had came already, or because *Jeroboam* had so guarded all the Passes, that none could come, in the

Anno  
ante  
CHRIS-  
TUM  
975.

fourth Year of his Reign he throws off the Mask, and his evil Inclinations especially (i) to Idolatry began to appear, having been educated that Way by his Mother, who was (k) an *Ammonitess*, and his (l) Example was soon follow'd by all his Subjects. The Scripture mentions it thus, that (m) when he thought himself safe and out of all Danger, *he forsook the law of the LORD, and all his Subjects with him, For even (n) Judah did evil in the sight of the LORD, and they provoked him to jealousy with all their sins, which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves on every high hill, and under every green tree. And there were also Sodomites in the land, and they did according to all the abominations of the nations whom the LORD cast out before the children of Israel.* Such flagrant Impieties could not be long unpunish'd. For the next Year

Anno  
ante  
CHRIS-  
TUM  
974.

*Shishak* King of *Egypt* made an Expedition against *Jerusalem*, being tempted thereto by the great Treasures which *David* and *Solomon* had heap'd together. For this Ex-

pedition he gather'd together a very large Army not only out of *Egypt*, but also from the adjoining Country of *Libya*, from whence the whole Country of *Africa* took its Name. To these he added the *Sukkims*, or a Nation who liv'd near the *Red-Sea*, and were call'd so, because they liv'd in Caves and Dens of the Earth, which sometimes in *Hebrew* are call'd סכרות *Succoth*, and hence they were (o) call'd by the *Greeks*, *Troglodytae* for the same Reason. There is no Doubt but this Matter had been concerted before between *Shishak* and *Jeroboam*, when he was in *Egypt*, and that *Jeroboam* had promis'd, that whenever *Shishak* would invade the Kingdom of *Judah* in the South, he would make a Diversion in the North; but their Sins were not so ripe for Judgment, and therefore GOD's Providence diverted it till now. But now he comes with a vast Army, consisting of twelve hundred Chariots, and threescore thousand Horsemen, and a proportionable Number of Footmen. Upon his entring into the Country he took the fenced Cities, which lay in his Way, and the Army being in no Condition to oppose his Progress, he marches directly to *Jerusalem*, where the King and the Princes were gather'd together, as to a Place of greater Safety than the open Country. Upon this *Shemaiah* the Prophet acquaints them from the Mouth of GOD, that as they had forsaken him, so he would forsake them, and deliver them into the Hand of *Shishak*. The King and the Princes hearing this, humble themselves, and sorrowfully confess, that GOD had justly punish'd them for their Sins; and their Humiliation so far prevail'd with GOD, that he moderated his Anger, and respite'd the Destruction, which was coming upon them, and promis'd by his Prophet, that he would not suffer *Shishak* to do so much Mischief as he intended. However he resolv'd to let them feel the Difference between him and all other Lords and Masters, and how much more happy they were, whilst they continu'd to worship and serve him, than when they fell under a foreign Yoke. *Shishak* coming with so great an Army before *Jerusalem*, the King yielded up the City (p) without Striking a Stroke. The Reason whereof may be this, *Shishak* seeing a large well fortify'd Town, could not but be willing to agree upon Articles. On the other hand, the *Jews* being first told by a Prophet, that they should be deliver'd into his Hands, and that GOD would deliver them again, thought it would be in vain to resist, and so made the best Terms for themselves. The Terms seem to be, that they should all have their Lives, and *Shishak* should be content with the Plunder of the City and Country.

(g) 1 Kings 14. (h) 2 Chron. 11. 17. (i) 2 Chron. 12. 1. (k) 1 Kings 14. 21. 2 Chron. 12. 13.  
(l) Regis ad exemplum totus componitur orbis. (m) 2 Chron. 12. 1. (n) 1 Kings 14. 21, 22,  
23, 24. (o) From τρύγλι a Cave, and δῦμι to enter. (p) 1 Kings 15. 25 to 29. 2 Chron. 12.  
2 to 13.



So that *Shishak* (q) took away all the treasures of the house of the LORD, and all the treasures of the kings house, and he carried away also the shields of gold, which *Solomon* had made. Instead of which *King Rehoboam* made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the kings house. And when the king enter'd into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. This shews into what a poor Condition the Kingdom of *Judah* was reduc'd. These Shields were a Matter of State and Grandeur, and therefore it concern'd them, if they were able, to have them as grand as they were before; and as they were carry'd before the King to the House of the LORD, it seem'd also to be a Matter of Religion, that the Value should not be diminish'd. We are told, (r) that in *Judah* things went well. A Reformation was made in the whole Kingdom, and many good things were found among them in the midst of their Corruption. We are told, that (s) *Solomon* made silver and gold at *Jerusalem* as plenteous as stones; that (t) all his drinking vessels were of gold, and all the vessels of the house of the forest of *Lebanon* were of pure gold, and that none were of silver, because it was nothing accounted of in the days of *Solomon*. Now (u) *Solomon* made three hundred shields of beaten gold, and three pound of gold went to one shield. This at four Pounds an Ounce, or forty eight Pounds Sterling to the Pound, amounts to no more than 43200; and therefore it was a miserable Case, that they were reduc'd from so much Wealth to so much Poverty, that neither Reasons of State nor Religion could raise so small a Sum on so great an Occasion. At this Time (x) *Ethan* the *Ezrahite* (who was appointed by *David* with *Heman*, another of the same Family, to be two of the chief Singers in the Temple, and consequently they must be of a (y) very great Age) compos'd the eighty ninth Psalm, in which having spoken of (z) GOD's wonderful Care of his Church, and (a) his gracious and solemn Promises to the House of *David* and his Posterity, he complains (b) of contrary Events. *Thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges, thou hast brought his strong holds to ruin. All*

*that pass by the way spoil him; he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword; thou hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. And at last he (c) expostulateth with GOD, and prayeth for Deliverance. LORD, where are thy former loving kindnesses, which thou (d) swearest unto David in thy truth? Remember, LORD, the reproach of thy servants; wherewith thine enemies have reproached, O LORD, wherewith they have reproached the footsteps of thine anointed. So that tho' *Jerusalem* might be taken without Striking a Stroke; yet there seems to be a set Battle before *Shishak* came thither, in which the Subjects of *Rehoboam* were totally routed.*

25. Tho' *Shishak* conquer'd the Kingdom of *Judah*; yet he did not meddle with the least Part of the Kingdom of *Israel*, of which the Scripture Silence alone is a sufficient Proof. Where the Scripture mentions the Sins of that Nation, it always mentions the Judgments which follow'd them, of which we need no farther Evidence than the Book of Judges. Now the Scripture fully tells us in many Places the Wickedness of *Jeroboam*; who made *Israel* to sin; and therefore if the Country had been ravag'd by the Army, it would, no Doubt, have been mention'd as a Judgment for the same Reason. So that *Shishak's* Sparing *Jeroboam's* Kingdom (e) is an Argument, that he came against *Judah* by *Jeroboam's* Knowledge and Consent, and probably by his Invitation, and that Matters might have been concertted long before for this Purpose. And that he did not absolutely possess himself of the whole Country, and make it a Province tributary and subject to the King of *Egypt*, could be ascrib'd only to the great Goodness of GOD. For unless GOD had diverted him, it was then in his Power to have extirpated the whole Nation. What diverted him is not said. It might be some Divisions and Insurrections in *Egypt*; but as his Army consisted of several Nations, so it is most probable, that they differ'd among themselves about the Dividing of so prodigious a Booty, and this made it necessary to withdraw out of an Enemy's Country, who could not but be expected to take the Advantage.

26. But as *Solomon* had a great Number of Wives and Concubines, who were the

(q) 2 Chron. 12. 9. 1 Kings 14. 26.

(t) 2 Chron. 9. 20. 1 Kings 10. 21.

(y) For it was above five and forty Years before this, when they were appointed Singers in the Temple, so that they were grown to their full Stature at that Time.

(b) Psal. 89. 38 to 46.

(e) 1 Kings 11. 40.

(r) 2 Chron. 12. 12.

(u) 1 Kings 10. 17.

(c) Psal. 89. 49, 50, 51.

(s) 2 Chron. 9. 27. 1 Kings 10. 27.

(x) 1 Chron. 6. 44, and 1 Chron. 15.

(z) Psal. 89. 15 to 19.

(a) Psal. 89.

(d) 2 Sam. 7. 12, 13, 14, 15, 16.



Cause of his Revolting from GOD, and of all his Misfortunes ; so *Rehoboam* follow'd the same Example. He had (f) eighteen Wives and threescore Concubines, and by them he had eight and twenty Sons, and threescore Daughters. Many of these he had in the Life of *Solomon*, being (g) one and forty Years old at his Death ; some of which Sons were so old in his Life-time, that (h) he made them Governors in chief of the fenced Cities in his Kingdom, and provided amply for them, that they might not be discontented, but live at Ease. However, he pitches upon his Son *Abijah*, being the eldest by his beloved Wife *Maacab*, to succeed him in the Throne, and thinking (i) seriously of this Matter, he disperses the rest of his Sons into all Parts of the Country, that they might not be capable to raise a Rebellion, and the Kingdom might be confirm'd as he intended ;

Anno  
ante  
CHRIS-  
TUM  
962.

which succeeded so well, that after (k) he had reign'd seventeen Years he died, and left his Son *Abijah* in the Possession of the Throne.

27. *Abijah* exactly imitated his Father's Example. His Father had eighteen Wives, and (l) he had fourteen. His Father did not discountenance any Sort of Idolatry, neither did he. His Father after the Retreat of *Shishak* (m) restor'd the Service of the Temple, and (n) he continu'd the same. But because this was not sufficient (o) without Destroying the other, he is said, (p) to have walked in all the sins of his father, which he had done before him ; and his heart was not present with the LORD his GOD as the heart of his father David. He considering, that (q) there had been wars between *Jeroboam* and *Rehoboam* his Father all the days of his life, resolves (r) to put the Issue of all upon one decisive Battle. For this Purpose he raises an

Anno  
ante  
CHRIS-  
TUM  
961.

Army of four hundred thousand Men, so that according to (s) *Joab's* Computation most of the Men of his Kingdom were then present.

With these he invaded the Kingdom of *Israel*, and march'd as far as the Hill *Zemaraim* in the Tribe of *Ephraim*, which was afterward call'd *Samaria*. *Jeroboam* finding Matters reduc'd to this Extremity, brings together all the Men in his Kingdom, being eight hundred thousand Men, as they had been number'd in *David's* Time ; so that here were the greatest Armies which ever were brought into the Field. *Abijah* seeing them advancing toward him, and find-

ing their Numbers to exceed what he could have imagin'd, and having the Advantage of the Ground, that he thought he could not be forc'd to fight, makes a long Speech, to see if Matters could be accommodated without Bloodshed. *Jeroboam* little regarding his Speech, caus'd a strong Detachment to march round, and intercept his Retreat, so that there was a Necessity of Fighting. Upon this all of *Abijah's* Army, who had any Sense of Religion left, cried to GOD for his Assistance, and the Priests blew with the Trumpets, according as they had (t) been commanded, as a Sign, that they should be remembered before the LORD their GOD, and saved from their enemies. The People hearing this Sound, and knowing the Meaning of it, gave a great Shout, as an assur'd Hope of Success, which accordingly answer'd their Expectations ; for in the Battle, which immediately follow'd, they kill'd five hundred thousand of their Enemies, which was the greatest Slaughter that was ever heard of, and a fifth Part more than they had in their own Army. *Abijah* pursues

the Victory, and takes several Towns from *Jeroboam*, and particularly (u) *Bethel*, where he had lately set up one of the Calves. What he did by the Calf is not

Anno  
ante  
CHRIS-  
TUM  
959.

particularly mention'd, and therefore it is probable, that he left it standing, that the People might worship it. The Scripture never fails to mention the good Deeds of the Kings of *Judah*, and particularly their Zeal against the Idolatry of the House of *Israel*. The Book of *Chronicles*, which alone mentions the Taking of *Bethel*, is very favourable in the Character of the Kings of *Judah*. It saith nothing of *David's* Adultery with *Bathsheba*, or of *Solomon's* many Wives, or being seduc'd to Idolatry, and makes *Abijah* speak (x) very much in his own Commendation, and wholly omits all his Failings, which may be the Reason, that he is there call'd *Abijah*, where the sacred Name *JAH* is mention'd. But the Book of *Kings* saith, that in his Father *Rehoboam's* Time (y) *Judah* did evil in the sight of the LORD, and they provoked him to jealousy, with the sins which they had committed, above all that their fathers had done. For they also built them high places and images and groves on every high hill, and under every green tree, and also (z) that this King walked in all the sins of his father ; and his heart was not perfect with the LORD his GOD, as the heart of *Da-*

(f) 2 Chron. 11. 18 to the End. (g) 1 Kings 14. 21. 2 Chron. 12. 13. (h) 2 Chron. 11. 22, 23.  
(i) 2 Chron. 11. 23. (k) 1 Kings 14. 21. 2 Chron. 12. 13. (l) 2 Chron. 13. 21. (m) 1 Kings  
14. 27, 28. 2 Chron. 12. 10, 11, 12. (n) 2 Chron. 13. 10, 11. (o) Exod. 23. 24, 25. Exod. 34.  
12 to 18. Num. 33. 52, 53. Deut. 7. 4, 5, 6. (p) 1 Kings 15. 3. (q) 2 Chron. 12. 13. 1 Kings  
14. 30. (r) 2 Chron. 13. 1 to 20. (s) 2 Sam. 24. 9. 1 Chron. 21. 5. (t) Num. 10. 9. (u)  
2 Chron. 13. 19. (x) 2 Chron. 13. 9, 10, 11. (y) 1 Kings 14. 22, 23. (z) 1 Kings 15. 3.



vid his father. And therefore in this Book the sacred Word JAH is left out, and he is call'd *Abijam*. His not destroying Idolatry there is (a) suppos'd to be the Cause, that GOD thorten'd his Reign and Days; so that he liv'd not long to enjoy the Benefit of his Victory, but died (b) in the third Year of his Reign, leaving his Son *Afa* to succeed him in the Kingdom. At this Time the Religion both of *Israel* and *Judah* seems to be State Policy. *Rehoboam* and *Abijah* (c) keep up the Worship of GOD at *Jerusalem* to keep the Tribe of *Judah* to their Interest, and for the same Reason they (d) tolerate all Idolatry. *Jeroboam* sets up the Golden Calves, for no other Reason but (e) to secure himself in the Kingdom; so that *Abijah* might keep up the same Worship upon the Frontiers of *Israel*, to bring their Hearts back again if they had any Zeal for this Idolatry, and therefore *Jeroboam* was now careful to prevent all Going up thither, by Fortifying the neighbouring Towns, so that his Subjects were oblig'd, if they would worship either of them, to (f) go as far as *Dan*, which was the remotest Part of his Kingdom. The Keeping up of the Calf in *Bethel* may be the Reason, that the Prophet *Amos*, upbraiding the People for Idolatry, saith, (g) *Come to Bethel and transgress*; and (h) GOD threatens by him to visit the altars of *Bethel*, where *Amaziah* (i) was the Priest, and the *Jews* were forbidden (k) to seek to *Bethel*, because when (l) *Josiah* should be King of *Israel* these Altars and Worship should be destroy'd. And the Retaining this Worship seems to be the Reason, that (m) the Prophet *Hosea* sometimes instead of Calling it *Bethel*, or *The House of GOD*, calls it *Bethaven*, or *The House of Iniquity*.

28. In the twenty first Year of *Jeroboam's* Reign, GOD was pleas'd to visit him (n) with some sore and languishing Disease, that he could not manage the Concerns of the Kingdom, and therefore he was oblig'd to substitute his Son *Nadab* to reign with him in his Life-time, of whom we have only this Account, that (o) *Nadab the son of Jeroboam began to reign over Israel in the second year of Afa king of Judah, and reigned over Israel two years. And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son*

*of Abijah of the house of Issachar conspired against him; and Baasha smote him at Gibbethon, which belongeth to the Philistines (for Nadab and all Israel had laid siege to Gibbethon) Even in the third year of Afa king of Judah did Baasha slay him; and reigned in his stead. Gibbethon (p) was a City in the Tribe of Dan, and (q) given to the Levites, who quitted it, as they did the rest of their Cities, when Jeroboam would not suffer them (r) to execute their Office, and the Philistines had seiz'd upon it, being adjoining to their Country. But Nadab now endeavour'd to recover it out of their Hands, as of Right belonging to him. However it is plain, that Jeroboam the Father and Nadab the Son died in one Year. And therefore the Prophecy of Abijah, (s) that all Jeroboam's Posterity should be destroy'd without Distinction, and none should be buried, may give some light to the History. He doth not say, that Jeroboam should not be buried; and the Scripture saying, that (t) he slept, or as it is in Hebrew, he lay down with his Fathers, plainly shews, that he was buried among them: It is therefore probable, that Baasha conspir'd against Jeroboam, and slew him at Tirzah, where (u) he liv'd. This being done, he takes all his Friends with him, and goes to the Army before Gibbethon, and the Friends and Relations of Jeroboam bury him with his Ancestors. Baasha being at Gibbethon, and having a strong Party in the Army kills Nadab, and sets up himself to govern. And then Baasha to secure himself in the Throne, (x) smote all the house of Jeroboam, he left not to Jeroboam any that breathed; until he had destroyed him according to the word of the LORD, which he spake by his servant Abijah the Shilonite; Because of the sins of Jeroboam, which he sinned, and which he made Israel to sin, by his provocation whereby he provoked the LORD GOD of Israel to anger.*

29. But tho' *Baasha* had sufficiently shewn his Hatred to *Jeroboam* and all his Family; yet he follow'd their Practices in Worshipping (y) the Golden Calves, and Provoking of GOD to Anger, who (z) sent the Prophet *Jehu* the Son of *Hanani* to prophesy against him in the same Manner, and almost in the same Words, as *Abijah* had before prophesy'd against *Jeroboam*.

30. In the Midst of these Provocations; which the *Israelites* were guilty of, there now begins a Reformation in the Tribe of

(a) Lightfoot, Book 1. Page 79. (b) 1 Kings 15. 2. (c) 1 Kings 14. 28. 2 Chron. 14. 10, 11.  
(d) 1 Kings 14. 22, 23. 1 Kings 15. 3. (e) 1 Kings 12. 26, 27, 28. (f) 1 Kings 12. 28, 29, 30.  
(g) Amos 4. 4. (h) Amos 3. 14. (i) Amos 7. 10. (k) Amos 5. 5. (l) 1 Kings 13. 2, and 2 Kings  
23. 15. (m) Hof. 4. 15, and 5. 8, and 10. 5. (n) 2 Chron. 13. 20. (o) 1 Kings 15. 25, 26. (p)  
Joh. 19. 40, 4. (q) Joh. 21. 20, 21, 23. (r) 2 Chron. 11. 14. (s) 1 Kings 14. 10 to 14.  
(t) 1 Kings 14. 20. (u) 1 Kings 14. 17. (x) 1 Kings 15. 28, 29. (y) 1 Kings 16. 6, 7. (z)



Anno  
ante  
CHRIS-  
TUM  
959.

of *Judab*. *Asa*, who (i) succeeded his Father and Grandfather, two wicked Kings, in the twentieth Year of *Jeroboam*, was of a different Temper. He made *David* his Pattern, and worshipp'd GOD alone.

In the Beginning of his Reign he seem'd (k) to have a firm and settl'd Peace, and made a good Use of it; for he built Cities of Defence in all the frontier Parts of his Kingdom, and train'd up all his Subjects in the Art of War, some with Targets and Spears, and some with Shields and Bows, to the Number of five hundred and fourscore thousand in all, that they might defend their own Neighbourhood, if it should be invaded, and out of them there might an Army be rais'd, as Occasion should require. When he had put him-

Anno  
ante  
CHRIS-  
TUM  
949.

self in the best Posture of Defence, he seems now to be attack'd by *Pirriades*, who was then Emperor of the *Assyrian* Monarchy, who sent *Zerab* the General of his Army with a prodigious Number of Forces.

Our Translation calls them (l) *a thousand thousand*, where perhaps a large certain Number may be put for one that is very great but uncertain. The *Hebrew* Phrase may be translated thus, (m) *He came with a force, as of a thousand thousand men*, or an irresistible Force, so that what was wanting in Number was made up in Courage, Strength and Conduct. The *Hebrew* Text calls them (n) *Cushites*, and their General (o) a *Cushite*. Now it is certain, that neither the *Cushites* who are suppos'd to be in *Æthiopia*, nor the *Cushites* near the *Red-Sea* could bring such an Army into the Field, and therefore it must mean the *Assyrian* Monarchy, which was first establish'd by *Nimrod* the Son of *Cush*, and by his Offspring. Besides, *Zerab* the Name of their General signifies (p) *The East* or *Sun-rising*, and therefore plainly intimates, that he came from those Countries, or from *Babylon*, and not from the other *Cushites*, which lay southward from the Land of *Canaan*. When his Army march'd, he could not invade the Kingdom of *Judab* from the North, because the Tribes of *Israel* lay in his Way, and therefore he came from the southern Parts, that so he might be reinforc'd with the *Idumeans*, *Moabites*, *Egyptians*, *Philistines*, and even (q) the *Libyans*, which lay more remote, and so swallow up all at once. With this Army he marches to (r) *Mareshab* a City in (s) the south Borders of the Tribe of *Judab*. *Asa* hearing of this would not stay

till they had enter'd his Country very far, but goes out to fight them, and seeing their Multitudes, put up a very earnest Petition to GOD, who heard his Prayers and gave him such a signal Victory, that he took all the Plunder of the Field, pursu'd them to *Gezer* a City of the *Philistines*, and took and spoil'd the Cities, that were round about it. They also took their Tents, their Cattle, their Sheep, and particularly their Camels, which join'd *Zerab* in his March from *Babylon* thro' *Arabia*, and so return'd in Triumph to *Jerusalem*. This was (t) in the tenth Year of the Reign of *Asa*, and after this he enjoy'd a Peace for five Years longer.

31. At this Time *Azariah* the Son of *Oded* a Prophet probably foreseeing the Calamities, which were coming on that Kingdom by a War with the *Israelites*, encourages (u) *Asa* to go on in the Worship and Service of GOD, with a Promise of Deliverance out of all their Troubles according to the Examples of former Ages. *Asa* upon this takes Courage, and destroys all that (x) could be convicted of *Sodomy* (a Vice which begun in his Grandfather's Days) and brake all the Idols to Pieces which he could discover, and enters into a solemn Covenant with GOD to the great Satisfaction of his Subjects, that they should all serve him in Truth and with perfect Hearts. And to shew his Impartiality, he (y) remov'd his own Mother *Maacab* from the Court, and forbid her coming near to his Queen, that she might not be infected with her Idolatry; and understanding that his Mother had set up an Idol in a Grove, he cut it down, and stamp'd upon it, and having burnt it, he threw the Ashes of it into the Brook *Kidron*, (z) as *Moses* did by the molten Calf. He did all that he could; but he could not do all that he would. He took away all the High Places, in which they sacrific'd to strange Gods, but he could not take away those in which the true GOD was worshipp'd, the People having so universally and so long taken this License, that the Restraining of them to the Temple at *Jerusalem* could not be attempted until the Days of *Hezekiah*. And having found that (a) his Father *Abijah* had by a Vow dedicated unto the LORD a Part of the Spoils, which he took in the War with *Jeroboam*, but did not live long enough to make it good, he fully perform'd the same; and having gotten a great Spoil in his War with the *Ethiopians*, he also devoted a considerable Part of it for

Anno  
ante  
CHRIS-  
TUM  
946.

(i) 1 Kings 15. 9. (k) 2 Chron. 14. 1 to 9. (l) 2 Chron. 14. 9. (m) The *Hebrew* Word מל signifies Strength, Force or Power, and with the usual Addition of the Particle *as*, may be thus translated, He came with the Strength as of a thousand thousand Men. (n) 2 Chron. 14. 12, and 16. 8. (o) 2 Chron. 14. 9. (p) From the Verb *וָרָא*, which signifies to rise, as the Sun, Moon and Stars do in the East. (q) 2 Chron. 16. 8. (r) 2 Chron. 14. 10. (s) Josh. 15. 21, 44. (t) 1 Chron. 14. 1. (u) 2 Chron. 15. throughout. (x) 1 Kings 15. 11, 12. (y) מְבִירָה 1 Kings 15. 13. and 2 Chron. 15. 16. signifies only from the Queen, and the Word being in our Translation is not in the Original. (z) Exod. 32. 20. (a) 1 Kings 15. 15.



the same Purpose, so that the sacred Treasury began to be augmented.

32. However at the End of this Year, being (b) the fifteenth Year of *Asa's* Reign, or (c) the five and thirtieth Year from the Reign of *Rehoboam*, fresh Storms began to arise. *Baasha* King of *Israel* now prepares to make War, and *Asa* prepares to defend himself. The Occasion of the Quarrel was *Baasha's* Observing (d) that his Subjects revolted to *Asa* in great Numbers, when they observ'd that GOD bless'd him with Success upon his Advancement. This he was resolv'd to endure no longer, and therefore early in the

Anno ante CHRISTUM 943. next Spring (e) he fortifies *Ramah*, a Town in the Tribe of *Benjamin*, not far from *Bethel*, which seems to have gone off together with the rest of the *Israelites* to *Jeroboam*, the golden Calf being nearer to them than *Jerusalem*. Thus he resolves to cut off all Communication between his People and the People of *Judah*, the Place lying in such a Strait, that a Fortification made there would hinder all Passing to and fro without Leave. His Design was to prevent the *Israelites* from Going to worship the golden Calf in *Bethel*, which he had first plac'd there, and that the cursed Stratagem he had first began, might not be turn'd to his Disadvantage, and so alienate his Subjects from him. *Asa* hearing of this, and Fearing worse Consequences, resolves to give him a Diversion, if possible, on the other Side. For this Purpose he sends all the Silver and Gold, which he could spare of his own, and which he had devoted to pious Uses, to *Ben-hadad* the King of *Syria*, who dwelt at *Damascus*, that so he might engage him in a new War with the King of *Israel*. *Ben-hadad* knowing that *Baasha's* Forces were in the southern Parts, falls immediately upon the northern, which lay nearest to his own Dominions, and takes a great Part of the Tribe of *Naphthali* with the adjacent Countries. By this Method *Asa* compass'd his Ends, it being not safe for *Baasha* to let his Men continue in those Parts, lest he should pay dear for it in another Place. Upon this *Asa* summons all the People of the Country, who come and demolish all the Works, which were made at *Ramah*, a Town which he could not well keep, unless he had taken some other neighbouring Places, which he was not willing to do, lest it might occasion a long War, and he being much more desirous to live in Peace. However he carried off the Timber, and what was fit for Use,

and with those Materials he fortify'd his frontier Towns in the Tribe of *Benjamin* to prevent a Surprise.

33. But *Asa's* Sending to *Ben-hadad* the King of *Syria* for Succour was not to be excus'd at that Time. It was a Distrust of the Goodness of GOD for Help, when he lately had such an Experiment of his Assistance in Conquering that vast Army which came against him; and instead hereof he calls to his Aid an infidel and an impious King. GOD (f) sends *Hanani* the Prophet to reprove him for this, and to tell him, that because he relied on the Creature more than on the Creator, therefore the Remainder of his Life should be spent in Wars and Troubles, and he should not have that Success which he expected. *Asa* instead of Thanking or Rewarding the Prophet was angry at him, and put him in Prison, which made his Case much worse. And in the latter Part of his Reign being full of Pride and Passion, he (g) grew tyrannical over his own Subjects, which alienated their Affections from him, and so was the visible Cause of his Troubles. What these Wars were, we are not particularly told, tho' without Doubt they (h) were between the House of *Israel* and *Judah*, which at last ended without any famous Actions done on either side.

34. But to return to the History of *Baasha*.

If we may suppose, that the (i) four and twenty Years of his Reign were complete Years, then as (k) he began to reign in the third Year of *Asa's* Reign, so he died in the twenty seventh, which was the (l) very Year, that *Elah* his Son was slain; and then his History, and that of *Jeroboam* his Predecessor, are so like, that it needs little more than the Alteration of Names to make the one serve for the other. *Jeroboam* made *Israel* to sin; and *Baasha* (m) walk'd in the Way of *Jeroboam*. *Abijah* (n) prophesied against *Jeroboam*, and *Jehu* the Son of *Hanani* (o) prophesies the very same Words against *Baasha*. *Nadab* the Son of *Jeroboam* (p) reign'd two Years, and *Elah* the Son of *Baasha* (q) did the same. Both the Fathers, and both their Sons, died in the same Year, after each of them had been their Father's Viceroys. And they were all slain by the Conspiracy of him, who immediately seiz'd the Kingdom, and slew all their Posterity, from the same Principle of human Policy, and in such a Manner, that they had not the Favour of a decent Funeral. And more particularly, both (r) *Nadab* the Son of *Je-*

(b) 2 Chron. 15. 10, and 19. (c) 2 Chron. 15. 19. The Word מלכות ought not to be translated the Reign, but the Kingdom of *Asa*, or from the Kingdom of *Judah* in the first Year of *Rehoboam* as distinct from *Israel*. (d) 2 Chron. 15. 9. (e) 1 Kings 15. 17 to 22. 2 Chron. 16. 1 to 7. (f) 2 Chron. 16. 7, 8, 9, 10. (g) 2 Chron. 16. 10. (h) 2 Chron. 16. 9. 1 Kings 15. 16, 32. (i) 1 Kings 15. 33. (k) Ibid. (l) 1 Kings 16. 10. (m) 1 Kings 15. 34. (n) 1 Kings 14. 11, 12. (o) 1 Kings 16. 3, 4. (p) 1 Kings 15. 25. (q) 1 Kings 16. 8. (r) 1 Kings 15. 27, and 1 Kings 16. 15, 16.



*roboam*, and *Elah* the Son of *Baasha* were slain, tho' at twenty four Years Distance, when the whole Army of the *Israelites* were encamp'd against *Gibbethon*, to take it from the *Philistines*. The Story is thus: *Elah* the Son of *Baasha*, when he was deputed by his Father to reign under him, was a very unactive Prince, and wholly given to his Pleasure. For this Reason there is no Mention made (r) of his Might, as (s) there was of his Father's. When the Army was at *Gibbethon*, he was not at the Head of them, (as (t) *Nadab* the Son of *Jeroboam* was) but (u) at *Tirzah* his Palace; and instead of Consulting there what to do for the Carrying on the War, he seems to take no Care of any thing. So that on a particular Day (x) drinking himself drunk, he gave an Opportunity to *Zimri*, a considerable Commander in his Army, to conspire against him and kill him, and by the Help of some Friends at *Tirzah* to usurp the Throne. Immediately upon this he (y) *slew all the house of Baasha*, (having probably slain both Father and Son together at that drunken Entertainment) and left them not any of their kinsfolks, nor of their friends. Thus did *Zimri* destroy all the house of *Baasha*, according to the word of the LORD, which he spake against *Baasha* by *Jehu* the prophet. For all the sins of *Baasha*, and the sins of *Elah* his son, by which they sinned, and by which they made *Israel* to sin, in provoking the LORD GOD of *Israel* to anger with their vanities.

35. Whilst *Zimri* was securing his Interest at *Tirzah*, he took no Care to bring the Army at *Gibbethon* to declare for him; so that (z) when they heard the News, they declare *Omri* their General to be their King, who immediately raiseth the Siege of *Gibbethon*, and came to besiege *Zimri* in *Tirzah*, and having taken the City, *Zimri* finding no Hope goes into the Palace, burns it to the Ground, and perishes in it. So that his Reign was but seven Days, and so many Days of Trouble and Vexation; which made *Jezebel* say to *Jehu* after the Murder of *Ahab* (a), *Had Zimri peace, who slew his master?* However (b) *Omri* found it not so easy to get to the Throne, as he expected, for half of the *Israelites* declar'd for *Tibni* the Son of *Ginab* to make him King, which occasion'd a civil War for four Years, and makes a very different Computation of his Reign. In one Place it is said, (c) that he was made King over *Israel* in the twenty and seventh Year of *Asa* King of *Judah*, because he was then declar'd King by the Army, and from hence his (d) twelve Years Reign is dated.

In another Place it is said, (e) that he began to reign over *Israel* in the thirty and first Year of *Asa*, because about the latter End of that Year he had slain *Tibni*, and so he reign'd without a Competitor. In this Year coming to *Tirzah*, which seems to have taken the Part of *Tibni*, and to have held out against him till that Time, and finding the royal Palace burnt, he, to shew his Resentments, resolv'd not to live among them; and accordingly (f) two Years after this he buys a Hill of *Shemer*, and there he builds a Palace where he liv'd, which was soon increas'd to a City, and made ever after the Residence of the King of *Israel*, and (g) the Place where he and his Successors were afterward buried. And the Name of the Owner of it before he bought it being *Shemer*, he call'd it in *Hebrew* *Shomeron*, and from thence it was call'd *Samaria* by the *Greeks*; and in our Translation. There is nothing more recorded of him, but that he was a wicked King, and (h) *did worse than all before him*. For he not only walk'd in the Way of *Jeroboam*, but it is likely that he began to introduce other Idolatries, which are therefore call'd (i) *the Works of the house of Ahab*, and that he also compell'd the People to worship the Calves, and restrain'd them by severe Laws from Going up to *Jerusalem*, which may be meant by (k) *the statutes of Omri*. He died in (l) the thirty eighth Year of *Asa* King of *Judah*, and was Succeeded by his Son *Ahab*.

36. There is nothing more recorded of *Asa* until (m) the thirty ninth Year of his Reign, when he was seiz'd with a violent Disease in his Feet. He is suppos'd to have put the Prophet's Feet in the Stocks; and by this he might know, that (n) in the same Manner that a Man sins, he shall also be punish'd. If this might be his Opinion, then he could not but look upon GOD as his Enemy, and this might be the Reason, that in his Disease he sought not to the LORD but to the Physicians, which he could not but think of, and perhaps too much, because his own Name in the *Chaldee* Language signifies a Physician. Thus he still put his Confidence in Man more than in GOD, which was the Cause that he died of that Distemper at two Years End, and was honourably buried by his Subjects, as a grateful Acknowledgment of the many Deliverances from their Enemies, which the *Israelites* obtain'd during his Reign.

Anno  
ante  
CHRIS-  
TUM  
928.

Anno  
ante  
CHRIS-  
TUM  
921.

Anno  
ante  
CHRIS-  
TUM  
920.

Anno  
ante  
CHRIS-  
TUM  
918.

(r) 1 Kings 16. 14. (s) 1 Kings 16. 5. (t) 1 Kings 15. 27. (u) 1 Kings 16. 9. (x) Ibid.  
(y) 1 Kings 16. 11, 12, 13. (z) 1 Kings 16. 16, 17, 18, 19. (a) 2 Kings 9. 31. (b) 1 Kings  
16. 21, 22. (c) 1 Kings 16. 15. (d) 1 Kings 16. 23. (e) Ibid. (f) 1 Kings 16. 23, 24.  
(g) 1 Kings 16. 28. 1 Kings 22. 37. 2 Kings 10. 35. 2 Kings 13. 9, 13. 2 Kings 14. 16. (h) 1 Kings  
16. 25, 26. (i) Micah 6. 16. (k) Ibid. (l) 1 Kings 16. 29. (m) 2 Chron. 16. 12, 13, 14.  
(n) Wisd. 11. 16.



37. *Jehoshaphat*, who succeeded his Father *Asha* in *Judah*, was a good King, and (o) reign'd five and twenty Years; so that during the Reign of both, here was a considerable Space of Time to carry on a Reformation. He had a very generous Resolution to promote the Worship of GOD, and all Goodness, and GOD bless'd him accordingly in all his Undertakings. He (p) put his Kingdom into a good Posture of Defence against the King and People of *Israel*, who had given his Father so great a Disturbance. In (q) the third Year of his Reign he sent *Priests* and *Levites* to read and expound the Law of GOD to the People, and thereby to instruct them in the Knowledge and Practice of their Duty; and after this he (r) disciplin'd all that were capable of Bearing Arms, and made them expert in the Art of War. Their Number in all is reckon'd (s) to be eleven hundred and sixty thousand Men, whereas (t) in *David's* Time the Men of *Judah* were but five hundred thousand. But tho' it is not impossible, that in an hundred Years Time the Number of Inhabitants may be double to what they were before; yet there may be other Reasons for their Increase. The Tribe of *Benjamin* is (u) reckon'd in the Number, because they kept to the House of *David*, and (x) Part of the Tribe of *Ephraim*, and (y) probably the Tribe of *Simeon* also, who were not (z) dispers'd in other Parts of *Israel*, but lay in their own Country on the South of *Judah*, and at a very great Distance from those which were under the Kings of *Israel*. And beside this, when *Jeroboam* thrust out (a) the *Priests* and *Levites* from Officiating in the Service of the LORD, they left his Country, and came to live under the Government of the Kings of *Judah*, as did all (b) others who were piously dispos'd, when they found that they might be encourag'd in Worshipping of GOD at *Jerusalem*. Neither was the Providence of GOD wanting to provide for them; for the *Philistines* his Neighbours purchas'd their Peace by bringing him Presents, and voluntarily paid their Tribute, which it is suppos'd that they had neglected in the Time of his Predecessors. And the *Arabians*, (c) whose Riches consisted in Cattle, put themselves under his Protection, and brought him seven thousand and seven hundred Rams,

and as many He-goats every Year for a Present, besides what he bought of them with his Money. About four Years after, *Jehoshaphat's* Prosperity made him forget his Duty, for he marry'd his (d) Son *Jehoram* to *Athaliah* the Daughter of *Ahab* King of *Israel*, having a Conceit (as it is suppos'd) that by this Marriage he might again unite the two Kingdoms of *Israel* and *Judah*, tho' the Effect was only the Involving of him in Wars, and very great Troubles to his Family and his Kingdom. That this Marriage was solemniz'd about this Time is evident, because the Year following *Jehoram* had a Son, who (e) at two and twenty Years of Age succeeded him in the Kingdom, as will appear in its proper Place.

38. This *Ahab*, whose Daughter the Son of *Jehoshaphat* married, was a very wicked King, and a more abominable Idolater than his Father *Omri*. He (f) married *Jezebel*, the Daughter of *Ethbaal* King of the *Zidonians*. He is call'd by profane Writers (g) *Ithobalus*, both which Names signify *The Strength of Baal*, and is the eighth King in (h) the Catalogue of the Kings of *Tyre*. It is certain, that (i) from the Beginning *Tyre* and *Sidon* were subject to the same King, and it is probable, that both of them being famous Cities, and not far distant, he might sometimes reside at each. He was the Priest of *Astarte*, or *Ashtaroath*, the Wife of *Ham*, and (k) the Goddess of the *Zidonians*. And as (l) *Ham* himself was by the *Phenicians* call'd *Baal* or *Lord*, because he had resided sometimes among them as their King, so he was also worshipp'd among them by the Name of *Baal*, and was the very same with the *European Jupiter*: And as *Sidon* was situated on the Sea, so this *Baal* was call'd by the *Greeks*, (m) *The marine Jupiter*. *Jezebel* being zealous this Way, seduces her Husband *Ahab* into the same Idolatry; and tho' he might think it a Dishonour to worship a Woman, yet he made no Scruple to worship *Baal*, as being of his own Sex. For (n) he built a Temple for this God in *Samaria*, and set up an Altar, where he sacrific'd to him. This was a much more direct Worshipping and Serving other Gods, than any Idolatry which the Children of *Israel* had practis'd before

Anno ante CHRISTUM 911.  
Anno ante CHRISTUM 910.  
him.

(o) 1 Kings 22. 41, 42. 2 Chron. 20. 31. (p) 2 Chron. 17. 1 to 7, and Verse 12 to the End. (q) 2 Chron. 17. 7 to 12. (r) 2 Chron. 17. 14, 15, 16, 17, 18. (s) Ibid. (t) 2 Sam. 24. 9. (u) 2 Chron. 17. 17, 18. (x) 2 Chron. 17. 1, 2. (y) See Bishop Patrick on 2 Chron. 15. 9. (z) See the same Author on Gen. 49. 7. (a) 2 Chron. 11. 14, 15. (b) 2 Chron. 15. 9. (c) 2 Chron. 17. 11. Isa. 60. 7. Ezek. 27. 21. Fuller's Miscellanies, Book 3. Chap. 16. where he quotes Pliny and Strabo for this Purpose. (d) 2 Chron. 18. 1. 2 Kings 8. 25, 26. 2 Chron. 22. 1, 2. (e) 2 Kings 8. 26. (f) 1 Kings 16. 31. (g) Theophylact. Georgius Syncellus. Josephus against Apion, Book 1. where he saith, that it appears from the Tyrian Records, that this King lived sixty eight Years, and reigned two and thirty. (h) Ibid. (i) 1 Kings 5. 1, 6. (k) Josephus as before. (l) 1 Kings 11. 23. (m) The same Reason that made the Assyrians call Cush and Nimrod Belus the first, and Belus the second, made the Phenicians call Ham, Belus or Baal, viz. because he reign'd among them. (n) Hesychius



him. Besides, *Abab* (u) made a Grove, and this was another Abomination, that (o) GOD had commanded to be abolish'd. In such Places all Manner of Impurities were acted, the more effectually to bring over all vile and debauch'd Persons to such a Religion as was agreeable to their Lusts. And the Encouragement of this was the Cause of all those filthy Stories, which were recorded of their Gods in the heathen Poets. (p) In his Time *Hiel*, who liv'd at *Bethel* the very Seat of Idolatry, and one who is suppos'd to be deeply infected with it, built *Jericho*, notwithstanding that *Joshua* had (q) curs'd that Man who should be guilty of it, it being devoted to GOD as the first Fruits of the Conquests of the Land of *Canaan*. It is probable, that *Jezebel* stirr'd him up to this in Contempt of the true GOD, and to let the World see, that all was as nothing which was mention'd in his Name. *Hiel* undertakes the Work, believing no other GOD but *Baal*, or at least believing him to be superior to all others. But he found to his Sorrow, that the Sentence which *Joshua* had pronounc'd prov'd true, and that it was not in the Power of *Baal* to prevent it. For his eldest Son died when he laid the first Stone, and all the rest of his Children one after another as the Building advanc'd, and at last his youngest Son died, when it was finish'd.

39. In the Midst of this deplorable State, GOD was pleas'd to send them a Prophet call'd *Elijah*. The Prophet *Malachi* tells us, that (r) *He* (that is one like him) should be the Forerunner of CHRIST, and prepare the Way before him. Our SAVIOUR himself saith, that (s) this was fulfill'd by *John* the Baptist, of whom an Angel said to his Father, (t) that *he should go before him in the spirit and power of Elias*. There is not the least Mention of his Parents in Scripture; but as he was a Type of *John* the Baptist; so we may conclude, that (u) they were both righteous before GOD, walking in all the commandments and ordinances of the LORD blameless, and (x) that he might be of the Race of the Priests. They took care to breed him up in the true Religion, of which his Name *Elijah* in Hebrew is a sufficient Demonstration in those terrible Times, which is compounded of three (y) Words, and signifies *The LORD is my GOD*. He being griev'd to see such a general Apostasy from the true Religion (z) prayed earnestly to GOD to shew some visible Token of his Displeasure, and particularly

that there might be a general Drought, which continued (a) for three years and six months, and he was so fully assur'd that GOD had heard his Prayer, that he (b) told *Abab*, that all his false Priests and Prophets should not be able to bring Rain, until he pray'd to GOD to send it. For the better Computing of this Time we must consider, that as *Egypt* had usually no Rain but was water'd by the River *Nile*; so the Land of *Canaan* had usually no Rain, except twice a Year, which they call'd (c) the early and the latter rain. The first of these was in the Month *Nisan*, which answers to our *March*, and the other in the Month *Marheshvan*, which answers to our *October*. Now this Drought began in the Beginning of *October*, and ended in the following *April* after three Years Distance, because at that Time (d) *Abab* and *Obadiah* went into all the land, unto all fountains of water and unto all brooks, to find grass to save the horses and mules alive, which they might better expect to find in the Spring than in the Fall of the Year. It is suppos'd, that *Abab* imputed the Want of Rain at the first to a natural Cause which *Elijah* knew, but they did not, and therefore he did not seek to kill him. But before the Season for the Rain in the Spring (e) *Elijah* thought it not safe to stay there any longer, and so by GOD's particular Direction he goes to the Brook *Cherith*, which is (f) suppos'd to be the River *Kana* (g) mention'd in *Joshua*, on the east Side of *Jordan*, above the Lake of *Genesareth*, and so call'd from the Multitude of the Reeds, where *Elisha* lay hid for some Time. At the Fall of the Leaf this Drought did not only affect the Land of *Canaan* but also the Kingdom of *Tyre* and *Sidon*, and therefore (h) *Josephus* saith, that *Menander* speaks of it in the History of *Itobaal* a King of the *Tyrians*, That in his Time there was an extream Drought for Want of Rain, that lasted from (i) the Month *Hyperbætaeus* till the same Month again in the next Year, and that there were Prayers put up for the Averting of the Judgment, which were follow'd with mighty Claps of Thunder. During this Time *Elijah* was miraculously fed by the Ravens, who brought him both Bread and Meat twice a Day. After *Elijah* had (k) been there a full Year the Brook dried up, so that *Elijah* was forc'd to go to drink at the River *Jordan*, and he could no longer be hid in the Reeds. Upon

Anno  
ante  
CHRIS-  
TUM  
910.

Anno  
Ante  
CHRIS-  
TUM  
909.

Anno  
ante  
CHRIS-  
TUM  
908.

(u) 1 Kings 16. 32. (o) Exod. 34. 13. Deut. 7. 5, and Deut. 12. 3. (p) 1 Kings 16. 34. (q) Josh. 6. 26. (r) Mal. 4. 5. 6. (s) Matth. 11. 11, 12, 13, 14. Matth. 17. 10, 11, 12. (t) Luke 1. 17. (u) Luke 1. 6. (x) Luke 1. 5. (y) אֱלֹהֵי יְהוָה. (z) James 5. 17. (a) Ibid. and Luke 4. 25. (b) 1 Kings 17. 1. (c) Deut. 11. 14. Jer. 3. 3. Hos. 6. 3. Joel 2. 23. Zech. 10. 1. (d) 1 Kings 18. 5, 6. (e) 1 Kings 17. 2 to 11. (f) Bocharti Hierozoicon, part 2. lib. 2. cap. 13. (g) Josh. 16. 8, and 17. 9. (h) Jewish Ant. Book 8. Chap. 7. (i) In anno Macedonum Juliano Mensis Ὑπερβερεταῖος est October. Beverigii Chronol. lib. 1. cap. 16. sect. 11 & 12. pag. 52. (k) This is the usual Meaning of the Hebrew Phrase מִן הַיַּמִּים From the End of Days.



this GOD (*l*) directs him to go to *Zarephath* or (*m*) *Sarepta* a City of *Sidon*, where he had order'd a widow Woman to entertain him. *Elijah* goes thither, and begs of her both Bread and Water. She complains of the Drought and of her Poverty, that she had only a little Oil, and a small Quantity of Meal. *Elijah* assures her that it should be sufficient until GOD should send Rain, which happen'd accordingly, for both the Meal and the Oil, with which they made their Bread, were miraculously preserv'd, until the following Autumn, when GOD for the sake of the Prophet *Elijah* supplied that Country with Rain, tho' the Drought continu'd in the Land of *Canaan*. *Elijah* stays with this Widow two full Years, during which Time he (*n*) raiseth her Son to Life as a grateful Reward for her Kindness. And (*o*) in the Beginning of the third Year,

Anno ante CHRIS- TUM 906. he goes from thence into the Land of *Israel*. There were five Months between the latter Rain in *October* and the early Rain in *March*. When this Time came there was no Rain in its usual Season. This increases the Consternation of the *Israelites*, and now *Ahab* (*p*) gives Directions to *Obadiab*, and probably to many more of his Servants, to search for Grass near to all the Rivers and Springs, to supply their present Necessities; and to see that his Orders might be fully executed, he goes himself with some of them, particularly with *Obadiab*. It happen'd, that they parted at a particular Place, when *Elijah* meets *Obadiab*, and asks of him, that he might be admitted to speak with *Ahab*; which being obtain'd, he desires that there might be a Meeting of the principal People of *Israel*, and all the Prophets of *Baal*, and he would come to them at the same Time. *Elijah* had told them before, that there should (*q*) be no Rain until he did particularly speak of it. There had now been three full Years and above five Months since the Time that the Heavens had been shut up at the usual Time of Rain, and all that *Baal's* Priests could do to obtain it was to no Purpose; so that in this Necessity all were willing to come, in Expectation of being reliev'd by some Method which *Elijah* should propose. It was now near a Month before they could all be brought together, which made three Years and six Months in the whole. *Elijah* now proposes an Experiment, by which they should know who was the true GOD, either the LORD JEHOVAH or *Baal*, which was to prepare two Sacrifices, one for the Priests of *Baal*, and another for him; and when they had laid them upon the Wood, the true GOD should be known by sending Fire from Heaven to consume it. The whole

Multitude agree to this Proposal, and the Priests of *Baal* begin to cry to him without any Success. But upon *Elijah's* Prayer, all was consum'd by Fire from Heaven. The People convinc'd by this Miracle, cry out unanimously, *The LORD he is the GOD, The LORD he is the GOD*. This happen'd to be near Mount *Carmel*, a Place bordering on the *Mediterranean* Sea, in the Tribe of *Zebulun*, to the north of the River *Kishon*. *Elijah* upon this orders all the People to seize the Prophets of *Baal*, which they did, as Cheats and Impostors, and brought them down to the River *Kishon*, where they were all slain; and it is probable, that their Bodies were thrown into the River, and *Ahab* could make no Opposition, being himself astonish'd at the Miracle. Upon this *Elijah* prophesies to *Ahab*, that there should be Rain, and to obtain it he goes himself to the Top of *Carmel*, and tho' it was a Month beyond the usual Season of the former Rain, so that it could be the less expected, yet (*r*) he prayed again, and the heavens gave rain, and the earth brought forth her fruit, and they had in due Time as great a Plenty as they had before.

39. When *Ahab* had (*s*) told *Jezebel* by what Method *Elijah* had slain the Prophets, she was in a Rage, and sent him Word, that he had not above a Day to live, but his Life should pay for theirs. Upon this he went to the southern Part of *Judah* to a Town call'd *Beersheba*, but not thinking himself safe there, because *Jehoshaphat* the King of that Country had married his Son to a Daughter of *Ahab*, he goes from thence into the Wilderness, where he is directed by an Angel to go to *Horeb* the Mount of GOD, or the Place where GOD at first deliver'd his Law to *Moses*. Here he comes to a Cave, and intending to spend the rest of his Days there in a retir'd Life, he had a Vision, which assur'd him, that the Number of the true Worshipers of GOD were much greater than he imagin'd, and that GOD would take Vengeance on the House of *Ahab* for their abominable Idolatry. For this End he is directed to return into *Israel* by the Way of *Damascus*, which was far round about, and there to declare *Hazael* to be King of *Syria*, and also *Jehu* to be King of *Israel*, and *Elisha* to succeed him as a Prophet. Upon this *Elijah* fetches a Compass round the Dead Sea, and passing over *Jordan* about *Bethabarah* he goes to *Abelmelolah*, where *Elisha* liv'd, which lay west from the Sea of *Galilee* in the Tribe of *Zebulun*. Here he finds *Elisha*, who liv'd in that Town, at Plough, and casts his Mantle upon him, which was a Sign that he should be his Companion, and succeed

(*l*) 1 Kings 17. 8 to 17. (*m*) Luke 4. 25, 26. (*n*) 1 Kings 17. 17 to the End. (*o*) 1 Kings 18. 1. (*p*) 1 Kings 18. 2 to the End. (*q*) 1 Kings 17. 1. (*r*) 1 Kings 18. 42, 45. James 5. 18. (*s*) 1 Kings Chap. 19.



him in the Prophetick Office. *Elisha* knew the Meaning of this, and as soon as he could settle his Concerns, he goes with *Elijah*, and was his Servant as long as he liv'd, so that *Elijah* did not think it necessary to go to *Damascus* upon the Account of *Hazael*, or to speak with *Jehu* in *Israel*, but he left those Concerns to be transacted by *Elisha*, when a fit Opportunity should present. And as the Text saith, that (t) *Elisha ministered unto Elijah*; so it is not improbable, but that he (u) maintain'd him at his House, until he was call'd forth by GOD to a more publick Office.

40. In the eighteenth Year of *Ahab's* Reign *Ben-hadad* (x) the King of *Syria* raises a great Army with a Design to make War against *Ahab*. As his Name signifies *The Son of Hadad*; so some have suppos'd, that he was of the Family of *Hadad* the *Edomite*, who came (y) from *Egypt* in the End of *Solomon's* Reign to recover his own Country, but failing in that Design, he seiz'd upon *Damascus*, and was made King there. But as there is not the least Proof hercof, and there was another (z) King of *Edom* at this Time; so we may rather suppose, that this King was of the Posterity of *Hadad* the *Edomite*, and that the King of *Damascus* was of another Family. In the latter End of *Solomon's* Reign (a) *Rezon* the Son of *Eliadab* reign'd over *Syria* in *Damascus*, and as both he and *Hadad* were utter Enemies to *Solomon*, so we may suppose that there was an intire Friendship and a League between them. This might be the Cause, that a (b) Son in the Family of *Rezon* might be call'd *Hadad*, and one of his Children *Ben-hadad*. Or however, his Genealogy may be thus computed. This *Ben-hadad* was (c) the Son of *Ben-hadad*, another of the same Name, he was the Son of *Tabrimon*, the Son of *Hezion*, who is (d) suppos'd to be (e) *Rezon* the first King of *Syria*, who dwelt at *Damascus*. His Father had (f) taken several Cities from the *Israelites*, and had made them Tributaries to the *Syrians*. This Tribute it is probable *Ahab* refus'd to pay, and so *Ben-hadad* made War against him to force him to it. That he might make sure Work at once, he marches with his Army to besiege *Samaria* the capital City. In his March he sends a haughty Message to *Ahab* to demand all that belong'd to him for Satisfaction. *Ahab* being in no Condition to oppose him submits to his Demand. This Submission makes *Ben-hadad* more insolent, and then he sends another

Message to demand all that belong'd to his Subjects. *Ahab* before he would consent to this, calls a general Council of the great Men of the Kingdom to advise what to do. He tells them how far he had complied, and he found, that nothing which he granted did give Satisfaction. His Subjects unanimously promise to stand by him to the last Extremity. Upon this *Ben-hadad* in a Rage threatens their utter Ruin, and orders his Soldiers to besiege *Samaria*. A Prophet is sent to *Ahab* from GOD, to assure him of a Victory, and by what Methods, which succeeded accordingly, and *Ben-hadad* himself was forc'd to flee to save his own Life. The Prophet comes again to the King, and adviseth him to recruit his Army with the utmost Diligence, because the *Syrians* would make another Attempt in the Beginning of the next Year. The next Year *Ahab*, by the Prophet's Encouragement, obtains a second Victory, and kill'd an hundred thousand Footmen in one Day, in the Tribe of *Issher*, not far from *Tyre*, where GOD, to shew that his Providence was engag'd against them, caus'd a Wall to fall down, and kill seven and twenty thousand more of their Soldiers at one Time, which so frighten'd *Ben-hadad*, that he fled into a secret Place, where he thought he could not easily be found. *Ben-hadad* sends Embassadors in the most humble Manner, to desire a Peace, and offers to restore all the Country, which his Father *Ben-hadad* had (g) taken from *Baasha* King of *Israel*, in the Tribe of *Naphtali* and the adjacent Country, and that he should have several Privileges in *Damascus* their capital City, as a Token of their Homage and Subjection, and a Security of their good Behaviour. *Ahab* very rashly makes a League with him, and sends him home. Upon this a Prophet (h) reproves him, and tells him, that the Victory was GOD's, and the Spoil and Prisoners were his, and therefore he ought to have done nothing farther in this Matter without Consulting of GOD; that if *Ahab* had consulted him, the Answer would have been, that *Ben-hadad* should have been kill'd, and his Dominions annex'd to the Kingdom of *Israel*. But because he had acted otherwise, therefore his Life should pay for the Life of *Ben-hadad*, for he should be slain in a Battle with the *Syrians*, and instead of the *Israelites* being Masters of the *Syrians*, when *Hazael* came to be their King, he should take their Towns from them, and make Ravages in their Country.

(t) 1 Kings 19. 21. (u) Matth. 4. 11. Luke 8. 4. Acts 20. 34. Phil. 2. 25. (x) 1 Kings 20. throughout. (y) 1 Kings 11. 14 to 23. (z) 2 Kings 3. 9. (a) 1 Kings 11. 23, 24, 25. (b) Thus Jehoram the Son of Jehoshaphat, and Jehoram the Son of Ahab, might be call'd by the same Name because of the Affinity between them, 2 Chron. 18. 1. (c) Compare 1 Kings 20. 34, with 1 Kings 15. 18, 19, 20. (d) Junius on 1 Kings 15. 18. (e) 1 Kings 11. 23, 24, 25. (f) 1 Kings 15. 20. (g) 1 Kings 20. 42, 43. (h) 2 Kings 10. 32, 33.



41. The next Year after this (b) *Abab* converts *Naboth's* Vineyard, and proposes to buy it of him. This *Naboth* refuses, because (i) the Law of *Moses* was against it. *Jezebel* contrives to have *Naboth* ston'd as a Traitor by a false Accufation, and so *Abab* goes to take Possession. GOD sends *Elijah* to meet him there, whom *Abab*, conscious of his Guilt, now looks upon to be his Enemy. *Elijah* declares himself an Enemy not to *Abab's* Person but to his Vices, against which he declares this heavy Sentence, that (k) in the place where dogs licked up the blood of *Naboth* they should lick his blood; that all his Posterity should die by the Sword, and lie expos'd without the Honour of a decent Funeral, and that (l) the Dogs should eat *Jezebel* by the wall of *Jezreel*, where *Naboth* was judg'd and unjustly condemn'd. *Abab* upon this shews great Tokens of Sorrow and Humiliation, insomuch that the Prophet *Elijah* was told by GOD, that the Sentence pronounc'd should not be executed in his Days, but in the (m) Days of his Son *Jehoram*, who was kill'd by *Jehu*, as it follows in the Course of the History; tho' (n) at the Death of *Abab* there were sufficient Tokens to shew, that these Prophecies were not in vain.

42. In the next Year, which was (o) the third Year inclusive, after the Treaty of *Ben-hadad*, *Jehoshaphat* having an Affinity with *Abab*, comes to *Samaria* to pay him a Visit. *Abab* complains that *Ben-hadad* had not perform'd his Part of the Contract, and particularly, that *Ramoth-gilead* in the Tribe of *Gad* had not been surrender'd, and therefore since they had it not by fair Means, thay ought to take it by Force. *Jehoshaphat* declares, that he would go with him in Person to the Battle, and assist him with all his Army both Horse and Foot. They do nothing that Year, except the Raising of Forces for the next.

The next Year, being (p) three Years after the Treaty, and about the same Time of the Year, when Kings go out to Battle, or in the Spring, they take the Field. *Jehoshaphat* being willing to know the Event of this War, desires *Abab* to enquire of the Prophets concerning it. Now there were (q) four hundred Prophets of the Groves, which did eat at *Jezebel's* Table, and were not destroy'd when *Elijah* slew the Prophets of *Baal*. These *Abab* calls toge-

ther, and asks of them, If he should go against *Ramoth-gilead*, or not? They all being (r) deluded by a lying Spirit, encourage him to go on, with a Promise of Success. *Jehoshaphat's* Design being to inquire of the Prophets of the LORD, not of *Baal*, asks, if there was not one of those to inquire of. *Abab* tells him of *Micaiah*, but was with Difficulty persuaded to send for him, who speaks of *Abab's* Death, and a succeeding Peace. *Abab* to prevent this disguiseth himself, and places *Jehoshaphat* in his Room. The King of *Syria* had given a particular Command to his Generals to single out *Abab*, and if possible to kill him, as the Author of the War. They mistake *Jehoshaphat* for the King of *Israel*, and all resolve to fall upon him. *Jehoshaphat* being in Danger cried to GOD, who (s) assisted him in his Need, and so order'd it, that when the Generals found, that he was not the King of *Israel*, they went from him in Pursuit of *Abab*, and probably with an Agreement, that all Hostilities should cease on both Sides. However *Abab* was wounded by a chance Arrow, so that the Blood ran into the Chariot, and he died in it. As soon as *Jehoshaphat* had receiv'd Advice thereof, he orders all the Army to retreat; and as soon as the *Syrians* heard of it, they also retreated, and so a Peace soon follow'd. The Guider of the Chariot brings the dead Body to *Samaria*, and washes the Chariot in (t) a Pool, which was near the Vineyard of *Naboth* the *Jezreelite*, where the Dogs lick'd up the Blood, which was mix'd with the Water, according as (u) *Elijah* had foretold.

43. It was a full Year before *Abab's* Death, or (x) the seventeenth Year of *Jehoshaphat* King of *Judah*, when *Abab* deputed his Son *Abaziah* to rule as his Viceroy, from which Time his Reign is dated in Scripture. He reign'd but (y) two Years current; so that (z) his Brother *Jehoram* began to reign in the eighteenth Year of *Jehoshaphat*, which was the Year that his Father *Abab* died, and probably very soon after his Death, if not before, and therefore this Year was reckon'd his first. This *Abaziah* was a very wicked King, so addicted to Idolatry, that he (a) walked in the ways of his father *Abab*, and of his mother *Jezebel*, and also in the way of *Jeroboam* the son of *Nebat*, and he served *Baal* and worshipped him, and provoked to anger the LORD GOD of *Israel*, according to all that his father had done: Whilst *Abab* and *Jehoshaphat* were at the Battle of *Ramoth-gilead*, he had (b) a Fall from an upper Chamber in *Samaria*, and was

(b) 1 Kings Chap. 21. (i) Levit. 25. 13, 14. (k) 1 Kings 21. 19. (l) 1 Kings 21. 23.  
(m) 2 Kings 9. 24, 25, 26. (n) 1 Kings 22. 37, 38. (o) 1 Kings 22. 2, &c. (p) 1 Kings 22. 1.  
(q) Compare 1 Kings 18. 19, 22, and 40, and Chap. 22. 6. (r) 1 Kings 22. 5, 6, 13; and Verse 19 to 25.  
(s) 1 Kings 22. 32, 33, and 2 Chron. 18. 30, 31. (t) 1 Kings 22. 37, 38, compar'd with 1 Kings 21.  
(u) 1 Kings 21. 18, 19. (x) 1 Kings 22. 51. (y) Ibid. (z) 2 Kings 3. 1. (a) 1 Kings 22. 51.  
52, 53. (b) 2 Kings Cap. 1.



in a dangerous Condition. It is probable, that he consulted the Priests of all the Gods, which he had worshipp'd, but they not knowing what would happen were afraid to give their Opinion, lest the Event should not be according to their Expectation. Upon this he sends to *Baalzebub* the God of *Ekron*, a City in the Country of the *Philistines* and fifty Miles distant from *Samaria*, to know if he should recover. This is he who in the New Testament is call'd (c) *Beelzebub* the Prince of the Devils. His Name signifies *The Lord of a Fly*, and the most probable Conjecture is, that he was so call'd from the (d) Cure of a contagious Distemper. For *Pliny* tells us, that (e) there being a great Pestilence in *Africa*, which was brought among them by a Multitude of Flies, it was extinguish'd by the Killing of them all, after they had sacrific'd to the God *Achor*, a corrupted Word plainly deriv'd from *Ekron*. And if this was the Original of the Name, it is no Wonder, that *Abaziah* sent to enquire of him about his Sickness, since he was thought so powerful as to cure the Pestilence. *Elijah* by the Appointment of GOD meets the Messengers, and turns them back with this Answer, that the King should certainly die. The Messengers coming back much sooner than it was expected, told the King upon Inquiry the Reason of it, and he knowing by their Description that it was *Elijah*, who sent this Message, order'd a Captain and fifty Soldiers to apprehend him. Upon their approach *Elijah* commanded Fire to come down from Heaven and consume them. This he did also by another Captain and his Company, but a third coming with more Humility, and begging his Life, *Elijah* went with him to *Abaziah* the King, and told him from his own Mouth what he had before told the Messengers, and he died soon after, according as it had been foretold.

44. As *Jehoram* the Son of *Abah* is (f) expressly said to begin his Reign in the eighteenth Year of *Jehoshaphat* King of *Judah*, which was the Year before his Father died; so it appears from hence, that it was not long after *Abaziah* was made Viceroy, that he receiv'd this Fall, which made him incapable of Managing the Affairs of the Kingdom, and then his Brother *Jehoram* reign'd as another Deputy; so that there were three Kings in *Israel* at the same Time, namely, *Abah* in the Field, *Abaziah* in the Bed, and *Jehoram* in the Affairs of State; and there was another *Jehoram*, who was at the same Time deputed by *Jehoshaphat* King of *Judah* to be his Deputy, and who also reign'd after his Decease, and these two must be carefully

distinguish'd from each other to avoid a Confusion in the History.

45. But to return to the History of the Life of *Jehoram* the Son of *Jehoshaphat* King of *Judah*. There are two remarkable Difficulties in Fixing the Occurrences of his Reign. The first is concerning the Letter, which (g) *Elijah* sent him, which was after he had slain his Brethren, and had built high Places for the Worship of Idols. This is mention'd in the Book of *Chronicles* among the Occurrences of his Reign; and as his Life is mention'd in the (h) Book of *Kings* after the (i) Translation of *Elijah* into Heaven; so the *Jews* do not scruple to affirm, that he sent this Letter from Heaven. But this is to make such a Miracle, the like whereof was never known before nor since; especially since GOD might have deliver'd this Message by his Prophet *Elisha*, who was then alive. And therefore the Fixing of this, if possible, in the Time of *Elijah*'s Life must be much better, as it will appear from the following History. The other Difficulty is concerning the Time when (k) he slew his Brethren. For the Settling of this, it must be observ'd, that (l) the *Shunammite*, whose (m) Son *Elisha* had restor'd to Life, was commanded by him to sojourn in a strange Country seven Years, and at the End thereof she came back to King *Jehoram*, who order'd her Land, and the Profits thereof, to be restor'd to her. Now we are plainly told, that these inhuman Murders (n) were some of the first Acts which *Jehoram* did, when he was risen up to the kingdom of his father. There are other subsequent Acts, which cannot take up less than twelve Years, and the Methodizing of them will set the whole History in a due Light. In the first Year, he (o) kills all his Brethren, and (p) receives a terrible Letter from *Elijah*, who is soon after (q) translated into Heaven, and (r) *Elisha* succeeds him, who (s) promiseth a Son to the *Shunammite*. In the next Year (t) the *Shunammite* hath a Son, according to the Promise of the Prophet. In the fifth Year, when this Son was able (u) to tell where his Pain was, and consequently must be about three Years old, he went out to the Reapers, was taken sick, and died, and was rais'd to Life again by the Prophet. Let us then suppose, that in the same Year the Prophet (x) advis'd her to go into a foreign Country, and stay there seven Years, yet it must be twelve Years in all at least between *Jehoram*'s Slaying his Brethren and his Death. Now the Reign of *Jehoram* the Son of *Jehoshaphat* hath three Dates. The (y) last was at his Father's Death, who

(c) Matth. 9. 34, and 12. 24. Mark 3. 22. Luke 11. 15. (d) Thus Jupiter and Hercules were call'd *μυῖαδης, μυῖαγρος, and ἀπόμυος*. (e) Plinii Nat. Hist. lib. 10. cap. 27. (f) 2 Kings 3. 1. (g) 2 Chron. 22. 12 to 16. (h) 2 Kings Chap. 3. (i) Ibid. Chap. 2. (k) 2 Chron. 21. 4. (l) 2 Kings 8. 1 to 7. (m) 2 Kings 4. 32 to 38. (n) 2 Chron. 21. 4. (o) 2 Chron. 21. 4. (p) 2 Chron. 21. 12 to 16. (q) 2 Kings Chap. 2. (r) 2 Kings 2. 12, 13, 14, 15. (s) 2 Kings 4. 8 to 18. (t) 2 Kings 4. 17. (u) 2 Kings 4. 18, 19. (x) 2 Kings 8. 1, 2, 3. (y) 2 Chron. 21. 1. reign'd



reign'd (z) five and twenty Years. But this could not be the true Time, because *Jehoram* himself reign'd but five Years after. The second Time was (a) in the fifth Year of *Jehoram* the Son of *Abab* King of *Israel*, and this was in the two and twentieth Year of his Father *Jehoshaphat*, when he (b) went upon the Expedition with *Jehoram* King of *Israel* against *Moab*. From this Time the (c) sacred Text doth date the Beginning of his Reign. But this could not be the Time, because according to this Computation, (d) he reign'd but eight Years. The first Date of his Reign was (e) when his Father *Jehoshaphat*, in the seventeenth Year of his Reign, agreed with *Abab* to raise Forces and join them together to go to Battle against the *Syrians* for the Recovery of *Ramoth-gilead*. At this Time (f) *Abab* deputed his Son *Abaziah* to reign over *Israel* under him in *Samaria*, and *Jehoshaphat* deputed his Son *Jehoram* to reign over *Judah* under him in *Jerusalem*. From this Time, to the Time of his Death, there were twelve Years, and this gives us but Time sufficient for the Occurrences of his Reign, which have been already mention'd.

47. *Jehoshaphat* had before this Time, for Reasons of State without Regarding the Interest of Religion, (g) contracted an Affinity with *Abab* King of *Israel*, and caus'd his Son *Jehoram* to marry *Athaliah*, *Abab's* Daughter. She was of a proud and bloody Temper, and wholly addicted to Idolatry; so that she was the very Picture of her Mother *Jezebel*. However, she had Cunning enough to conceal it until an Opportunity presented to shew it most effectually. After the Death of her Husband *Jehoram*, and (b) her Son *Abaziah*, she destroy'd all those which he had left behind, and therefore may well be thought, like (i) *Jezebel* her self, to stir up her Husband to commit those Crimes of which he was guilty. Accordingly when *Jehoshaphat* was gone from *Jerusalem* to join the Army of *Abab*, and had left his Son *Jehoram* to govern under him, so that (k) he was risen up to the kingdom of his father, he strengthened himself; that is, he got together a sufficient Number of his Party, and then the first Act that he did was the Murder of all his Brethren, that none of them might disturb him in the Possession of the Throne, or give him the least Opposition, when he intended to destroy the true Religion, and establish Idolatry. He seems to have some Remorse in sparing their Children, as being too young to make the least Opposition. He slew also

several of the most eminent Persons in the Country, such as the Judges which were establish'd by *Jehoshaphat*, and other Officers, lest they should join with his Father and avenge the Death of his Brethren. Immediately upon this it is said, that (l) he walked in the way of the kings of *Israel*, like as did the house of *Abab*, for he had the daughter of *Abab* to wife, and he did that which was evil in the sight of the LORD. (m) Moreover he made high places in the mountains of *Judah*, for the Worship of strange Gods, and caused the inhabitants of *Jerusalem* to commit fornication. Some he intic'd by Promises and Encouragements, and others he prevail'd upon by Threatnings and Compulsions, to follow his Example. Upon this the Prophet *Elijah* (n) sends him a Letter in these Words: Thus saith the LORD GOD of *David* thy father, Because thou hast not walked in the ways of *Jehoshaphat* thy father, nor in the ways of *Asa* king of *Judah*, but hast walked in the ways of the kings of *Israel*, and hast made *Judah* and *Jerusalem* go a whoring like to the whoredoms of the house of *Abab*; and hast also slain thy brethren of thy fathers house, which were better than thy self. Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods: And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. What a great Grief must this be to *Jehoshaphat* the King of *Judah*, to hear that all his Children, and his best Friends were slain, and that the Religion, which he had been zealous to establish, was overturn'd at once, and that all this was occasion'd by a Match of his own Making. And it must add to this Trouble, that at his Return from the Battle at *Ramoth-gilead*, *Jehu* the Son of *Hanani* the Prophet (n) came out to meet him, and imputes the Whole to his own Misconduct in these Words, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is this wrath upon thee from the LORD. However, to prevent an utter Despair, the Prophet thought fit to comfort him in the following Words, Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and prepared thine heart to seek GOD; so that the Troubles of this Life being ended, he might be happy in the other. For this Reason he is also call'd (o) the king of *Israel*, because his Affinity and Society with *Abab* the King of *Israel* had undone him, and he not only took more Care of that Kingdom than of his own, but

(z) 2 Kings 22. 42. 2 Chron. 20. 31. (a) 2 Kings 8. 16. (b) 2 Kings Chap. 3. (c) 2 Kings 8. 16, 17. 2 Chron. 21. 5, 20. (d) Ibid. (e) Compare 1 Kings 22. 51, and 2 Kings 1. 17, and 2 Kings 3. 1. (f) 1 Kings 22. 51. (g) 2 Chron. 18. 1. 2 Chron. 22. 5, 6. 2 Kings 8. 24. 2 Kings 11. 1. (h) 2 Kings 11. 1, 2. (i) 2 Kings 21. 25, 26. (k) 2 Chron. 21. 4. (l) 2 Chron. 21. 5, 6, 11. (m) 2 Chron. 21. 12, 13, 14, 15. (n) 2 Chron. 19. 1, 2, 3. (o) 2 Chron. 21. 2.



he also lost his own by it. Thus the Letter of *Elijah* the Prophet might come to *Jeroboam* King of *Judah*, about the same Time with the Death of *Abaziah* the King of *Israel*, which he had foretold, and might be written from *Samaria*, as the fittest Place from whence it might be speedily and safely convey'd to him, and so near the Taking up of *Elijah* into Heaven, that he knew there would not be Time enough to apprehend him for it. So that the Story (p) of *Elijah*'s Ascension into Heaven, is fitly plac'd (q) immediately after the Death of *Abaziah*, because it immediately succeeded it in Order of Time; and the Story of (r) *Jehoram* King of *Israel* immediately follows, that the HOLY GHOST in the Book of *Kings* might afterward mention the Acts of that King, and of *Elisha* the Prophet, without any Interruption, and in the same Order of Time in which they happen'd.

48. As soon therefore as *Elijah* had prophesied against *Abaziah* King of *Israel*, and sent the Letter to *Jehoram* King of *Judah*, he departed from *Samaria*, and (s) went with *Elijah* to *Gilgal*, a Place near *Jordan* about five and twenty Miles from *Samaria*. *Elisha* had (t) some Knowledge that *Elijah* would be miraculously taken from him, and therefore resolves not to leave him. *Elijah* to try his Constancy proposes to go back again to *Bethel*, a Journey of about twenty Miles, not far from the Road to *Samaria*; when they had been there they return again to *Jericho*, and so to *Jordan*. *Elijah* miraculously parts the Waters with his mantle about him, and so they go over; and seeing *Elisha*'s Constancy asks of him, what should be done for him at their Parting, who immediately prays, *Let a double portion of thy spirit be upon me*. He was not so arrogant as to ask for twice as much as *Elijah* had, but for such Portion of it as (u) the first-born in a Family had of a Father's Estate, or as much more as the rest of the Sons of the Prophets, so as to be distinguish'd from them, as *Elijah* was. *Elijah* puts it upon this Test, *If thou see me, when I am taken from thee, it shall be so unto thee; but if not, it shall not be so*. *Elisha* saw him, takes up the Mantle that fell from him, and parts the Waters of *Jordan*, as *Elijah* had done before, which made those who saw it to say, *The spirit of Elijah doth rest upon Elisha*, and respect him accordingly. When he came to *Jericho*, they (x) complain'd to him, that the Water was unpleasant, and the Ground was barren, which might probably be the Effect of (y) the Curse, with

which *Joshua* had cursed it, and had happen'd to the Country (z) ever since *Hiel* the *Bethelite* had rebuilt that City. *Elisha* heals the Waters and makes the Ground fruitful only by Pouring of Salt into the Spring, by which he farther manifested his Power of Working Miracles. After this he went to *Bethel*, where (a) the Priests of the golden Calf are suppos'd to stir up the Rabble, and to mock both at him as an Impostor, and at the Miracle of *Elijah*'s Ascension as a Fiction. So that the Idolaters laugh'd at him, call'd him *Baldhead*, as (b) a Character of Reproach, and bad him go up to Heaven, as *Elijah* was reported to do, that they might see it, and believe it, and be troubl'd with him no longer. This he look'd upon as a Contempt of GOD, whose Prophet he was, and therefore he *cursed them in the name of the LORD*, which had such an Effect, that there came two She-bears out of the Wood, who had probably (c) been robb'd of their Whelps, and were therefore more fierce and outrageous, and kill'd two and forty Persons, who had no Power to withstand them. From thence he went to Mount *Carmel*, where *Elijah* obtain'd the Rain, and where, it is probable, that he had many Disciples. In his Way thither he pass'd thro' (d) *Shunem*, where there was a rich Woman, who entertain'd him with the utmost Civility, and desir'd him, that as often as he came that Way, he would take her House for his Home. When he came to *Carmel*, he (e) multiplies the poor Widow's Oil, and enables her thereby to pay her Debts. In his Return from *Carmel* toward *Samaria*, he calls on this *Shunammite*, who had (f) provided for him a Room with all other Conveniencies for his Reception; and hearing that she had no Son, and that her Husband was old, he promis'd her, that in a proper Time she should have a Son, which so transported her with Joy, that she could hardly believe it.

49. However at the appointed Time, according to the Course of Nature, she (g) had a Son, to her great Joy and Surprise. And *Elisha* (h) travelling thro' *Samaria*, (i) comes again to *Gilgal*, where (k) he had been before. Here as they were (l) making Pottage in a Time of great Scarcity, one of the Company, instead of the Leaves of a wild Vine, which would have been pleasant and wholesome, brings in a Lapful of *Coloquintida*, which hath an offensive Taste, and a very purging Quality, and by Mistake having cut them small, throws

(p) 2 Kings Chap. 2. (q) 2 Kings Chap. 1. (r) 2 Kings Chap. 3. (s) 2 Kings 2. 1. (t) 2 Kings 2. 3, 5. (u) Deut. 21. 17. (x) 2 Kings 2. 18 to 23. (y) Josh. 6. 26. (z) 1 Kings 16. 34. (a) 2 Kings 2. 23, 24. (b) Jer. 16. 6, and 48. 37. Ezek. 27. 31, and 29. 18. Micah 1. 16. 2 Sam. 10. 3, 4, 5, 6. (c) Prov. 17. 12. (d) 2 Kings 4. 8, 9, 10. (e) 2 Kings 2. 25. (f) 2 Kings 4. 8 to 17. (g) 2 Kings 4. 17. (h) 2 Kings 2. 25. (i) 2 Kings 4. 38. (k) 2 Kings 2. 1. (l) 2 Kings 4. 38, 39, 40, 41.



them into the Pot. This made it so offensive that they could not eat of it, and also they were apprehensive of a Design to poison them; but mentioning it to *Elisha*, he miraculously restores it to an inoffensive Taste and Quality, by the Adding of a small Quantity of Meal to it. After this a Person (*m*) brings him a small Present of Bread and first Fruits of the Corn. *Elisha* like our SAVIOUR (*n*) orders the Loaves to be set before the Company for their Entertainment. His Servant, like the *Apostles*, cries out, *What are they among so many*. He tells them, that it should be more than they could eat, and so it prov'd accordingly.

50. Whilst *Elisha* tarried at *Gilgal*, the King of *Syria* sends (*o*) *Naaman* the General of his Army, being a Leper, with a Letter to him to cure him of his Distemper. *Jehoram* the King of *Israel* looks upon this to be the Seeking an Occasion for a new War. *Elisha* hearing of it undertakes the Cure, and directs him for this Purpose to wash himself in the River *Jordan*. *Naaman* with some Difficulty was prevail'd upon to consent to it, which he did, and was heal'd. He being sensible of the Miracle, offers a Present to *Elisha*, which he generously refus'd, and upon this *Naaman* testifies his Resolution for the Time to come, and his Concern for what was past. He seems to have gone into the *Jewish* Opinion, that (*p*) the Land of *Israel* was more holy than other Countries, and therefore (*q*) he desires as much Earth as two Mules could draw, that he might build an Altar with it to the GOD of *Israel*, whom alone he should worship for the Time to come. And as to the Time past he craves Pardon for that which he now owns to be a Fault, that his Master hath formerly gone into the House of *Rimmon* to worship there and hath lean'd upon his Hand, (*r*) and I (*s*) *saith he* have bowed my self in the house of *Rimmon*; because I have bowed my self in the house of *Rimmon*, the LORD pardon thy servant in this thing. So that the Acknowledging of his past Fault was a sufficient Promise that he would do so no more. Upon this *Elisha* dismiss'd him. But *Gehazi* resolving to make an Advantage to himself, follows after *Naaman*, and invents a Lye for this Purpose. *Naaman* gives him very generously two Talents of Silver, worth seven hundred and fifty Pounds Sterling of our *English* Money, and two Suits of Apparel; and *Gehazi* denying this before *Elisha*, the Leprosy of *Naaman* was inflicted on him for a Judgment.

51. The Fame of this Miracle (*s*) caus'd a

greater Concourse of People than the Place would hold, and the School of the Prophets increasing under his Instructions, they desire to build a more convenient Place, and whilst they were about it, the Head of an Ax fell into the Water, which by *Elisha's* Means was made to swim toward the Shore, and so it was recover'd again.

52. When *Naaman* was return'd home, and had refus'd to worship *Rimmon*, he was dismiss'd from being General of the Army, and therefore the King of *Syria* commanded it in Person, and being not us'd to such Exercises, he (*t*) consulted on all Occasions with his General Officers; and going against the *Israelites* they concerted several Stratagems of War and Ambuscades, from whence they hop'd to reap great Advantages, but to no Purpose. The King in the next Council of War is inform'd, that it must be *Elisha* who discover'd all these Secrets, and that he was in *Dothan*, a City in the half Tribe of *Manasseh*, not far from *Shechem* and *Samaria*. Accordingly he sends a great Army to take him there. who besieg'd the City by Night, and the next Morning upon *Elisha's* Prayer, were smitten with Blindness, that they could see but a very little Way before them. *Elisha* tells them, that they were wrong, and he would lead them right. He leads them to *Samaria*; the Inhabitants open the Gates, and let them in, so that they were now inclos'd in a wall'd Town, and wholly at the Mercy of the King of *Israel*, who could have destroy'd them all with Arrows from the Windows. *Elisha* prays to GOD to restore their Sight again, by which Means they knew their Danger. The King of *Israel* ask'd Leave of *Elisha* (*u*) with some Earnestness to kill them. *Elisha* refuses it, and tells him, He would not be so cruel as to kill those, whom he himself had taken Prisoners; and therefore much more were they to be spar'd, who were not his Prisoners; but GOD's, and were brought to him without Striking a Stroke. On the contrary, he advises him to entertain them with the utmost Civility, and send them back. They reporting what had happen'd, put the Army into so great a Consternation, that they look'd upon all their Designs as impracticable. Upon this they decamp'd, and went into their own Country, and the *Syrian* army came not (*x*) again, or return'd not for that Year into the land of *Israel*.

53. This signal Miracle so far convinc'd *Jehoram* the King of *Israel*, that the LORD, whom *Elisha* worshipp'd, was the true GOD,

(*m*) 2 Kings 4. 42, 43, 44. (*n*) Matth. 14. 15 to 22, and 15. 32 to the End. (*o*) 2 Kings Chap. 5. (*p*) Kelem, per. 1. Maimonides in *Beth-habbechirah*, per. 1. (*q*) 2 Kings 5. 17, 18. (*r*) The Hebrew Verb השתחוית is both Times us'd in the Text in the Praterperfect Tense, I have bowed. (*s*) 2 Kings 6. 1 to 8. (*t*) 2 Kings 6. 8 to 24. (*u*) 2 Kings 6. 21, 22. (*x*) This is the Meaning of the Hebrew Word עור in the Text, 2 Kings 6. 23.



that he seems for some Time to serve him only, in Hope of future Success by this Method. However GOD was willing to try him, and to shew, that temporal Prosperity was not always annex'd to his Service, especially when his Service was perform'd for no other End; or that if he permitted grievous temporal Calamities to befall them for some Time, yet he would deliver those who waited on him. For these Reasons (y) he suffer'd *Ben-*

Anno  
ante  
CHRIS-  
TUM  
898.

*badad* the King of *Syria*, to raise a very large Army, and to invade the Kingdom of *Israel* again the next Year. *Ben badad* grew less sensible of those Miracles, which so lately happen'd, and well knowing that the King of *Israel* was in no Condition to oppose him, he resolves to put the Issue of all upon one decisive Action, which was the Besieging of *Samaria* their capital City. Here they carry on a desperate Siege, and the King being there with the Inhabitants, and knowing that all was now at Stake, makes as desperate a Defence, until Provisions were so scarce, that (z) an *asses head*, which was an unclean Creature, and not to be eaten at all, had (a) they observ'd the *Levitical* Law, and was but coarse Food at best, was sold for as much Silver, as amounts to ten of our *English* Pounds; and the (b) *fourth part of a cab of Fitches*, which was no more than six Egg-shells could contain, and was but mean Fare, was sold for as much Silver as would now amount to fifteen Shillings, and the Prophecy of *Moses*, (c) that they should *eat the flesh of their own children*, began now to be fulfill'd, as (d) it was afterward in the last Siege of *Jerusalem*. Upon this *Jehoram* the King of *Israel* was in (\*) a Rage, and vows the Death of *Elisha* the Prophet. When the Army was brought into *Samaria*, the King calls him (e) *My Father*; but now he calls him in Derision, *Elisha the son of Shaphat*, or *A mean Man of mean Parentage*. This Design was reveal'd to *Elisha*, and that the King would follow the Messengers to see it executed, and therefore he orders all the Doors to be shut, and an effectual Care to be taken to prevent it. The Reason of this furious Resolution was, either because *Elisha* had hinder'd him from Smiting the great Army of the *Syrians*, when they were inclos'd in *Samaria*, which might have disabled them from Bringing him into those Straits, or because *Elisha* did not employ his Interest in GOD, as he expected, to bring them a Deliverance. But when he saw that he was disappointed in his Design, then he look'd

upon the GOD of *Elisha* to be his Enemy, and that all these Misfortunes were owing to him. (f) *And he said, Behold, this evil is from the LORD. Why should I wait on the LORD any longer?* He thought it would be in vain to worship the LORD, as he had done for some Time, and therefore he would now worship the Idols of his Father, and see if they could deliver him in this great Necessity. Upon this *Elisha* (g) prophesies to the King, that if he would have Patience for four and twenty Hours he should see so great an alteration in *Samaria*, that the Quantity of about a Peck of fine Flower should be sold for half a Crown, and half a Bushel of Barley for the same Price. A great Favourite, who stood by the King told him, that this was impossible; and *Elisha* answer'd, that he should see it, but he should not eat of it. This Prophecy so alter'd the King's Temper, that he return'd back without attempting what he intended, and so waited for the Event.

54. In this great Famine, the Besieged put out of the City all useless Persons, that they might not eat up the Provision; and among them there were (b) four Lepers, who lay under the Walls, until they were ready to be starv'd. These resolve at Midnight to go to the Camp of the *Syrians*. When they came thither, they find all the Tents standing, and all their Provisions and Riches in them; the *Syrians* having been affrighted with a Noise in the Air, as of an Army in full March, ready to fall upon them. These Lepers bring the Account to the City. The Inhabitants go out in great Numbers, and bring in the Provision, so that it was sold at the Price which *Elijah* mention'd, and at the Time foretold; and the Favourite, who did not believe it, was appointed to keep the Gate, which did lead from the City to the Camp, and prevent all Disorders; but being not able at such a Time to restrain an unruly Mob, they trampled upon him, and kill'd him, before he had an Opportunity to eat any Part of what he saw brought to the Marker.

55. *Elisha* now goes from *Samaria* to *Carmel*, not thinking it safe to stay any longer near *Jehoram* King of *Israel*, lest he should execute at another Time what he had now threatened. And the next Year, the Son of the *Shunammite*, whom *Elisha* promis'd her, and who was now almost three Years old, was (i) carried out among the Reapers in the Time of Wheat-Harvest, to divert both his Father and himself. When

Anno  
ante  
CHRIS-  
TUM  
897.

(y) 2 Kings 6. 24 to the End. (z) 2 Kings 6. 25. (a) Levit. 11. 3, 4. Deut. 14. 6, 7. (b) Bochart *bath taken a great deal of Pains, Hierozoicon, part 1. lib. 2. cap. 13. to prove, that what in our Translation we call Dove's Dung, was Pulse or Fitches, call'd in Latin Cicer.* (c) Levit. 26. 27, 28, 29. Deut. 28. 49 to 58. (d) Josephus *Jewish Ant. Book 7. Chap. 7, 8.* (\*) 2 Kings 6. 31. (e) 2 Kings 6. 21. (f) 2 Kings 6. 33. (g) 2 Kings 7. 1, 2. (h) 2 Kings 7. 3 to the End. (i) 2 Kings 4. 18 to 38.



he was in the Field, he was taken with a violent Pain, and cried out to his Father, as a Child would in such a Case, *My head, my head.* His Father orders him to be carried home to his Mother, where *he sat upon her knees until noon, and then he died.* His Mother goes in all Haste to *Elisha* to *Carmel*, who returns with her, and upon his earnest Prayer to GOD restor'd the Child to Life again. And he who views (k) the Text, may find Reason to believe, that the Harvest proving very bad at that Time, he then spake to this Woman to sojourn in a strange Country, because there would be a Famine for seven Years: and in Obedience to his Directions, the whole Family remov'd, and dwelt among the *Philistines*, till the Time was expir'd.

56. It may well be suppos'd that *Jehoshaphat* the King of *Judah* was under a great deal of Trouble, having lost all his Children except one; and his most faithful Friends and Counsellors, who were slain whilst he was at the Battle at *Ramoth-gilead*. So that we hear no more of him till now, and upon the following Occasion. *David* having (l) conquer'd the *Moabites* and the *Edomites*, and made them Tributaries, upon the Division of the Kingdom, the Kings of *Israel* kept their Right over the *Moabites*, as nearest to them, and the Kings of *Judah* kept their Right over the *Edomites*, as nearest to them: and those who govern'd them, tho' (m) they were call'd Kings, yet they (n) were in Reality only such Deputies, as the Kings of *Judah* from Time to Time had plac'd over them. When *Ahab* was slain, *Mesha* the King of *Moab* took this Opportunity to rebel against *Jehoram* King of *Israel*, and (o) refus'd to pay a great Tribute of Sheep and Wool, which had formerly been punctually paid. *Jehoram* the Son of *Ahab* was now but in an ill State to oppose them, having been all this Time sorely oppress'd by the *Syrians*. But the *Syrians* being miraculously defeated in these two last Attempts, seem to lay aside all Thoughts of Invading *Israel* any more; so that *Jehoram* having now a fair Opportunity, is resolv'd to regain the Conquests, which he had lost. Accordingly he sends to *Jehoshaphat* to know whether he would assist him on this Occasion, who return'd him the same Answer, that (p) he had before return'd to *Ahab*, viz. that both himself and all his Forces were ready to join him. Upon a deep Consultation, they resolve to march thro' the Wilderness of *Edom* for two Reasons: First. Because the *Moabites* were but weakly fortify'd on that Side, expecting to be attack'd on the West or North by the King of *Israel*, and so preparing for it; but little expecting

to be attack'd on the South or East by the King of *Judah*; and secondly, That *Jehoshaphat* might take the King, or his Deputy, in *Edom* with him, together with all the Forces of that Country. This was in (q) the fifth Year of the Reign of *Jehoram* King of *Israel*, and consequently the two and twentieth Year of *Jehoshaphat*, when he makes his Son *Jehoram* King of *Judah* the second Time to act in his Absence, and from hence (r) the Scripture dates the eight Years of his Reign in *Jerusalem*. When Matters were thus concerted, they begin their March, and resolve to fetch a Compass of seven Days Journey, that they might come upon the Backs of the *Moabites* on the east Side, where they could not expect them. But here their Politicks fail'd them. They went into *Arabia deserta* in a Time of great Drought, so that they were all ready to perish for Thirst, whilst the *Moabites* gave them no Disturbance in their March, expecting what would be the Consequence. In this Distress they knew not what to do. *Jehoshaphat* being a good Man inquires for a Prophet of the LORD, that he might be consulted. *Elisha* happen'd to be among them, who had accompany'd the Army in their March from *Samaria*. He with Difficulty, and only for the Sake of *Jehoshaphat*, was prevail'd upon to prophesy, commanding them to make the Valley full of Ditches, and assuring them, that tho' there should be no Storms nor Rain, yet they should have Plenty of Water in a miraculous Manner, which should be follow'd with a glorious Victory. When the *Moabites* (s) knew that they were in those Difficulties, which they expected, they advanc'd with their whole Army to take the Advantage, resolving to attack them early in the Morning. Their Enemies being (t) in a Valley, and themselves on an advanc'd Ground, when the Sun was risen in the East, on which Side their Enemies were, the Angle of Incidence with the Rays upon the Water coming directly into their Faces, made it look red like Blood. They knowing that there was no Water in those Parts, and that there had been no Rain, concluded that it was Blood indeed, and that their Enemies had quarrell'd among themselves, and destroy'd one another, so that there was nothing to do but to take the Plunder. This made them run thither without any military Order, expecting that they who came first should enrich themselves most, and so they tir'd themselves before they came to the Camp. Their Enemies seeing them come on in such a wild Manner, lay down in their Ranks, that they might not be perceiv'd; and when they were

Anno  
ante  
CHRIS-  
TUM  
897.

(k) 2 Kings 8. 1, 2. (l) 2 Sam. 8. 11, 12, 13, 14. (m) 2 Kings 3. 9, 10, 12, 26. (n) 1 Kings 22. 47. (o) 2 Kings 3. 4 to the End. (p) 2 Kings 22. 4. (q) 2 Kings 8. 16. 2 Chron. 21. 5. (r) 2 Kings 8. 17. 2 Chron. 21. 5. (s) 2 Kings 3. 21, 22, 23. (t) 2 Kings 3. 16.



near to one another, they (u) rose up, and attack'd them in this Confusion, and gain'd such an intire Victory, that they pursu'd them into their own Country, and there they made a greater Havock of them, Plundering their Cities, Destroying their Fields, Stopping up their Wells, and Cutting down their Trees.

57. In this Manner they advance to the Capital City of the Country, sometimes (x) call'd *Kir of Moab*, sometimes (y) *Kir-bereesh*, and (z) sometimes *Kir-baresbeth*, and (a) *Kirioth*. This was a large City, and (b) strongly fortify'd. However they raise such Batteries against it, that they drove them that defended it from the Wall, and made great Breaches in it. The King of *Moab* (c) finding Matters reduc'd to the last Extremity, being besieg'd in his own City, and knowing that a desperate Disease must have a desperate Cure, takes seven hundred of his choicest Men, and makes a Salley upon the Quarters of the King of *Edom*, with a Design to seize him in his Camp, but that was more than they could do. However (d) they came so near it, that the King of *Moab* took the eldest Son of the King of *Edom*, who it is suppos'd would have been establish'd in the same Dignity by the King of *Judah*, after the Decease of his Father; and when he brought him into the City, he offer'd him up upon the Wall for a Burnt-offering, in the Sight of the whole Army. This shew'd their great Indignation, or utmost Resentment against their Enemies, and that they were resolv'd to come to no Terms, but to sell their Lives at the dearest Rate; which the other Kings perceiving, thought that they had carried Matters far enough already, that the Season was far spent, and they could not tell what the Consequences might be, and so they raised the Siege, and went home before the Winter. Of this unnatural Sacrifice, the Prophet *Amos* speaks in these Words, (e) *Thus saith the LORD, For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burnt the bones of the king of Edom into lime. As therefore he had done, so should it be done unto him. I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.* When this happen'd cannot be better known, than by (f) a Prophecy of *Isaiab*, that *Ar of Moab*, and *Kir of Moab*, should be laid waste, and brought to silence, and particularly (g) within three years from the Date of his Prophecy, which was in the Beginning of *Hezekiah's* Reign, the glory of *Moab* should be contemned, with

all that great Multitude, and the Remnant should be very small and feeble. This seems to have been fulfill'd, in (h) the same Year wherein *Samaria* was first besieg'd in the Reign of *Hoshea* King of *Israel*. For (i) it seems most likely, that then *Sabalmanezzer* the King of *Affyria*, to secure himself from any Disturbance on that Side, first invaded *Moab*, and having destroy'd these two Cities, brought all the rest of the Country under his Subjection, and plac'd Garisons therein sufficient to put a Stop to all the Incursions of the *Arabians*, which might that Way be made upon him, or otherwise he could not have been able to carry it on with Success.

58. *Jehoshaphat* being now made sensible, that (k) the Obtaining of Water, and the succeeding Victory, was wholly owing to the Zeal which he had shewn for the Worship of GOD, resolves at his Return to bring in a Reformation to the utmost of his Power, and to suppress that idolatrous Worship which his Son *Jehoram* had promoted. For this Purpose he (l) travels thro' all his Country, from *Beer-sheba* to Mount *Ephraim*, to bring back his Subjects to the LORD GOD of their Fathers. He places Judges in every City for this Purpose, and settles the *Levites*, the Priests, and the chief of the Fathers in *Jerusalem*, and gives each of them their Charge, and orders them to be directed by *Amariah* the High Priest, in Matters of Religion, and concluded his Speeches to them all with this noble Expression, *Deal courageously, and the LORD shall be with the good.*

59. It was not long after, that *Amariah* the High Priest died; but the Loss was made up by the Succeeding of *Johanan*, who was also call'd *Jehoiada*, in that Dignity. The Names are very like one to the other, one signifies *The LORD is gracious* to us, and the other *The LORD knoweth* us. He was (m) a good Man, and always zealous in the Cause of Reformation; and that he might be the more successful therein, he had the Blessing of so long a Life, that it was peculiar to him in that Age; for he did not die, until he was an hundred and thirty Years old.

60. But the *Moabites* were now resolv'd to be reveng'd on *Jehoshaphat* the King of *Judah*, for the great Misfortunes which they sustain'd by his Joining with *Jehoram* King of *Israel*, and Invading their Country; and accordingly they resolve to repay him in the same Manner. For this Reason they (n) enter into a League with the

(u) 2 Kings 3. 24, 25. (x) Isai. 15. 1. (y) Isai. 16. 11. Jer. 48. 31, 36. (z) 2 Kings 3. 25. Isai. 16. 7, 11. (a) Jer. 48. 24, 41. Amos 2. 2. (b) Isai. 16. 7. (c) 2 Kings 3. 26. (d) 2 Kings 3. 27. (e) Amos 2. 1, 2. (f) Isai. 15. 1. (g) Isai. 16. 13, 14. (h) 2 Kings 17. 1 to 7. (i) Prideaux's Historical Connexion, Anno Hezekia 7. (k) 2 Kings 3. 13, 14. (l) 2 Chron. 19. 4 to the End. (m) 2 Chron. Chap. 23 and 24. 1 to 18. (n) 2 Chron. 20. 1.



*Ammonites*, and another People call'd (o) *The Meunims*, which lay near them both, and are sometimes call'd the *Maonites*. They (p) also bring the *Syrians* into the same Confederacy, in Revenge for the Assistance, which *Jehoshaphat* had given the King of *Israel* against them; and they take the Opportunity of Encouraging the Deputy of *Edom*, who was troubled for the barbarous Murder of his Son, to set up for himself, and afterward to be chosen by the People, as their King. His Living at (q) Mount *Seir*, the Place where (r) *Esau* formerly dwelt, gave them a great Opportunity to carry on their Designs; for by this Means they had an easy Passage into the Country of *Judah*. Besides, *Jehoshaphat* depended on his Giving Intelligence of all the Transactions on that Side, but he gave him none, so that the first Account, which he heard of them, was, that (s) they were actually in his own Country, in *Hazazon-tamar*, which is *Engedi*, on the South of *Judah*, near the *Dead Sea*. This shews (†) the great indignation which the *Moabites*, the King or Deputy of *Edom*, and the People, had conceiv'd against both *Israel* and *Judah*; the first for Carrying Matters to such Extremities, the second for the Loss of his Son, and the other for being forc'd out to the Wars, whenever the King of *Judah* thought fit to command them. So that all this happening together puts *Jehoshaphat* into a terrible Consternation, so that he (t) appointed solemn Fastings and Prayers in all his Dominions, and he himself was personally present at those Solemnities. GOD heard his humble Supplications, and order'd one of his Prophets to give Directions for a speedy March, and to acquaint him, that he should find them advanc'd farther into the Country, where they should obtain a complete Victory without a Battle. The Confederates, hearing that *Jehoshaphat* King of *Judah* was coming against them with his Army, divide themselves into three Bodies, thinking that either of them were sufficient to deal with him, wherever they found him. The *Edomites* being best acquainted with the Country, march farther on to (u) the Cliffs of *Ziz*, where they lay in (x) Ambuscade among the Rocks for the Army of *Jehoshaphat*. The *Ammonites* by Mistake fall into the Ambuscade, and so they fight with one another. The *Moabites* hearing the Noise, advance to the other Side of the Ambuscade, where they hemm'd them in and destroy'd them all; and when this was done, they mistook each other for Enemies, and destroy'd one another. So that when *Jehosha-*

*phat* came to the Field of Battle, he had nothing to do, but to seize upon the Plunder, which was so great that they were three Days in Carrying it off; and on the fourth Day they had a solemn Thanksgiving in the Field, which was perform'd with so much Joy, that the Name of the Place was call'd *The Valley of Berachah*, or of *Blessing*, because there they blessed the LORD. This was the last War in which *Jehoshaphat* was engag'd, and indeed he liv'd not long after. However he then enjoy'd a perfect Peace, and was under no Fear of any of his Enemies, which were round about him.

61. Upon this he endeavours (\*) to promote the Riches of his Country by a foreign Trade. For this Purpose he enters into a League with *Jehoram* King of *Israel*, who was a very wicked King, to make a Fleet of Ships at *Ezion-geber* a Town upon the *Red-Sea* in the Country of *Edom*, that so they might go to *Ophir* and other Places in the *East-Indies*, to fetch home Gold, and other rich Commodities of that Country, as *Solomon* had done before him. Then *Eliezer* the son of *Dodavah* of *Mareshab* prophesied against *Jehoshaphat* saying, *Because thou hast joined thy self with Jehoram, the LORD hath broken thy works.* And the ships were broken, that they were not able to go to *Tarshish*. Here are two Difficulties in the Text. First, That the Ships were made on the Shore of the *Red-Sea* to go to *Tarshish*, whereas *Tarshish* is a Town in *Cilicia* near the Kingdom of *Tyre* on the North of *Canaan*, and these Ships could not come thither, unless they had sail'd round the *Cape of Good Hope*, and came into the *Mediterranean Sea* at the *Straights of Gibraltar*, which was impossible to be done in those Times. In Answer to this, These Ships might be call'd *Ships of Tarshish*, because they were very large and fit to carry Burdens, and so of the same Make with those that were antiently built at *Tarshish*. However, (y) the Learned *Bochart* supposes, that there was a Place call'd *Tarshish* in the *Indian Ocean* near to the antient *Ophir*, which the *Phœnicians* call'd by the Name of *Tarshish* or *Tartessus* in *Spain*, because both Places lay at a considerable Distance, were accessible only by Sea, and the same Commodities came from both. The other Difficulty is, That he is call'd *Abaziah* and not *Jehoram* in the Text. In Answer to this it must be allow'd, that the same Persons in *Scripture* are frequently call'd by different Names, especially if they are something alike in Signification; and thus *Jehoram* might be call'd *Abaziah*, since one Name signifies, *The LORD*

(o) This is suppos'd to be the Meaning of the Word מרעמנים by our best Commentators, and they are call'd *Mraños*, both by *Josephus* and the *Septuagint*. (p) 2 Chron. 20. 2. (q) 2 Chron. 20. 10, 23. (r) Gen. 33. 16, and 36. 8. Josh. 24. 4. Deut. 2. 4, 5. (s) 2 Chron. 20. 1, 2. (†) 2 Kings 4. 27. (t) 2 Chron. 20. 3 to 14. (u) 2 Chron. 20. 16. (x) 2 Chron. 20. 22 to 27. (\*) 2 Chron. 20. 35, 36, 37. (y) *Bocharti Phaleg*, lib. 3. cap. 7. in fine.



is exalted, and the other, *The LORD hath possessed.* And Secondly, He might be call'd *Abaziah*, because this Act of his concerning Navigation did so exactly resemble another of his Brother *Abaziah* of the same Nature, that it will need a particular Inquiry into both Histories to distinguish between them. When *Jehoshaphat* came to the Throne, he had (z) Peace for many Years, and (a) his Tributes were constantly paid him. This made him (b) grow exceeding great and rich, and this put him upon an Attempt of Improving his Riches by Trading in the *Red-Sea*. For this Purpose (c) he built large Ships for Burden of a *Tarshish* Make, to go to *Ophir* for Gold. After this (d) he goes down to *Abab* to *Samaria*, where they agree to go against the *Syrians* to the Battle at *Ramoth-gilead*. *Abab* preparing for this Expedition lets up his Son *Abaziah* to govern in his Absence, in (e) the seventeenth Year of the Reign of *Jehoshaphat*. When *Jehoshaphat* was now at *Samaria*, *Abaziah* (f) desires of *Jehoshaphat* that his Seamen might go with the other Seamen in the Ships, which *Jehoshaphat* positively refus'd. Upon this *Jehoshaphat* (g) goes to the Battle at *Ramoth-gilead*, and *Abaziah* stays in *Samaria*, so that they see one another no more. *Abaziah* had not been long in his Authority but he had (h) a violent Fall, which confin'd him to his Bed, and was the Cause of his Death, and the next Year after (i) his Brother *Jehoram* was deputed as King during his Illness, and even before the Battle at *Ramoth-gilead*, and (k) *Jehoshaphat*'s Design miscarried, for the ships were broken at *Ezion-geber*. In (l) the fifth Year of *Jehoram* King of *Israel*, *Jehoshaphat* lets his Son *Jehoram* to be Governor of *Judah*, and (m) goes against the *Moabites*. After this he (n) endeavours to reform his Kingdom. And (o) after this also he had the Battle with the *Moabites* and *Ammonites*, which was the last Time that he appear'd in the Field, for (p) then his realm was quiet, and his GOD gave him rest round about. And then (q) after this also he associated himself with the King of *Israel* to carry on a Trade of Merchandise, which (r) before he had utterly refus'd; and the Prophet told him, that (s) because he had joined himself with that King the LORD had broken his works. So that in the Book of *Chronicles* *Jehoram* is call'd by the Name of *Abaziah* in this Story, and what we find like it in the Book of *Kings* is a different Account, and there were several Years Distance between the one and the other. When *Jehoshaphat* refus'd to be concern'd with the

King of *Israel* he seem'd to act according to his own Inclinations; and when he complied, he seem'd to be influenc'd by his Son *Jehoram*, who was then in Deed the Governor of the Land, and of a different Temper.

62. When *Jehoshaphat* had (t) liv'd five and twenty Years from the Time that he was made King of *Judah*, he died, leaving his Son *Jehoram* in the full Possession of the Kingdom. He liv'd after this but four Years, and Part of another; and as he was a wicked Man, so every Year brought its Troubles. In his first Year (u) the *Edomites* revolted, and made themselves a King; which seems to be the first Punishment inflicted on him for not following the Example of so good a Father, but Turning to Idols. Whether they made the Deputy a King, who first began the Revolt in the former Battle, or whether he was slain, and they chose another, is uncertain. However they look'd upon the Death of *Jehoshaphat* as a fit Opportunity for this Purpose; and by this the Prophecy of *Isaac* almost a thousand Years before, was now fulfill'd. His Words to his Son *Esau* were these, (x) *By thy sword shalt thou live, and shalt serve thy brother Jacob; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck*, by not Suffering his Deputy to govern over them, but by Setting up of a King of their own. To prevent this, *Jehoram* marches to the Frontiers of *Edom*, with as great a Force as he could raise, to reduce them to Obedience. The *Edomites* surrounded him with an Army superior to his, and reduc'd him to a Necessity of Fighting. In this Necessity he made a Sally by Night with all his Forces, attack'd one Part of the Army by Surprize; and routing that, he made his Escape, whilst the rest being thus weaken'd, return'd to their Camp, lest they also should be overpower'd, and so stood upon their own Defence, that *Jehoram* could never after that recover the Dominion over them. The Reason why he could not pursue his Victory over the *Edomites*, and regain their Country, was, because he had Business enough at home, for *Libna* (y), which (z) was a considerable City in the Tribe of *Judah*, and (a) belong'd to the Priests, revolted at the same time, and he could not tell but other neighbouring Cities might follow such an Example. The Reason of this Revolt is (b) expressly mention'd to be, *because he had forsaken the LORD GOD of his fathers, and had made high*

Anno  
ante  
CHRIS-  
TUM  
894.

- (z) 2 Chron. 17. 10. (a) 2 Chron. 17. 11. (b) 2 Chron. 17. 12, and 18. 1. (c) 2 Kings 22. 48.  
(d) 2 Chron. 18. 1, 2, &c. (e) 1 Kings 22. 51. (f) 1 Kings 22. 49. (g) 2 Kings 22. 1 to 42.  
(h) 2 Kings 1, throughout. (i) 2 Kings 3. 1. (k) 1 Kings 22. 48. (l) 2 Kings 8. 16. (m)  
2 Kings 3, throughout. (n) 2 Chron. 19, throughout. (o) 2 Chron. 20. 1, &c. to 30. (p) 2 Chron.  
20. 30. (q) 2 Chron. 20. 35, 36. (r) 1 Kings 22. 49. (s) 2 Chron. 20. 37. (t) 2 Kings 22.  
41, 42, 50. 2 Chron. 20. 31, and 21. 1. (u) 2 Chron. 21. 8, 9, 10. 2 Kings 8. 20, 21, 22. (x) Gen.  
27. 40. (y) 2 Kings 8. 20, 21, 22. 2 Chron. 21. 8, 9, 10, 11. (z) Josh. 10. 29, 30, and 12. 15, and  
15. 21, 42. (a) Josh. 21. 13. (b) 2 Chron. 21. 10, 11.

places



places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto; so that as the Cause of this Revolt was universal, he could not tell what might be the Consequence.

63. This Revolt of the Edomites encourag'd (c) the Philistines to do the like; for they not only refus'd the Presents, (d) which they brought to his Father, but they invaded his Kingdom on the west Side, expecting a Diversion from the Edomites on the South. And the Arabians, who were near to the Cushites, which we translate Ethiopians, acted their Part in the general Calamity. There were two People in Asia call'd Cushites, one of them lying near the Red Sea, where Cush was first seated by his Father Ham, and the other near Babylon, whither Cush remov'd, and where his Son Nimrod began the Assyrian Monarchy. If it is taken in the first Sense, then the neighbouring Arabians, who (\*) paid tribute to Jehoshaphat, now refuse it, and join with the Edomites to throw off the Yoke. If it is taken in the other Sense (as (e) our Great Commentator supposeth) it is an Argument, that the Assyrian Monarchy was then very powerful, that they could send such an Army from their Neighbourhood, to act at such a Distance as Judea on this Occasion. But tho' it may be uncertain from whence they came; yet it is certain, that they (f) brake into the Kingdom of Jehoram; for his Soldiers were not able to defend it on both Sides. They seem to have made the main Army, and the Edomites, who (g) came up with them, were but as a Band of Men. They carry'd away all the Substance that was found in the King's House, and all his Wives and Children, except Athaliah, who had hid her self in some secret Place with her youngest Son Jehoahaz, who is (h) call'd Abaziah, and (i) Azariah. They seem to have kept all the Booty to themselves, but to have deliver'd the King's Wives and Children to the Edomites, who (k) slew them in cold Blood, expecting to destroy all their Enemies at once, and thereby the more effectually to secure their Country. This seems to be the Time, when (l) the Philistines (m) caught as many both in the Kingdom of Israel and Judah, as they could lay Hands on, not in open War, but by Cunning and Deceit, and therefore it is call'd, (n) a peaceable Cap-

tivity, or a perfect or absolute Captivity, because the Prisoners were deliver'd up to the Edomites to be ransom'd upon no Terms, that thereby they might strengthen the Revolt from the Kingdom of Judah. This seems to be the Time, when (o) the Tyrians did the same, and remembred not the brotherly covenant, or those Leagues which were (p) first made between David and Hiram, and afterward (q) renew'd by Solomon; and they might easily have sent their Prisoners from thence, either thro' Syria or by Shipping into the southern Parts of the Country of Palestina, and so by the Borders of the Land of Egypt. And this also seems to be the Time when (r) Edom being assisted with such potent Allies, did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever, so that he laid hold on all Opportunities of Distressing the Kingdom of Judah, as appear'd more particularly in the Days of Jehoshaphat. The Cruelty of these People towards their Neighbours caus'd GOD to pronounce his Judgments against them by his Prophet Amos: First against the Philistines, that (s) he would send a fire upon the wall of Gaza their capital City, which should devour the palaces thereof. And he would cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and he would turn his hand against Ekron, and the remnant of the Philistines should perish. This seem'd in Part to have been fulfill'd before the Prophecy of Amos, when (t) Uzziab King of Judah went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod and among the Philistines, and his GOD helped him, so that he was successful. Accordingly the Words of the Prophecy may (u) be interpreted, And I have sent a fire upon the wall of Gaza, and have cut off the Inhabitant from Ashdod. And as the Prophets frequently speak of things to come in the same Manner as if they were past or present; so it was farther fulfill'd in the Time of Hezekiah, who (x) smote the Philistines even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced Cities, or both in Town and Country, where they built little Cottages in which they watch'd their Flocks by Night. And therefore the Prophet Isaiah (y) bids the Philistines not to rejoice, because the Rod that smote them

(c) 2 Chron. 21. 16, 17. (d) 2 Chron. 17. 11. (\*) Ibid. (e) Bishop Patrick upon 2 Chron. 21. 16. (f) 2 Chron. 21. 17. (g) 2 Chron. 22. 1. (h) 2 Chron. 22. 1, 2, 7, 8, 9. 2 Kings 8. 25, 26. (i) 2 Chron. 22. 6. (k) 2 Chron. 22. 1. (l) Amos 1. 6. (m) Lightfoot, Vol. 1. Page 85. (n) נלחם שלמה, which we translate The whole Captivity, Amos 1. 6, 9. (o) Amos 1. 6. The Identity of Words is also an Argument, that both these happen'd at the same Time. (p) 2 Sam. 5. 11. 1 Kings 5. 1. 1 Chron. 14. 1. (q) 1 Kings 1. 1 to 12. 1 Kings 9. 10, 11, 13, 14. (r) Amos 1. 11. (s) Amos 1. 7. (t) 2 Chron. 26. 6, 7. (u) In Hebrew ושלחתי אש in the Present or Praterperfect Tense, like what we find Isai. 9. 6. (x) 2 Kings 18. 8. (y) Isai. 14. 29 to the End.



was broken, or *Uzziah* was dead, who had forely afflicted them, for *Hezekiah* should come out of his Root, or be descended from him, who should more grievously gall them. And it was more fully compleated, when (x) *Sennacherib* King of *Assyria* march'd against *Egypt*, and the better to open his Way into that Country, he sent *Tartan* (y) one of his Generals before him, who fought against *Ashdod*, and took it. Secondly, The Prophet *Amos* prophesied also against *Tyre* for this Reason, that (z) GOD would send a fire upon the wall of *Tyrus*, which should devour the palaces thereof. This was also fulfill'd, when (a) *Shalmanezzer* King of *Assyria* made War upon *Tyre* in the Reign of *Elulais* their King, and having sent an Army, invaded the whole Country of *Phœnicia*; and taking it very heinously to see the *Tyrians* to be the only People who disputed his Authority, he sent a large Fleet against them, which being beaten, the King of *Assyria* returns, and sets Guards along the River, and upon all Springs and Aqueducts to keep the *Tyrians* from Water, which Distress continu'd for five Years, when they were forc'd to relieve themselves by Pits of their own Digging. After this (b) *Nebuchadnezzar* continuing a long and terrible Siege of thirteen Years made himself Master of it, who finding but little Spoil therein to reward his Soldiers for their great Pains, was so inflam'd with Anger, that he razed the whole Town to the Ground, and slew all that he found therein. From which Time it never more recover'd its Glory, but the City on the Island became the *Tyre* which was afterward so famous, and this was ever after a Village call'd by the Name of *Old Tyre*. And Lastly, The Prophet for the same Reasons foretells the Destruction of *Edom*, that (c) GOD would send a fire upon *Teman*, their Capital City, which should devour the palaces of *Bozrah*, a City in the Confines of *Moab*. This seems first to have been fulfill'd, when (d) *Shalmanezzer* King of *Assyria* came against *Samaria*; and having conquer'd the Country of *Moab*, ravag'd and destroy'd the Country of *Edom* the neighbouring Kingdom, the better to secure himself from any Disturbance on that Side. And also when *Sennacherib* King of *Assyria* went with his Forces into *Egypt*. For the same Reason that induc'd him to send *Tartan* into *Ashdod*, would induce him to over-run all *Idumæa*, which lay directly in his Way, and would open a free Communication with his own Country. And after this the Army of (e) *Nebuchadnezzar* ranfack'd the Country, when *Tyre*

was taken, and when he march'd into *Egypt*, and his Soldiers were hungry for Want of Plunder, as it had been foretold by the Prophets (f) *Obadiah* and (g) *Jeremiah*, when the Accomplishment thereof was nearer at hand.

64. The next Year the Prophecy of *Elijah* in his Letter took Effect, which was, that (h) *Jehoram* the King of *Judah* should have a great sickness by a disease of his Bowels, for (i) GOD smote him with such a Disorder in those Parts as was incurable; so that in Process of Time he who shew'd no Bowels of Compassion to his Brethren, might learn his Sin by his Punishment, and had no Bowels of his own.

65. *Elijah* being order'd (k) to go to *Damascus*, and declare *Hazael* to be King of *Syria*, this Part is now to be done by *Elisha*, who about this Time goes to this City for this Purpose. That it could not be long before the End of *Jehoram's* Reign is evident, because we may suppose, that *Hazael* would omit no Time in Putting what *Elisha* had foretold in Execution, and we read of nothing done till after these other Transactions. *Elisha* being upon the Road to *Damascus* the Metropolis of all *Syria*, and (l) *Ben-hadad* the King thereof being sick, sends *Hazael* to go out and meet him, and inquire, Whether he should recover of that Sickness? He had heard of the Cure of *Naaman* the General of his Army, and therefore had a greater Opinion of the Success of this Message. *Elisha* tells *Hazael*, that that Distemper was not mortal of it self; however the King should die by some other Accident. *Elisha* tells him also what Mischief his Sword should do in *Israel*, as it had been reveal'd to *Elijah* several Years before. *Hazael* excuseth himself, and saith, that he was not such a barbarous Creature as he was represented to be; to which *Elisha* only adds, The LORD hath shewed me, that thou shalt be king over *Syria*. *Hazael* returns to his Master, conceals the Message, and gives him good Hopes of Recovery; but the next Day he takes a thick Cloth, dips it in Water, puts it round his Face, and so stops his Breath and kills him, that it might look as if he had died a natural Death. And *Ben-hadad* being suppos'd to have no Son, and *Hazael* being in great Favour with the People, and especially with the Soldiers, as a very active Man, was immediately declar'd to be his Successor.

Anno  
ante  
CHRIS-  
TUM  
891.

Anno  
ante  
CHRIS-  
TUM  
891.

(x) *Isai.* 20. 1. *Prideaux's Historical Connexion*, Anno *Hezekia* 15. (y) *2 Kings* 18. 17. (z) *Amos* 1. 10. (a) *Josephus's Jewish Antiquities*, Book 9. Chap. 14. (b) *Prideaux's Historical Connexion*, Anno 586, and 573. (c) *Amos* 1. 12. (d) *2 Kings* Chap. 17. (e) *Ezek.* Chap. 29, 30, 31 and 32. *Prideaux*, Anno 573. (f) *Obadiah* throughout. (g) *Jer.* 49. 7 to 23. (h) *2 Chron.* 21. 15. (i) *2 Chron.* 22. 18. (k) *1 Kings* 19. 15. (l) *2 Kings* 8. 7 to 16.



66. The Distemper of *Jehoram* King of *Judah* growing worse and worse, he begins to think that *Elisha* might help him, and therefore he (m) inquires of *Gebazi* of all the great things which *Elisha* had done. *Gebazi* was now telling him an affecting Story of the *Shunammite's* Son, whom he had restor'd to Life, when by GOD's particular Providence this very Person return'd at the End of the seven Years of Famine, and petition'd the King, that her Land might be restor'd to her again. *Gebazi* assur'd him, that this was the very Woman, so that the Story being confirm'd from her own Mouth, he orders all her Land, and the Profits thereof, to be restor'd accordingly. Whether *Jehoram* consulted *Elisha* afterwards concerning his Sickness is uncertain; but if he did, it is certain that it was to no Purpose; for (n) after a long Illness of two Years, occasion'd by a Complication of Distempers, his Bowels fell out in a lamentable Manner, which shew'd a Punishment suitable to his horrid Wickedness. His Subjects themselves did not wish that he should live any longer, and were glad that his Reign was so short. And tho' he died in *Jerusalem*, yet they shew'd him the utmost Disrespect, because they did not bury his Body among the Sepulchres of his Ancestors, but in an obscure Place.

67. Upon the Death of *Jehoram* King of *Judah*, (at the End of (o) the eleventh Year of the Reign of *Jehoram* King of *Israel*, and the beginning of the twelfth; or rather, when he had reign'd as Viceroy one Year, which made up twelve Years in all; but as an intire King but eleven, as it hath been mention'd before in the former Chapter) (p) his Son *Ahaziah* is declar'd his Successor. He was a wicked Prince, and his Reign was but short, for he did not govern a full Year. His Mother was the Daughter of *Ahab*, and was his Counsellor in all the Idolatry, which that cursed Family was subject to. She had also the greater Power over him, because she had sav'd him together with her self, when the other Wives and Children of *Jehoram* were carried away Captives. And tho' his Father was so bad, that there was no Need for any other to seduce him, whilst he liv'd; yet after his Death, his Mother's Kindred thought it necessary to confirm him in his Idolatry, and in a strict Alliance with the Kings of *Israel*, which was his Ruin.

68. For *Hazael* being now King of *Syria* resolv'd to put in Execution all that had been prophesied of him, and having got a good Army together he invades the Frontiers of *Israel*. *Jehoram* the King thereof (q) sends

to *Ahaziah* King of *Judah* to join him with all his Forces, and so like *Jehoshaphat* and *Ahab*, they march again to that unfortunate Place of *Ramoth-gilead*: they had not been long here before there was a Battle, in which neither Side was totally beaten. However *Jehoram* the King of *Israel* was wounded, so that it was thought proper to carry him to *Jezreel*, a Place as unlucky as the other, to be cur'd of his Wounds; but they not healing so fast as was expected, *Ahaziah* his Nephew leaves the Army to pay him a Visit, and to bear him Company.

69. There was now nothing wanting to compleat every thing, which was given in Charge to (r) *Elijah* at *Horeb*, but the Anointing of *Jehu* to be King of *Israel*; and this was a providential Time for it, when he was at the Head of the Army, and the two Kings were gone away, one wounded, and the other as if he had no Business there. *Elisha* now commands one of his (s) Scholars to take a Box of Oil, and go to *Ramoth-gilead*, and there to anoint *Jehu* as King over *Israel* with the utmost Secrecy, and then to come away with the utmost Expedition. When he came thither, the Officers were in a grand Council of War, and *Jehu* at the Head of them as their General. The Prophet desires to speak with him in private, and did what he came about, repeating the Prophecies of (t) *Elijah* concerning the utter Destruction of the House of *Ahab*, and directed him to put them all in Execution. The Officers press *Jehu* at his Return to tell what had pass'd between him and the Prophet, which he at last told them. Upon this they declare him their King, and order all the Roads to be guarded, that King *Jehoram* and *Ahaziah* might not have the least Intelligence of it. *Jehu* rides in a Chariot, and orders a strong Body of Horse to accompany him to *Jezreel*. A Watchman upon the Tower seeing them coming, gives Notice of it to the two Kings. They send out a Horseman to know what was the Matter. *Jehu* orders him to stay with them. They send out another with the same Success, and were told by the Watchman, that *Jehu* was in Person at the Head of this Party. The two Kings get their Chariots ready, and go in Person to meet them, and by GOD's special Providence met them near the Vineyard of *Naboth* the *Jezreelite*, and perhaps in (u) the very Place where *Naboth* was ston'd. *Jehoram* and *Ahaziah* finding that there was a Conspiracy, endeavour to save themselves by Flight, but *Jehu* shot *Jehoram* with an Arrow thro' the Heart, as he was endeavouring to turn away, so that he died immediately, and was cast by *Jehu's* Command into that very Ground,

(m) 2 Kings 8. 3, 4, 5, 6. (n) 2 Chron. 21. 19. (o) 2 Kings 8. 25, and 9. 29. (p) 2 Chron. 22. 1, 2. 2 Kings 8. 25, 26. (q) 2 Chron. 22. 1 to 8. 2 Kings 8. 28, 29. (r) 1 Kings 19. 16. (s) 2 Kings 9. 1 to 27. (t) 1 Kings 21. 20 to 25. (u) 2 Kings 19. 26.



whilst *Jehu* repeated the Words, that he himself and his Captain *Bidkar* heard *Elijah* speak to *Ahab* of this Matter. Thus the Manner of *Jehoram's* Death is certain; but the Relation of the Death of *Abaziah* is exceeding different in the Books of the *Kings* and *Chronicles*, so that there is a great deal of Difficulty to reconcile them together. In (x) the Book of *Kings* it is said, that when *Abaziah* saw the Death of *Jehoram* King of *Israel*, he fled by the way of the garden house, which was built upon Part of *Naboth's* Vineyard; and *Jehu* followed after him and said, Smite him also in the chariot. And they did so at the going up to *Gur*, which is by *Ibleam*; and he fled to *Megiddo*, and died there. But in (y) the Book of *Chronicles* it is said, That when *Jehu* was executing judgment upon the house of *Ahab*, and found the princes of *Judah*, even the sons of the brethren of *Abaziah*, that ministered to *Abaziah*, he slew them. And he sought *Abaziah*, and they caught him (for he was hid in *Samaria*) and brought him to *Jehu*; and when they had slain him, they buried him. Now the Story in the Book of *Kings* is very short, and laid in the Story of the Death of *Jehoram*, that the End of both the Kings may be mention'd together; but the Book of *Chronicles* shews the Order, as it will more evidently appear in the subsequent History.

70. When *Jehu* therefore had slain *Jehoram* in the Field of *Jezreel*, whilst *Abaziah* and *Jehoram* were together, *Abaziah* being surpriz'd at this unexpected Accident, and having no strength to withstand him, flees from thence (z) by the way of the garden House, and gets into (a) *Samaria*, and hides himself there. *Jehu* (b) upon this marches to *Jezreel*, where he orders *Jezebel* to be kill'd, and tramp'd upon by the Horses, and to be left in the Street, till her Body was eaten up by Dogs, which gave *Jehu* an Opportunity to tell the People, (c) how exactly the Prophecy of *Elijah* was fulfill'd. *Jehu* being now at *Jezreel*, sends insulting (d) Letters to the Rulers of the City, and those who were fled thither. They return a very submissive Answer, and he upon this orders them to kill all the Posterity of *Ahab*, and come to him the next Day to *Jezreel*. These Rulers kill them, and bring their Heads as a Proof of the Fact. *Jehu* (e) still declares, that all this was done to fulfil the Prophecy of *Elijah*, which was still fresh in their Memory. Upon this he slays all the Re-

lations of *Ahab*, which were in *Jezreel*, and all his Officers; so that they who slew their Master's Sons, did not long survive them: And after that he destroys all the Priests of *Baal*, whom he found there. Having finish'd this Work in *Jezreel*, he now goes on to prosecute the same in *Samaria*, which most needed Reformation, and to prevent a Surprise, he places Guards in all the Roads which led to that City. They who were upon the Road, which came from the South, seize upon (f) the Brother's Sons of *Abaziah* King of *Judah* (who knew nothing of this Revolution) coming to *Samaria*. It is probable, that when *Abaziah* King of *Judah* went out of his Kingdom, he left his Mother *Athaliah* the Governor. These well knowing what Murders had been committed in the Family by her Instigation, did not think it safe to stay there, and came in a Body toward *Samaria*. What happen'd afterward shews, that their Fears were not ill grounded, only they fled from a more remote Danger into another, which they could not foresee. This Guard brings them to *Jehu*, but conceals to whom they did belong, and so they mistook them for their Friends, being only as yet Prisoners at large. *Jehu* (g) asks of them, *Who are ye*. They readily told him, that they were the Relations of *Abaziah*, and add, *We will go down for the peace or Security of the children of the king, and the children of the queen*. Upon this *Jehu* commanded them to be apprehended; which being done, they were all put to Death at once. And as (h) they were related to the Family of *Ahab* by the Mother's Side, and he might also be afraid, that if they had liv'd, they might be aveng'd of him for the Death of *Jehoram*, *Abaziah*, *Jezebel*, and their Children, whom they were going to see; so he puts them to Death for his own Security. This happen'd to be at a Place call'd *The Shearing House* in the Road between *Jezreel* and *Samaria*.

71. When *Jehu* was gone a little farther on his Journey, he meets with (i) *Jehonadab* the Son of *Rechab*, a Man very well known for a pious Strictness in his Life and Conversation. *Jehonadab* coming to him (k) blesses him (as *Melchizedek* blessed *Abraham* returning from the Slaughter of the Kings) and wishes him good Success, declaring that what he did was acceptable to GOD. *Jehu* on the other Hand professes a great Love to him, and ask'd him, if he lov'd him sincerely, and approv'd of all his Actions. *Jehonadab* de-

(x) 2 Kings 9. 27, 28. (y) 2 Chron. 22. 7, 8, 9. (z) 2 Kings 9. 27. (a) 2 Chron. 22. 9.  
 (b) 2 Kings 9. 27. (c) 2 Kings 9. 30 to the End. (d) 2 Kings 9. 36, 37. (e) 2 Kings 10. 9, 10.  
 (f) In 2 Kings 10. 13. they are call'd the Brethren of *Abaziah*, as the Word is taken in a larger Sense for more distant Relations, but they could not be the Brethren in a strict Sense, because 2 Chron. 21. 4. it is said, that *Jehoram* had destroy'd them all, and therefore 2 Chron. 22. 8, they are properly call'd The sons of his brethren. (g) 2 Kings 10. 13, The Word is וָנָרַךְ And we will go down. (h) 2 Kings 10. 16, 17, 18. (i) 2 Kings 10. 15, 16. (k) Ibid.



clares with some Vehemency, that he did. Upon this at *Jehu's* Request they shake Hands, as a Token of a hearty Affection. *Jehu* desires, that he would ride with him in his own Chariot, which was a very great Honour and a Sign of a very great Esteem, and adds this Expression, *Come with me, and see my Zeal for the LORD*, to vindicate his Honour and fulfil his Commands. In this Manner they ride together to *Samaria*, where *Jehu* proceeds to execute GOD's Wrath against all the Relations of *Abah* until he had totally destroy'd them. After this (l) he orders a strict Search to be made for *Abaziah*, who was hid in *Samaria*, because the Passes were so well guarded, that he could not return into *Judah*. And when they had found him, they bring him to *Jehu*, who gives Orders, that (m) they should carry him to *Gur*, which is beside *Ibleam*, and there they should kill him in his Chariot, that so his Servants might immediately carry off the Corpse, and bury it. It is suppos'd, that his Father *Joram* had slain all his own Brethren in the same Place, as *Abah* had slain *Naboth* in *Jezreel*, and therefore *Jehu* sends him thither to shew the Justice of GOD on this Occasion in *Visiting the sins of the fathers upon the children*. The Orders of *Jehu* being only *Smite him*, his Officers might think it enough to give him a mortal Wound there, or they might leave him for dead, having no Orders to take him out of his Chariot; so his Servants carry him to (n) *Megiddo*, the next Town in the Tribe of *Issachar*, where he died; and from thence they carried him in the chariot to *Jerusalem*, and buried him in his sepulcher with his fathers in the City of *David*; and *Jehu* freely permitted this Honour to be done him (which he denied to the Posterity of *Abah*) because (o) he was descended from the good King *Jehoshaphat*.

72. Tho *Jonadab* the Son of *Rechab* is allow'd to be a good Man; yet it doth not follow, that he reviv'd the antient Rules of the *Rechabites* mention'd by (p) the Prophet *Jeremiah* upon a religious, but only upon a political Account. The Story is this. The *Rechabites* were (q) of the Race of *Hobab* or *Jethro* the *Kenite*, Priest of *Midian* and Father in Law of *Moses*. So that the *Kenites* were *Midianites*, and the *Midianites* were Dwellers in Tents from the Beginning. For first, The *Arabians* of those Parts were such at that Time, and are so at this Day. And Secondly, The *Ishmaelites* and *Midianites* dwelt together, so that their Names are frequently us'd for each other. The (r) Merchants to whom *Joseph* was sold, are sometimes call'd *Ishmaelites* and sometimes *Midianites*, as if they were but one People, and

(s) the *Midianites* which *Gideon* vanquish'd, were call'd *Ishmaelites*. Now it is certain, that the *Ishmaelites* or *Hagarenes* dwelt in Tents, and (t) it is said, That the *Hagarites* dwelt in Tents throughout all the east land of *Gilead*, and some of these were (u) mention'd in Scripture by The Tents of *Kedar*. Such therefore as the *Ishmaelites* were, such we may suppose the *Midianites* to have been. And *Habakkuk* is (x) very full in Mentioning The tents of *Cushan*, or *Arabia*, and Curtains of the land of *Midian*. This antient Custom was observ'd by the *Midianitish* Tribe of the *Kenites*, and by the Posterity of *Jethro* or *Hobab*, after they came to live in *Canaan*. And we are (y) told accordingly, that *Heber* the *Kenite*, who was of the children of *Hobab* the father in law of *Moses*, had severed himself from the *Kenites*, and pitch'd his tent in another Place. This Manner of Living they seem to have retain'd, as a Badge or Cognizance of the Nation from whence they were descended, and also that they might live more securely in the Land, where they were Strangers, either from the envy of the *Jews* at home, or the Danger of Enemies abroad, to whom they should be less subject, as having neither Houses to be burnt, nor Lands to be taken from them, but only Cattle upon which they liv'd, and Tents, which they remov'd, as Opportunity serv'd for Pasture to feed them. Thus *Abraham* liv'd, whilst he sojourn'd in the Land of *Canaan*, and in Imitation of him this Custom might be deriv'd to the *Midianites*, who were of his Posterity. In Length of Time these *Kenites* were intic'd by the more pleasant Living of the *Israelites* to think of Changing this Custom of their Ancestors, which occasion'd this *Jehonadab* the Son of *Rechab* a famous *Kenite* to renew it again, and bind his Posterity to observe it. For this End he forbade them altogether the Drinking of Wine, lest the Desire thereof might tempt them to plant Vineyards and build Houses, as the *Jews* did, and so to forsake the Custom of their Nation, as perhaps Licentiousness of Wine had caus'd many of them to do. So that *Jonadab* only renew'd, what their Ancestors had observ'd long before he was born; and his Authority prevail'd among them to continue it two hundred Years, after he was dead, not as a Matter of Religion, but as a mere civil Custom. The Church of *Rome* makes a great Stir from this Example, to warrant the *Monkish* Affectation of Poverty. Had *Mahomet* been as cunning as they, he might also have urg'd the Text for a Prohibition of Wine. They may with equal Reason urge the Examples of the *Tarßars* and the wild *Arabians*, who

(l) 2 Chron. 22. 9. (m) 2 Kings 9. 27. (n) Josh. 17. 11. (o) 2 Kings 9. 28. 2 Chron. 22. 9.  
 (p) Jerem. Chap. 35. (q) 1 Chron. 2. 55. (r) Gen. 37. 25, 28. (s) Judg. 8. 24. (t) 1 Chron.  
 5. 10. (u) Psal. 120. 5. Cant. 1. 5. (x) Habak. 3. 7. (y) Judg. 4. 11.



at this Day live in the same Manner; and they may also, if they please, add *Diogenes's* Tub as most full to this Purpose.

73. But to return to the History. When  
 Anno ante CHRIS- TUM 889. (a) *Athaliah* the Daughter of *Ahab* and Wife to *Jehoram* King of *Judah* had certain Intelligence that *Jehu* had slain her Son *Abaziah*, she being of a proud and bloody Temper, resolves to take the Government upon her self, and having no Child by *Jehoram* King of *Judah*, she gets a Party of her own, and perhaps of such as had fled out of the Kingdom of *Israel* for fear of *Jehu*, as they had been the true Friends of her Father *Ahab*, and her Brother *Jehoram* King of *Israel*, so she could the better depend on their Fidelity. By their Assistance she destroys all the Children, which were left to *Jehoram* by (b) any other Wife. Here was Destruction upon Destruction to the Royal Families, so that happy were they who came of a meaner Parentage. The whole Offspring of *Jeroboam*, *Baasha* and *Ahab* were cut off for their Idolatry, so that there was not one left. And the Kings of *Judah* having contracted an Affinity with the House of *Ahab*, and being seduc'd by them to be guilty of the same, were so destroy'd by three successive Massacres, that there was but one left. First, *Jehoram* slew all his Brethren, then *Jehu* slew all his Brother's Children, which came to *Samaria*, and now *Athaliah* destroys all the rest, which her Executioners could meet with. It happen'd, that *Jehoiada* the High Priest had married *Jehoshabeath* the Sister of *Abaziah* by the Father's Side, but not by the Mother's; and whilst they were employ'd in Killing the Children of *Jehoram*, she steals away (c) *Joash* the Son of *Abaziah*, and carries him away privately to her Husband *Jehoiada*, who keeps him undiscover'd for six Years in one of the Chambers of the Temple; so that no one knew what was become of him, and every one concluded him to be kill'd among the rest. And it is probable, that *Abaziah* had no other Son; for he was but (d) three and twenty Years old, when he was kill'd. *Athaliah* takes upon her to govern the Kingdom, which she did for six Years, but did nothing remarkable. All that is recorded of her in *Scripture* is, that (e) she was a wicked Woman. The *Jews* say, that (f) she was a publick Whore, and had several Bastards, which were as bad as her self.

74. *Jehu* being now seated on the Throne

of *Israel*, makes Use of (g) *Jehonadab* the Son of *Rechab* as his Privy Counsellor and Director in Matters of Religion. And considering that he came to the Crown by the Prophecy of *Elisha*, who told him of it in the Name of the LORD the true GOD of *Israel*, he resolves to shew his (h) Zeal and Gratitude, by Rooting out the Worship of *Baal*; and there is no Doubt but *Jehonadab*, being a good Man, encourag'd him in it. To carry on (i) this Design, he declares a Day for a solemn Sacrifice to *Baal*, requiring all his Worshipers to be present at that Time, under the Penalty, that *whosoever was wanting he should not live*; so that it was Death to all that came, and Death to all that staid away. When they were all together in the Temple of *Baal*, and the adjoining Courts, *Jehu* order'd (k) fourscore Officers to fall upon them with all their Forces, which they did, and so destroy'd them. After this they went into (l) the adjoining City, call'd *The city of the house of Baal*, and there they destroy'd as many as they could find. Then they shew'd the utmost Contempt to all the Images in Breaking them down, and Burning them publickly, that all might see, that they were not able to help themselves. Upon this they demolish the Temple, and that the Place might always be despis'd, they made it a Jakes, whither Men usually went to ease Nature. By this Act *Jehu* destroy'd *Baal*, so that he was never worshipp'd any more in the Kingdom of *Israel*, but they were perfectly freed from this Sort of Idolatry; and thus what was began by *Omri* the Father of *Ahab*, was intirely rooted out again with his Posterity. This Act of his was so pleasing to GOD, that he declar'd to *Jehu* by (m) a Prophet, that *his children of the fourth generation should sit on the throne of Israel*; so that his partial Obedience was not without its Reward, which would have been greater, if he had been as zealous in other things as he was in this. But Policy prevail'd against Religion, and persuaded him to continue the old *Idolatry*, when he had destroy'd the new. He seems to be carried away with this Notion, that the Calves which (n) *Jeroboam* set up, were the Representations of the true GOD of *Israel*, which brought them up out of the Land of *Egypt* (and therefore he (o) calls the Worshipers of them, *the worshippers of the LORD*) and that the Worship paid to other Deities was

Anno ante CHRIS- TUM 888.

(a) 2 Kings 11. 1. 2 Chron. 22. 10. (b) He is suppos'd to have more Wives, because 2 Chron. 22. 11. *Jehoiada*, a good High Priest, married one of his Daughters; and it cannot be imagin'd, that he would marry the Daughter of so wicked a Woman, as *Athaliah* was. (c) 2 Kings 11. 2, 3. 2 Chron. 22. 11, 12. (d) 2 Kings 8. 26. (e) 2 Chron. 24. 7. (f) *Abarbinel ibid.* (g) 2 Kings 9. 15, 16, 17, 23. (h) 2 Kings 10. 16. (i) 2 Kings 10. 18 to 29. (k) 2 Kings 10. 24, 25, where they are call'd Captains, as distinct from the Guards. (l) 2 Kings 10. 25, 26, 27. (m) 2 Kings 10. 30. (n) 2 Kings 10. 29. (o) 2 Kings 10. 23.



only the Worship of other Gods. And he might also be afraid, as his Predecessors were, that if he destroy'd the Calves, as he had destroy'd *Baal*, the People would return to the House of *David*. For the same Reason his Successors continu'd the same Worship, until the twentieth Year of *Pekah* the Son of *Remaliah*, when (p) it is said, That *Tiglab-pileser* King of *Assyria*, came and took away the Golden Calf, which was in *Dan*, and departed. And (q) in the Reign of *Abaz* GOD stirr'd up the Spirit of the King of *Assyria*, so that he carried away the Golden Calf that was in *Bethel*, and departed. This seems to be the Fulfilling of (r) the Prophet *Hoshea*, That the *Inhabitants of Samaria* should fear, because of the calves of *Bethaven*; for the people thereof should mourn over it, and the priests thereof that rejoiced on it, should mourn for the glory thereof, because it was departed from it. It should be also carried unto *Assyria* for a present to (s) a heathen King, that should plead the cause of the GOD of *Israel*. And thus the high places of *Aven*, and the sin of *Israel* should be destroy'd. So that when (t) the Children of *Israel* were carried Captives by *Shalmanezzer* King of *Assyria*, who plac'd the People of other Nations there instead of them, some of the Inhabitants worshipp'd the true GOD without any Representations, and others worshipp'd the Gods of their respective Countries, and we hear no more of the golden Calves.

75. But GOD, to shew *Jehu* that he was angry at him for his other *Idolatry*, (u) stirr'd up *Hazael* the King of *Syria* to invade his Country. He took several of their frontier Towns, and thereby he open'd a Way to make great Ravages in many other Places. He took from them that Part which lay beyond *Jordan*, to which the *Israelites* could not so easily send Reinforcements, and which was expos'd to the *Syrians*, who dwelt round *Damascus*. This Kingdom they formerly took from *Sihon* and *Og*, and so the first that they conquer'd was the first that they lost. But tho' *Hazael* was rais'd (x) like the King of *Assyria* to be the Rod of GOD's Anger, and to take Vengeance on a wicked and obstinate People, and was (y) declar'd King for this Purpose; yet he meant hereby only to gratify his private Ambition, and to enrich himself, without any Regard to the Glory of GOD, whose Instrument he was: and after he had conquer'd the Country, he exercis'd

great Severities upon them, which is describ'd by (z) the *Threshing of Gilead with threshing instruments of iron*: And therefore GOD (a) threatens to burn the Rod, when the chastisement was over, and send such a fire into the house of *Hazael*, as should devour the palaces of *Ben-hadad*, which was (b) the Name of his Son, and the (c) common Name by which the Kings of *Syria* were call'd. This was in Part fulfill'd in the Days of his Son *Ben-hadad*, whom (d) *Jehoshaphat* the Grandson of *Jehu* beat in three set Battles, and regain'd all that his Father, and probably a great Part of what his Grandfather had formerly lost. And after this (e) when the *Assyrian* Monarchy was settl'd at *Nineveh* under *Tiglab-pileser*, he march'd with a great Army into *Syria*, where having slain *Rezin* in Battle he took *Damascus*, and reduc'd all that Country under his Dominion. And hereby he put an End to the Kingdom of the *Syrians* in *Damascus*, after it had lasted there for ten Generations from the Time of *Rezon* the Son of *Eliadab*, who (f) first founded it, when *Solomon* was King of *Israel*, and so the palaces of *Damascus* were devour'd.

76. It is very probable, that about the the same Time the Children of *Ammon* (g) assisted *Hazael* King of *Syria* to oppress and conquer the Tribes on the other Side *Jordan*, and so to attack them on two Sides at once, upon this Condition, that each Kingdom might enlarge their border, or keep what they could get. For this Purpose they were very cruel in their Conquests, destroying all that they could meet with, and ripping up the women with child in *Gilead*, who could do them no Harm. Some interpret it, *They divided, or broke thro' the mountains*, as *Hannibal* pass'd over the *Alps* to enter into *Italy*. But as we find no such Mountains between the *Ammonites* and the Land of *Gilead*; so we may suppose, that our Translation doth best express the Sense of (h) the *Original*. For this Reason the Prophet *Amos* (i) denounceth a heavy Judgment also against the Children of *Ammon*. *I will kindle a fire upon the wall of Rabbah, their capital City, and it shall devour the palaces thereof with shouting in the day of battle, and with a tempest in the day of the whirlwind. And their king shall go into captivity, he and his princes together, saith the LORD.* This was also fulfill'd, when (k) *Nebuchadnezzar* lay at the Siege of *Tyre*, and sent *Nebuzaradan* the Captain of his Guard against the *Ammonites*, who having destroy'd *Rabbah* their royal City, and made

(p) Seder Olam Rabba, cap. 22.

(q) Ibid.

(r) Hosea 10. 6.

(s) Thus Hosea 10. 6, which

in the Margin of Hosea 5. 13, is expounded in the Hebrew to be The King of Jareb, or The King that should plead.

(t) 2 Kings 17. 6 to the End.

(u) 2 Kings 10. 32, 33.

(x) Isai. 10. 5 to 20.

(y) Compare 1 Kings 19. 15, and 2 Kings 8. 7 to 14.

(z) Amos 1. 3.

(a) Amos 1. 4.

(b) 2 Kings

13. 24, 25.

(c) 1 Kings 15. 18, 19, 20, and 1 Kings 20. 1, 34.

(d) 2 Kings 13. 24, 25.

(e)

Prideaux's Historical Connexion, Anno 740.

(f) 2 Kings 11. 23, 24, 25.

(g) Amos 1. 13.

(h)

The Word *הר*, a Mountain, is of the Masculine Gender, and makes *הרים* in the Plural; but here it is *הרות* in the Feminine, and therefore it must come from the Verb *הרה* to be with Child, and signify as in our Translation.

(i) Amos 1. 14, 15.

(k) Prideaux's Historical Connexion, Anno 584.



great Desolations therein by Fire and Sword, carried their King and their Princes and most of the chief of the Land into Captivity, which was done by Way of a just Revenge, for the Part which (l) they had in the Murder of *Gedeliab* the King of *Babylon's* Governor in the Land of *Israel*.

77. When *Athaliah* had (m) reign'd six Years, and *Joash* was (n) seven Yearsold, *Jehoiada* the High Priest, knowing that there was no Commission from GOD to place a Woman upon the Throne of *Israel*, but only a King, and thinking that he had a sufficient Authority to dethrone her, and set up *Joash*, he first tries the Inclinations of (o) the People, and finding them to be according to his own Desire, he brings *Joash* into one of the publick Courts of the Temple; and having got together a sufficient Number of Forces, supplied them with Weapons, and plac'd them in the best Posture of Defence, he brings out *Joash* from the Place, where he had been hid, and with an universal Consent anoints him, because his Right had been interrupted, and so he is declar'd King. *Athaliah* hearing the Noise, comes into the Temple in haste, and finding *Joash* plac'd as King, she cries out *Treason, Treason*, expecting that her Presence would have frighten'd the People again to her Obedience. But this happen'd contrary to her Intention; for *Jehoiada* the High Priest gave Orders to apprehend her as a Traitor, which they did, and took her out of the sacred Ground, and brought her to a Stable Gate belonging to the Palace, and there they kill'd her, with (p) an universal Joy and Satisfaction, because they were deliver'd from her Tyranny. *Joash* being thus seated on the Throne makes (q) a Covenant with the People, that they should restore the true Worship of GOD, continue in it, and root out all Idolatry, and then he makes another between himself and all the People, that he should govern according to law, and they should be obedient to him. Upon this they rise, and destroy the Temple of *Baal*, and break down his Images, and his Altars, which had (r) been set up by *Jehoram*, and (s) continued by *Abaziah*, and without Doubt by *Athaliah* also. And they kill *Mattan* his Priest before his Altar, to shew he was not able to revenge it, insomuch that we hear no more of his Worship in *Judah* until (t) the Reign of *Manasseh*. After this he settles all the Service of the Temple, in the same Manner as it was appointed in the Days of *David* and *Solomon*, which occasion'd an uni-

versal Joy to all those, who had any Sense of Religion; and to confirm him the more in this Resolution *Jehoaida* took Care, that he was married to Wives of his own Temper.

78. The Temple of *Solomon* being very much out of Repair, ever since the Reign of *Jehoshaphat*, occasion'd by the Neglect and Wickedness of those Kings who succeeded him, and were related to the House of *Abah*, (u) King *Joash* in Gratitude to GOD, who had preserv'd him there, resolv'd to have it repair'd, and accordingly commanded what Money should be set apart for that Purpose. But when there was Reason to think, that they who were concern'd did not act with that Diligence and Faithfulness, as might be expected, (x) *Jehoiada* the High Priest took a Chest, and bor'd a Hole in the Top of it, and set it by the Altar, that it might all be brought thither, and taken from thence to be laid out for this Use, and so by good Management the whole Fabrick was repair'd.

79. About this Time *Jehu* the King of *Israel* dies. Tho' he had destroy'd *Baal* out of *Israel*, yet he stuck to the Worship of the golden Calf; which so provok'd GOD to Anger, that his Affairs seem to grow worse and worse, and we hear not of any remarkable Action done by him. At his Death he was succeeded by (y) his Son *Jehoahaz*, who follow'd the Idolatry of his Father. This caus'd GOD to suffer *Hazael* King of *Syria*, to (z) ravage all the Country, killing some, and carrying others into Captivity, insomuch that they were in a deplorable Condition, and had such a few Soldiers left, that there was no Possibility of Keeping the Field. Now therefore *Jehoahaz* prays unto GOD to take Pity upon them, and GOD resolves to give them a longer Space for Repentance, and rais'd up *Joash* the Son of *Jehoahaz* King of *Israel*, to put a Check to this insulting Enemy. It is probable, that his Father made him General of all his Forces for some Time, so that he was very active, and took Care to put every thing in the best Posture of Defence; and therefore he is call'd (a) a Saviour rais'd up for *Israel*. And being blest'd with such good Success, his Father (b) made him King in the thirty seventh Year of the Reign of *Joash* King of *Judah*, which was three Years before his own Death.

80. Near this Time died (c) *Jehoiada* the High Priest being an hundred and thirty Years

(l) Jerem. 40. 11 to the End, and 41. 1 to 11. (m) 2 Kings 11. 3. 2 Chron. 22. 12. (n) 2 Kings 11. 21. 2 Chron. 24. 1. (o) 2 Kings Chap. 11. 2 Chron. Chap. 23. (p) 2 Chron. 23. 12, and 24. 1. 2 Kings 11. 12. (q) 2 Kings 11. 17 to the End. (r) 2 Chron. 21. 5, 6. (s) 2 Chron. 24. 7. (t) 2 Kings 21. 1 to 10. 2 Chron. 33. 1 to 11. (u) 2 Kings 12. 4 to 17. 2 Chron. 24. 4 to 15. (x) 2 Kings 12. 7, &c. 2 Chron. 24. 10, 11, 12. (y) 2 Kings 13. 1, 2. (z) 2 Kings 13. 3. (a) 2 Kings 13. 4, 5. (b) 2 Kings 13. 10. (c) 2 Chron. 24. 15, 16, &c. to 23.



of Age, and was honourably buried in the City of *David* among the Kings of *Judab*, not only because he married the Daughter of a King, but especially because he had been an Instrument in Restoring the divine Worship (which now they were sensible was a great Happiness) and also in Repairing the Breaches of the Temple, and Procuring the Blessing of GOD; so that they had a great Degree of Peace and Prosperity during his Life, which was the more remarkable, because his neighbouring Kingdom was so harassed by the *Syrians*. He was succeeded in this Dignity by his Son *Zechariah*, who liv'd not long to enjoy it.

81. For after the Decease of *Jehoiada*, several of the Princes of *Judab*, who were Idolaters in their Hearts, having Admittance to King *Joash*, and pretending the utmost Civility and Allegiance, desir'd that they might have the Liberty to worship such Idols as they thought most convenient, and especially any Representations of the true GOD which might be set up in any other Part of his Kingdom. The King was overcome by their Insinuations, and gave them Liberty, which made a great Alteration in the Face of Religion; so that the Service of the Temple was neglected; and GOD resolv'd to punish that Kingdom for the Vindicating of his own Honour. However, he gives them Notice of their Sin and Danger by Sending several Prophets to them; but this working no Reformation, he inspires *Zechariah* the High Priest, and orders him to deliver the same Message. He takes the Opportunity of one of the publick Feasts, when there was the greatest Concourse of People, and stood in a Place, where he could be best heard, and then he persuades them to amend their Lives, as the only Way to prosper; telling them also, that because they had forsaken the LORD, he would also forsake them. The King little remembring the Kindness of his Father and Mother, to whom he ow'd his own Life, and being enrag'd at this Message, gives Orders to destroy the Son; but the Number of the Worshipers of GOD being so great on that Occasion that they could not do it publickly, a Party of Men fit for this Purpose contrive to do it in a private Manner, and watching their Opportunity, they stone him with Stones in one of the Courts of the Temple, whose dying Words were, *The LORD look upon it, and requite it*. There are some of good Authority, who look upon this *Zechariah* to be the Person of whom our SAVIOUR spoke, when (d) he said to the *Jews*, *Behold, I send unto you prophets and wise men, and scribes, and some of them ye shall kill and*

*crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city; That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar*. But as our SAVIOUR begins with *Abel* the first Instance; so we may suppose that he concluded with the last. And as he here speaks of future things, so this may be one Instance among the rest, and the Naming the Name both of Father and Son is such an Instance of his Knowledge, the like whereof was never given by any other. We may therefore conclude, that the *Zacharias*, which our SAVIOUR speaks of, was one whom (e) *Josephus* mentions in the Time of the *Jewish Wars*, and of whom he gives us this Account, That he was the Son of *Baruch*, a Man of the first Rank, a Friend to all good Men, and an Enemy to the Wicked, a Man who had very great Authority, Virtue and Wealth. This *Zacharias* the Zealots look'd upon as a Man so very popular, that they themselves could not be safe, without Taking away his Life. For this Purpose they bring him before a Court of their own Setting up, and falsely accuse him of a Conspiracy to betray *Jerusalem* to the *Romans*, and treating with *Vespasian* about it. When the Court, contrary to their own Expectation, had declar'd him innocent, two of the greatest Ruffians of the Company fall outrageously upon *Zecharias*, and murder him in the Middle of the Temple, with this insolent Raillery in their Mouths, *Now we have given you your Discharge too, and you are much surer of this, than you were of the other*. And so they cast his Body down the Precipice of the Mountain.

82. The Year after the Murder of *Zechariah* the Son of *Jehoiada*, GOD enters into Judgment for it. Accordingly the Army of *Hazael* King of *Syria* passes over *Jordan*, and marches directly (f) into the Kingdom of *Judab*, where they destroy all the Princes and chief Rulers from among the People, and send the Spoil of them to the King to *Damascus*: and thus they who were the Beginners and Headers of this Apostacy from GOD, were singled out to be punish'd for the same. The Text (g) saith, *That the army of the Syrians came with a small company of men, expecting only a private Ravage, and the LORD delivered a very great host into their hand beyond their Expectation; because they had forsaken the LORD GOD of their fathers; so they executed judgment against Joash*. Upon this *Hazael* comes from *Da-*

(d) Matth. 23. 34, 35, 36.  
24. 23.

(g) 2 Chron. 24. 24.

(e) *Josephus's Wars of the Jews*, Book 5. Chap. 1.

(f) 2 Chron.



*mafcus*, joins the Army in Person, and over-runs the whole Country except *Jerusalem*, of which there is this Instance, that (b) he went against *Gath*, a Town of the *Philiftines*, in the farthest Part of the Kingdom, and took it, and resolv'd in his Retreat to besiege *Jerusalem*, and by Taking that to annex all to his own Dominions. To prevent this, (i) *Jehoash* King of *Judah*, took all the hallowed things, that *Jehoshaphat*, and *Jehoram*, and *Ahaziah* his fathers, kings of *Judah* had dedicated, and his own hallowed things, and all the gold which was found in the treasures of the house of the LORD, and the kings house, and sent it as a Present to *Hazael* king of *Syria*: and upon this he rais'd the Siege of *Jerusalem*, and went back to his own Kingdom.

83. During this Time, the Judgments of GOD did in a particular Manner follow *Joash* King of *Judah* for his Apostacy, and the Murder of *Zechariah*. The best of his Subjects began to flight and disregard him; and as his Kingdom was infested with Wars, so his Body was over-run with bad Distempers, which render'd him unfit and unable to manage the Kingdom; and therefore in the second Year of *Joash* King of *Israel*, and two Years before his own Death, he (k) makes his Son *Amaziah* King in his Stead. And in the same Manner *Jehoabaz* King of *Israel* seeing the success of his Son *Joash* in Putting a Stop to the Arms of *Hazael* King of *Syria*, in the (l) thirty seventh Year of the Reign of *Joash* King of *Judah*, and about three Years before his own Death, he makes his Son *Joash* King of *Israel*; so that here were four Kings reigning together at the same Time in the two Kingdoms.

84. But when the *Syrians* were departed out of *Judah*, the (m) Distempers of *Joash* the King grew worse and worse, so that when he was confin'd to his Bed, two of his own Servants conspir'd against him and kill'd him. And it is observable, that as his Father married the Daughter of *Ahab*, who was of an idolatrous Family; so the Mother of one of these Conspirators was a *Moabitefs*, and the Mother of the other was an *Ammonitefs*, who came from two idolatrous Nations: and thus the provoking Sin may be easily learnt by the Authors of the Punishment.

85. *Amaziah*, who succeeded *Joash* King of *Judah* in the Throne, was a good King in the Beginning of his Reign, tho' he seems to have some Difficulty to secure himself in the peaceable Possession of it. This might

be occasion'd by a Conspiracy to set up another King in the Room of him that was murder'd. However, when he had overcome this Opposition, it is said, that (n) he slew his servants, that had slain the king his father. But the children of the murderers he slew not, according to that which was written in the law of *Moses*, saying, (o) The fathers shall not be put to death for the children, nor the children be put to death for the fathers, but every man shall be put to death for his own sin. Thus (p) he did that which was right in the sight of the LORD, and might take Care to let the World know that it was so, when it was not done with a perfect Heart, from a Principle of Religion, but only of worldly Politicks, to secure himself in the Kingdom. About this (q) Time *Hazael* the King of *Syria* dies, and was succeeded by his Son *Ben-hadad*. He had been King for about fifty Years, and had been always a terrible Scourge to the Kingdom of *Israel*, and sometimes also to that of *Judah*; so that his Death was a great Mercy to both Kingdoms, and (r) was represented so in Scripture: For the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with *Abraham*, *Isaac* and *Jacob*, and would not destroy them, neither cast he them from his presence as yet.

86. Soon after this *Elisha*, who had now been a Prophet for about sixty Years, was (s) taken ill of his last Sickness; and *Joash* King of *Israel* hearing of this, and knowing how many things he had foretold, pays him a Visit, to hear from him if possible, what should happen to his own Kingdom. *Joash* comes to him, and laments the Loss, which he was likely to have of so great a Defender, equal to all the Chariots and Horsemen which were in *Israel*. *Elisha* directs him to shoot an Arrow eastward, out of the Window; upon which he said, *The arrow of the LORD's deliverance, and the arrow of deliverance from Syria* (whose Conquests at that Time lay eastward) *for thou shalt smite the Syrians in Aphek, till thou hast consum'd them*. There were two *Apheks*, one (t) in the Tribe of *Judah*, near *Gath*, which the *Syrians* had lately taken. But it is improbable, that this could be meant, because the *Israelites* could not go thither, without Marching thro' the whole Kingdom of *Judah*, which would not be suffer'd. The other

Anno  
ante  
CHRIS-  
TUM  
834.

Anno  
ante  
CHRIS-  
TUM  
841.

(b) 2 Kings 12. 17. (i) 2 Kings 12. 19. (k) 2 Kings 14. 1. (l) 2 Kings 13. 10. (m) 2 Chron. 21. 19. 2 Kings 12. 19, 20, 21. 2 Chron. 24. 25, 26. (n) 2 Chron. 25. 1, 2, 3, 4. 2 Kings 14. 5, 6. (o) Deut. 24. 16. Jer. 31. 30. Ezek. 18. 20. (p) 2 Chron. 25. 2. (q) 2 Kings 13. 24. (r) 2 Kings 13. 23. (s) 2 Kings 13. 14 to 20. (t) Josh. 13. 53. 1 Sam. 4. 1. 1 Sam. 29. 1.



was (u) in the Tribe of *Asher* in the north of *Canaan*; and this being near to *Syria*, we may suppose, that the first Battle was fought there with such Success, that the *Syrians* were driven out of the Country, tho' we have no particular Account of it. After this he bids *Joash* to shoot the Arrows against the Ground, which he did three Times, and *Elisha* told him, that it was a Sign of three Victories and no more.

87. *Elisha* being soon after dead and buried, there was nothing done that Year. The next Year (x) the *Moabites*, being probably in Confederacy with the *Syrians*,

Anno ante CHRISTUM 840.

invade the *Israelites* in the Spring; and as the *Israelites* were carrying a dead Man to his Grave, they spied a Company of the *Moabites* coming against them. Upon

this they roll'd the Stone away from *Elisha's* Sepulchre, and put the dead Body into it; and when the Body touch'd *Elisha's* Corps, it stood up, and was in perfect Health. This was enough to convince a *Sadducee* of the Resurrection of the Body, to confirm the Nation in a Belief, that what the Prophet had foretold should come to pass, and to put Life and Vigour into the most feeble Soldier, with an assured Hope of three successive Victories. However, the Success answer'd the Predictions; for (y) *Jeboash* took again out of the hand of *Ben-hadad* the son of *Hazael*, the cities which he had taken out of the hand of

Anno ante CHRISTUM 839. 838. and 837.

*Jeboash* his father by war; three times did *Joash* beat him, and recover'd the cities of *Israel*. Where

these Battles were fought is uncertain, but it is probable that they were on the other Side *Jordan*, and that he recover'd all that was lost on that Side thereby; of which

there seems to be this Proof, that (z) all the Seed of *Israel* were afterward carried away Captives out of the Land by *Shalmanezzer* King of *Assyria*, the Kingdom of *Judah* excepted. This *Josephus* (a) expressly calls the Transportation of the ten Tribes, whereas if these had not been recover'd, they must have been seven and an half and no more.

88. *Amaziah* King of *Judah* being seated on the Throne, (b) raises an Army in his Kingdom to conquer the *Edomites*, who before had revolted;

Anno ante CHRISTUM 836.

and thinking his own Subjects not strong enough for this Expedition, he hires an hundred thousand Men

of the King of *Israel*, paying to him a Talent for every thousand beside their Pay. These by the Direction of the Prophet were dismiss'd, and the Money lost; but returning back, and

(c) taking it very heinously to be so treated; they fall upon some of the Cities of *Judah*, kill three thousand Men, and carry off what Plunder they could meet with. Soon after this he gather'd all his Forces together, commanded them in Person, and march'd to a Place in the Country of *Edom* call'd the Valley of Salt, either from the Salt Springs, or from the Quantity of Salt which

Anno ante CHRISTUM 834.

was digg'd there; and there in a pitch'd Battle he kill'd ten thousand of the *Edomites*; and took ten thousand Prisoners. After this he march'd to *Selah* the Metropolis of *Arabia Petraea*, which he also became Master of. *Selah* in *Hebrew* is the same with *Petra* in *Greek*, and signifies a Rock upon which the City stood. *Hagar* also, or *جبار* in *Arabick*, signifies a Mountain, and the *Arabians* call'd it so from the rocky mountain which was near this Place, and which *St. Paul* also (d) calls *Hagar*: and this King call'd the Place *Joktheel*, which Name continu'd afterward, and signifies The Obedience to GOD, as an Acknowledgment, that the Possession of it was a Reward of his Obedience to the Prophet, who requir'd him to dismiss all the Forces that he had hir'd of the *Israelites*: and from the Top of this Rock he seems to have thrown down in cold Blood the ten thousand Prisoners whom he took, so that they were all broken to Pieces. But such was the Sottishness of *Amaziah*, that having conquer'd the Country of *Edom*, he was (e) conquer'd by their Idols, which he brought with him into his own Country, and there he worshipp'd them. A Prophet had advis'd him before to dismiss the *Israelites*, because they were Idolaters; and what could he now think, who was such an Idolater himself? Soon after the same, or another Prophet expostulateth with him in these Words, *Why hast thou sought after the gods of the people, who could not deliver their own people out of thy hand?* *Amaziah* not being able to answer him by Reason, answers him by Threatnings, telling him, that he had nothing to do in this Matter, and if he did not forbear, it should be the worse for him. Upon this the Prophet desists, and only lets him know, that his Obstinacy was a sure Sign, that GOD would enter into Judgment for it.

89. However, *Amaziah* being puff'd with this Success, and thinking that he could carry all before him, is resolv'd to be reveng'd on the *Israelites*, for the Damage which their Soldiers did him in their return to their own Country; and therefore (f) he sends a threatening Message to *Jeboash* King of *Is-*

Anno Ante CHRISTUM 833.

(u) Josh. 19. 24, 30, and 13. 4. (x) 2 Kings 13. 20, 21. (y) 2 Kings 13. 25. (z) 2 Kings 17. 20. (a) Jewish Ant. Book 9. Chap. 14. (b) 2 Chron. 25. 5 to 14. 2 Kings 14. 7. (c) 2 Chron. 25. 10, 13. (d) Gal. 4. 25. (e) 2 Chron. 25. 14, 15, 16. (f) 2 Kings 14. 8 to 15. 2 Chron. 25. 17 to 25.



*rael.* *Jeboabaz* sends him a contemptible Answer, and adviseth him to *tarry at home.* *Amaziah* was the more enrag'd at this, and immediately marches with his Army to fight *Jeboabaz*, who not tarrying till he came up, meets him at *Beth-shemesb* in his own Country, and totally routs him. Here he takes *Amaziah* Prisoner, and brings him to *Jerusalem*, letting (g) the Inhabitants know, that he would slay him before their Eyes, if they did not immediately open their Gates to him. The Inhabitants, not willing to lose their King, let in *Jeboabaz* their Enemy, who takes all the Gold and Silver, and all the Vessels that were found in the House of the LORD, and in the Treasures of the King's House, lays a Tax upon the Land, and carries off Hostages for the Security of the Payment. And that in Case of Non payment the City might lie open to his Invasion, he breaks down all the Fortifications from the Gate of *Ephraim*, which lies upon the North looking toward *Israel* to the Corner Gate, about four hundred Cubits, or some thing more than a Furlong: and so he returns to *Samaria* to defend himself against the *Syrians*, whom he had (h) beaten, as *Elisha* had (i) foretold, but not consumed them, so that they continu'd to be a formidable Enemy.

90. In the (k) fifteenth Year of *Amaziah*, *Jeroboam* the second was seated on the Throne of *Israel* by his Father *Joash*, who seems to but in an ill State of Health, and died the

Anno  
ante  
CHRIS-  
TUM  
832. 831.

Year following. He reign'd one and forty Years, and was a very valiant King, and bent his whole Force against *Syria*, from whence he expected the greatest Danger, the Kingdom of *Judah* being now Tributaries to him, and in no Condition to oppose him. He (l) restor'd a large Territory, which other Kings had taken from his Predecessors, even all the Country from *Libanus* on the North, to the Lake *Asphaltites* on the South, but especially on the East of *Jordan*, thereby enlarging those Conquests, which *Jeboash* had (m) formerly made: And whereas (n) *Hamath* and *Damascus* had been Tributaries to the Kings of *Judah* in the Days of *David* and *Solomon*, but had revolted from *Israel*, he (o) conquer'd them again, and made them Tributaries to him, as they had formerly been to some of his Predecessors.

Anno  
ante  
CHRIS-  
TUM  
803.

The great Cause of these Successes was (p) the Encouragement of the Prophet *Jonah* the Son of *Amitai*, who was afterward sent to forewarn the *Ninevites* of their

Destruction. From him we may observe the Falshood of that Calumny which (q) the *Pharisees* urg'd against our SAVIOUR, *Art thou also of Galilee?* Search and look; for out of *Galilee* ariseth no prophet. The Words of (r) *Isaiah*, as they are (s) quored by St. *Matthew* from the *Septuagint*, are full to the contrary, and fuller (t) in the Hebrew Text. *The land of Zebulun, and the land of Nephthalim, by the way of the Sea beyond Jordan, Galilee of the Gentiles. The people which sat in darkness, saw a great light: and to them which sat in the region and shadow of death, light is sprung up.* Besides, the Prophet *Jonah*, by whole Name one of the Books of the old Testament is call'd, was (u) of *Gath-hepher*, a Town (x) in *Zebulun*, and (as St. *Hierome* tells us) toward *Tiberias* in *Galilee*; so that if they had search'd farther, they might have found another instance of their Mistake.

91. As to *Amaziah* King of *Judah*, (y) tho' he liv'd several Years after his Defeat by the King of *Israel*; yet he did nothing emarkable, and was in very little Credit with his People. The City of *Jerusalem* having been expos'd to Reproach by the great Breach made in the Wall, and spoil'd of its best Ornaments, and some of their Children carried away as Hostages for their good Behaviour, he was so odious among them, that they form'd a Conspiracy against his Life. This coming to his Knowledge, he fled to *Lachish* a Town on the Frontiers of the *Philistines*. Upon this they sent some of the Traitors thither, who (z) undertook to murder him privately, and effected it accordingly. His Friends hearing of this, carry his Corpse to *Jerusalem*, and there bury it honourably among his Ancestors.

Anno  
ante  
CHRIS-  
TUM  
822.

92. His Son *Azariah* being (a) sixteen Years old succeeds him in the Throne, in the seven and twentieth Year of the Reign of *Jeroboam* the second, King of *Israel*. He is call'd *Uzziah* (b) in the Book of *Chronicles* and among the Prophets, and sometimes also (c) in the Book of *Kings*, where he is generally call'd *Azariah*, and (d) *Ozias* by St. *Matthew*. And it is no Wonder, that he should be call'd by both Names, because they are so much alike, one signifying *The LORD is my strength*, and the other *The LORD hath helped me*. He must be born in the eleventh Year of *Jeroboam* the second, who began his Reign in (e) the fifteenth Year of *Amaziah*, so that he was born in the five and twentieth Year of his Father's Reign,

Anno  
ante  
CHRIS-  
TUM  
818.

(g) *Josephus Jewish Ant. Book 9. Chap. 10.*

2 Kings 14. 23. (l) 2 Kings 14. 23 to 28.

2 Kings 14. 25. (p) *Ibid.* (q) *John* 7. 52.

(t) See *Mede's Discourse* 25. Page 101. (u) 2 Kings 14. 25.

14. 2, 17. 2 *Chron.* 25. 1. (z) 2 Kings 14. 19, 20.

26. 1, 2, 3. 2 Kings 14. 21, and 15. 1, 2, 3.

and 7. 1. *Hosea* 1. 1. *Amos* 1. 1. *Zech.* 14. 5.

(e) 2 Kings 14. 23.

(b) 2 Kings 13. 25.

(m) 2 Kings 13. 25.

(r) *Isai.* 9. 1, 2.

(x) *Josh.* 19. 10, 13.

(b) 2 *Chron.* 26. 1, 3, &c. and 27. 2.

(c) 2 Kings 15. 13, 30, 32, 34.

(d) *March.* 1. 8, 9.

(i) 2 Kings 13. 19.

(n) 1 *Sam.* 8. 3 to 9.

(s) *Matth.* 4. 14, 15, 16.

(y) 2 *Kings*

(a) 2 *Chron.*

(b) 1. 1, and 16. 1,

(d) *March.* 1. 8, 9.

which



which was but four Years before his Death, and there was an *Interregnum* or Vacancy of twelve Years between the Death of his Father and the Beginning of his Reign. It is probable, that the Conspirators, who had slain his Father, set up for themselves, whilst he was young and friendless, and turn'd the Government into a Democracy; but this being not according to their Constitution, and so a State of Confusion, and nothing remarkable being done all this Time, there is no Notice taken of it in *Scripture* until the End of it, when another Party prevail'd to set the King upon the Throne, and turn the Government again into a Monarchy.

93. The History of the Reign of *Uzziah* from the Beginning of it to his last Year is (f) briefly touch'd upon in the Book of *Kings*, and (g) more largely in the *Chronicles*, in so plain a style, that nothing is wanting to be added, but the (h) Words of *Josephus*, who saith, that he was naturally a Man of great Justice, brave, provident and industrious. In the Beginning of his Reign he made War upon the *Philistines*, and having taken *Gath*, *Jabneh* and *Ashdod* by Storm, he demolish'd their Walls, and built Cities in the Country thereabout to keep them in Subjection. The Reason whereof probably was, because the *Philistines* join'd with the Conspirators and Malecontents of his Kingdom; and therefore having subdued the one, he resolv'd as soon as possible to subdue the other, and keep them in Subjection. After this he made another Expedition against the *Arabians* upon the Borders of *Egypt*, and built *Eloth*, a Town upon the *Red-Sea*, to carry on a Trade of Merchandise, and committed it to the Guard of a strong Garison. After this he conquer'd the *Meunims*, who liv'd in those Deserts, and so terrified the *Ammonites*, that they also became Tributaries to him. Thus he reduc'd the whole Country as far as the Frontiers of *Egypt* under his Power, and after that he resolv'd to put the City of *Jerusalem* in a good Posture of Defence; so that where the Walls were ruinous or decay'd, whether by Age or by the Neglect of former Governors, he built them new, and he also repair'd that Breach, which the King of *Israel* had made, when *Amaziah* was his Prisoner, at his triumphant Entrance into the City. He erected also several Towers of an hundred and fifty Cubits in Height, and built Castles and strong Forts for the security of the open

Country, beside a great many Aqueducts, Cisterns and Basons for the Relief of his Herds and Cattle, whereof the Number was incredible, the Country being naturally dispos'd for Pasture. He was himself also a great Lover of Tillage, Planting, Gardening, Nurseries, and all Sorts of Husbandry. As to the military Part, he had an Army of three hundred and seventy thousand select Men, under the Command of two thousand brave and experienc'd Officers, and well arm'd with Swords and Bucklers, brazen Corsets, Bows and Slings, and train'd up to the Exercise of Arms, and the Drawing up of Armies after the most advantageous Way of martial Discipline. He had several Machines and Engines also for Batttery, and Casting of Stones and Darts, beside Hooks and other Instruments for Besieging. But his Head was at last so taken up with the Vanity of these Preparations and Designs, that the Arrogance of his Ambition for a transitory and an earthly Glory took him quite off from the Thoughts of everlasting Happiness, and from the Duties of Holiness and Religion in the Worship and Service of Almighty GOD; insomuch that he fail'd in his Integrity after the Example of his Father, out of an Impotency of Mind; that was not able to bear up against the Tide of a constant Course of Prosperity and Success.

94. But as GOD was not willing to leave himself without Witnels in these idolatrous and corrupt Times, but rais'd up Prophets to declare his Will both to the House of (i) *Israel* and (k) *Judah*; so now he begins to raise up Prophets of an higher Nature, even such who should leave their Writings behind them, to make up the remaining Part of the old Testament. The first of these was the Prophet *Hosea*, and so (l) he testifies of himself, that *the beginning of the Word of the LORD* was by him: And thus as under an *Hosea* (m) *Israel* enter'd into the Land of *Canaan*, and (n) under an *Hosea* they were carried thence; so GOD rais'd up an *Hosea* the first of these Prophets to tax their Unthankfulness for the one, and to foretel the Fearfulness of the other. The Date of his Prophecy tells us, that it was in the Days (o) of *Uzziah*, *Jotham*, *Abaz*, and *Hezekiah*, Kings of *Judah*, and in the Days of *Jeroboam* the Son of *Joash* King of *Israel*. Now as *Jeroboam* died in (p) the fifteenth Year of the Reign of *Uzziah*, so from hence it is evident, that he began to prophesy in one of those fifteen Years. The following Occurrences in the Time of *Jeroboam's* Reign will lead us to conjecture, that *Hosea* began to prophesy in the third

(f) 2 Kings 15. 1 to 8. (g) 2 Chron. 26 throughout. (h) Jewish Ant. Book 9. Chap. 11. (i) 1 Kings 13. 1 to 11, and 14. 1 to 17, and 16. 1, 2, 3, 4, and Chap. 17, and 18, and 19. 19, 20, 21, and 22. 7 to 29, and 2 Kings 1. 2 to 18, and Chap. 2. 9 to the End, and 9. 1, 2, 3, and 10. 30. (k) 2 Chron. 15. 1 to 8, and 16. 7, 8, 9, and 20. 14 to 20, and 24. 20, 21, and 25. 7, 8, 9. (l) Hosea 1. 2. (m) Num. 13. 16. (n) 2 Kings 17. 6 to the End. (o) Hosea 1. 1. (p) Compare 2 Kings 15. 1, and 14. 23.



Anno  
ante  
CHRIS-  
TUM  
804.

Year of *Uzziah's* Reign; and we may learn from his Prophecy it self, that some of it was written in the (q) ninth Year of *Hezekiah's* Reign, when *Shalmanezzer* King of *Affyria* came up against *Samarina*, and having kill'd many of the Inhabitants of a Place call'd *Betharbel* in a barbarous Manner to terrify the rest, he carried the King and the People Captives into *Affyria*. This the Prophet describes in this Manner, (r) *As Shalman spoil'd Betharbel in the day of battle, the mother was dash'd in pieces with her children*; and (s) GOD also describes it thus, *I gave to Israel a king, or to be a distinct Kingdom in the Time of Jeroboam, in mine anger, to the House of Judah, and took this Monarchy or King away in my wrath to the Kingdom of Israel*. So that according to this Reckoning he was a Prophet for eighty four Years together. And as in the Beginning of his Prophecy he was of an Age fit for (t) Marriage, which we cannot suppose to be less than sixteen Years, so he must be at least an hundred Years old at the End. And thus, as GOD had (u) prolong'd the Life of *Jehoiada* the High Priest to be an hundred and thirty Years old; so he prolong'd the Lives of others, who were eminently holy, or whom he call'd forth to more eminent Services.

95. His two first Chapters plainly shew, that they were declar'd by him in the Beginning of his Prophecy; and the two next may well be suppos'd to be of the same Date, as appears by the Subject of them. In the (x) first Chapter, GOD in a Parable orders him to marry an adulterous Wife, and so he takes *Gomer the Daughter of Diblaim*, a Name which may be thus interpreted, *A complete and final Desolation, the Effect of a general Corruption, like (y) decay'd Figs*, which are good for nothing. In this Parable he is suppos'd to have Children, by whose Names he foretels several Calamities. First, the Ruin (z) of the House of *Jebn* by calling the first Son *Jezreel*, and threatening to avenge the Blood spilt in that Place. Secondly, The Ruin (a) of the Kingdom of *Israel* typified by a Daughter call'd *Lo-rubamah*, or *One who had not obtain'd mercy*. For before these Times when *Hosea* began to prophesy, GOD had pitied *Israel* very much, and (b) eas'd them in a great Measure of their Troubles and Afflictions. But now he would do so no more; tho' he would yet pity and save *Judah* (c) *not by bow and sword*, but by an Angel in the Days of *Hezekiah*, who destroy'd *Senacherib's* Army. Thirdly, he foretels the Destruction (d) of the House of

*Judah* under the Type of the third Son call'd *Lo-ammi*, or *Not my people*, giving this as a Reason, *For ye are not my people, and I will not be your GOD*: After this he foretels, that the Gentiles (e) should be call'd in, and become one People under one King, the LORD JESUS CHRIST, when they should say to the Gentiles, *Ammi*, Ye are *my people*, and call each Woman *Rubamah*, or *One who had obtained mercy*. In the second Chapter he particularizes upon those Heads, which were mention'd before, and proceeds to shew the Reason and Manner of the Rejection of the *Jews*, and the Happiness of the Church in the Calling of the *Gentiles*; so that these two Chapters seem to be written about the same Time. The third and fourth Chapters cannot be of a much later Date, because he (f) foretels the Plague of Locusts, in the same Manner with *Joel* and *Amos*, describing it as the others had also done. In the third Chapter, under the Parable of another Marriage with an adulterous Wife, he foretels the Iniquity of the People after their Return from *Babylon* into their own Land, and their State in their present Rejection, when they neither follow'd Idols nor GOD, and when neither as a Wife they adher'd to GOD, nor yet to any other God, as to another Husband. The fourth Chapter speaks of the *Jews* as they were at that Time, and shews their Wickedness, and what Judgments were coming upon them, exhorting them to beware. And here he dates their Wickedness from (g) the Murder of *Zechariah* the Son of *Jehoiada*, when they so brake out, that (h) *blood touched blood*, and the Blood of the Sacrificer was mingl'd with the Blood of the Sacrifice, and they were grown so incorrigible, that (i) they *strove* at that Time *with the priest*, to whom if they had hearken'd, they might have repented. So that it cannot be put much farther back, because it was intended as a Reproof to them who were then alive.

96. Soon after this the Prophet *Joel* began to prophesy. The Time when he began, is not expressly mention'd; but the Subject of his Prophecy will give us a near Approach to it, because he speaks of the same Plague of Locusts, of Drought, and of Fire, that the Prophet *Amos* mentions, and therefore they could not be far distant. He sadly laments (k) in his two first Chapters the miserable Famine and grievous Condition, that the People were brought into thro' the Plague of Locusts and Drought, and describes the Caterpillars, Palmer-worms, and Locusts, whom he calls The Northern Army, as if they were an

Anno  
ante  
CHRIS-  
TUM  
803.

(q) 2 Kings 17. 3 to 24, and 18. 9, 10, 11, 12. (r) Hosea 10. 14. (s) Hosea 14. 11.  
Hosea 1. 1, 2, 3, 4. (u) 1 Chron. 24. 15. (x) Hosea 1 throughout. (y) Jerem. Chap. 24.  
Hosea 1. 3, 4, 5. (a) Hosea 1. 6, 7. (b) 2 Kings 14. 23 to the End. (c) Hosea 1. 7.  
Hosea 1. 8, 9, 10, 11. (e) Hosea 1. 11. (f) Hosea 4. 3. (g) 2 Chron. 24. 20, 21, 22.  
Hosea 4. 2. (i) Hosea 4. 4. (k) Joel throughout.

(t) Ho-  
(z) Ho-  
(d) Ho-  
(h) Ho-



Army of Men indeed. However he concludes afterward with comfortable Promises of Rain after the Drought, and flourishing Trees and Times after the Locusts. And upon that Discourse of the Restitution of temporal Blessings, he proceeds to speak of spiritual Blessings in the Days of CHRIST, in the Gift of Tongues, and the Wonders which should attend his Death, and go before the Destruction of Jerusalem. And then he seems to conclude the third Chapter with things that are yet to come concerning the Conversion of the Jews, their Entering into the Land of Canaan, the Destruction of all their Enemies, and the glorious State of the Church which should afterward follow to the End of the World.

97. Next after these two Prophets, in the same Order as they are rank'd in the old Testament, follow'd the Prophecy of Amos. It was all spoken in the Days of Jeroboam and in the Days of Uzziah, when they liv'd together, and there is not the least Mention of his Prophecy in the Days of any other King. He tells us (k) almost at the End of his Book, that Jeroboam King of Israel was then alive, and Amasiah the Priest of Bethel would have stirr'd him up against Amos as against a Traitor. However he denounceth severe Judgments against this false Prophet, he repeats what he had before mention'd of the Captivity of Israel, and continues to prophesy, as he did before. Thus when they had been brought very low by their Enemies, and their Miseries were become exceeding great, even then GOD would not destroy them, but tries them with one Kindness more, and gives them a great Ease and Deliverance by Jeroboam the second. But when both King and People continu'd in the Idolatry of Jeroboam the first, and in the Wickedness of their own Ways, GOD sends these Prophets among them to forewarn them of their Danger, and foretel their final Destruction, thereby to induce them to Repentance. He declares, that (l) by Education he was *neither a prophet, nor a prophet's son*, that is, neither a Tutor nor a Scholar in the Schools of the Prophets, but a Shepherd of Tekoa, and of a rude Breeding; yet like the Galilean Fishermen he becomes a glorious Scholar in the School of GOD, and a glorious Teacher in the Congregation of Israel. He began to prophesy (m) two Years before the Earthquake, and his first Prophecy is of it, That *the LORD will roar from Zion, and utter his voice from Jerusalem, and the habitations of the shep-*

*berds shall mourn, and the top of Carmel shall wither; that (n) the LORD should smite the winter house with the summer house, and (o) the lintel of the door of the idolatrous Temple should be smitten, and (p) the posts should shake, and there should be a Rent in the Temple of Bethel, when GOD came to visit them, as there was in the Temple of Jerusalem at the Death of CHRIST. He utters the Judgments of GOD against six Nations for the Crimes already mention'd, and declares those Calamities, that should soon follow them. In each Place he speaks of three or four transgressions, putting a set Number instead of a great many, and concludes them all under an irreverable Decree of Destruction. And the Sense of the whole runs thus. (q) The LORD will roar from Zion, and utter his voice from Jerusalem. And (r) thus saith the LORD, Because of the many Transgressions of these Nations (s) I will not revoke the voice, which hath been spoken; but the Judgments denounc'd shall certainly light upon each of them, of which the Earthquake shall be an undoubted Token. And at last he (t) speaks of the Restoring the Church of GOD among the Jews, and the happy Accession of the Gentiles into it, in such plain Terms, that when the Apostles (u) discours'd of Admitting them without Circumcision, we read of no other Text which they mention'd but this, *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the LORD, and all the Gentiles upon whom my name is call'd, saith the LORD, who doth all these things.**

98. We are expressly told, (x) that two Years after the Prophecy of Amos began, an Earthquake happen'd, which was so terrible, that it brought them to their Wits Ends, and made them flee to save their Lives, but they knew not whither. We have no Account of this Earthquake either in the Books of Kings or Chronicles; but (y) the Prophet Zechariah speaks of it, as if it was a proverbial Speech in his Time, which was above two hundred and fifty Years after; *Ye shall flee, as when ye fled from before the earthquake in the days of Uzziah king of Judah.* This was attended with a great Noise, which made it more terrible, and (z) call'd by the Prophet Amos, *The Roaring of the LORD, and the Uttering of his Voice;* and some think, that (a) the Prophet Joel

Anno ante CHRISTUM 800.

(k) Amos 7. 10 to the End. (l) Amos 7. 14, 15. (m) Amos 1. 1. (n) Amos 3. 15. (o) Amos 9. 1. (p) Ibid. (q) Amos 1. 2. (r) Amos 1. 3 to the End, and Chap. 2, throughout. (s) The Hebrew Words לא אשׁיבון, which we translate I will not turn away the punishment thereof, may more properly be render'd. I will not revoke the voice, Amos 1. 2. which hath been utter'd, Amos 1. 3, 6, 9, 11, 13, and Chap. 2. 1, 4, 6. (t) Amos 9. 11, 12. (u) Acts 15. 16, 17, 18. (x) Amos 1. 1. (y) Zech. 14. 5. (z) Amos 1. 2. (a) Joel 2. 10, 11.



also foretold it in these Words, *The earth shall quake, and the heavens shall tremble. And the LORD shall utter his voice before his army: for he is strong, that executeth his word, for the day of the LORD is great and very terrible, and who can abide it?* But it is more probable, that these Words speak rather of the Invasion of Judea by *Senacherib* King of *Assyria*, or of their Captivity by *Nebuchadnezzar* King of *Babylon*, and the Judgments which should happen at that Time. This Earthquake was as the Beginning of their Desolation, and the Shaking of the Earth was a Sign unto them, that their State and Kingdom should suddenly be shaken. It was both in the Days of *Jeroboam* the second, and in the Days of *Uzziah*, as (a) *Amos* particularly mentions; and therefore it was neither in the Year when *Uzziah* was smitten with Leprosy, nor in the Year when he died, as the *Jews* imagine, but long before.

99. After this there seem to follow four Judgments of *leis* Terror, but of longer Continuance in the four successive Years. The Prophet *Joel* describes them as such, that (b) the like had not happen'd in the Time of any of the oldest Men then alive, or in the Time of their Fathers. The first of these was the Palmer-worm, the second the Locust, the third was the Canker-worm, and the fourth the Caterpillar. Beside these, which might have been fulfill'd in a literal Sense, it is probable, that the Prophet *Joel* might also refer to the four Monarchies, the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*; the three first acted their Parts against both *Israel* and *Judah* in their Turns, and the last came, and utterly destroy'd them; and it must be own'd, that what was literally spoken of the one, might also be figuratively spoken of the other. Soon after this comes a fifth Plague (c) of Grasshoppers. The other four seem to have come in the Time of the Harvest, and these seem to come immediately after the last, as soon as the Harvest was over, *in the beginning of the shooting up of the latter growth after the king's mowings*. Thus when the Fields and Trees were laden with Corn and Fruit, these (d) *laid the vines waste, and barked the fig-trees*; these (e) *caused the harvest of the field to perish, and the trees to wither*, so that (f) *there was not corn and wine sufficient for a meat-offering, and a drink-offering in the house of the LORD*. Then did (g) the

beasts groan, the herds of the cattle were perplexed, because they had no pasture, and the flocks of sheep were made desolate. The (b) land did mourn, and every one that dwelt therein did languish, with the beasts of the field and the fowls of heaven. The Prophet *Joel* seems to call the fourth Plague, or the Caterpillars, (i) *the northern army*, as if they were an Army of Men indeed; so that if we take his Words in that Sense, the Locusts and Caterpillars fled first into the north Part of the Land, from toward *Syria* and *Hamath*, and kept, as it were, in a Body devouring all before them, as they went along to the south Part; and there, as they were facing about to go off below the Point of the *Dead Sea*, they were famish'd in the Wilderness, so that like (k) the Frogs in *Egypt* they were offensive to the whole Country. Thus (l) they were driven into a land barren and desolate, with their faces toward the east sea, and their hinder parts toward the utmost or the *Mediterranean sea*; and their stink, and their ill savour came up into the Nostrils of the Inhabitants.

100. The heavy Plague of Grasshoppers, which follow'd the Caterpillars, being also (m) remov'd by the Prayer of *Amos*, the Sins of the People cried for another; and therefore the LORD (n) *called to contend by fire*, or by an extream Drought, with which were mix'd fearful Flash- es of Lightning, which fell from Heaven, as (o) it did before in *Egypt*; so that (p) *the flames devoured all the pastures of the wilderness, and burnt up all the trees of the field*. At this Time some Cities were (q) utterly consum'd, and the rest escap'd so narrowly, that they were *as a firebrand pluckt out of the burning*; and unless (r) there had been a few good People in the Land, who by their Prayers and Tears turn'd away the Wrath of GOD, the whole Kingdom had been left like *Sodom* and *Gomorrab*, as a standing Monument of GOD's Vengeance. At this Time (s) not only several of the Rivers of Waters were dried up, but also (t) the Lakes upon the River *Jordan* were devour'd by the Heat, and a Part of them were eaten up, and (u) many of the Fish were destroyed. This being also (x) diverted by the Prayer of *Amos*, and probably of other Prophets and good Men, GOD resolv'd (y) upon one Judgment more, even their Captivity in *Babylon*, and therefore he shews the Causes of it, and the Necessity thereof, and (z) bids them

(a) *Amos* 1. 1. (b) *Joel* 1. 1, 2, 3, 4. (c) *Amos* 7. 1, 2, 3. (d) *Joel* 1. 5, 6, 7. (e) *Joel* 1. 11, 12. (f) *Joel* 1. 8, 9, 10. (g) *Joel* 1. 18. (h) *Hosea* 4. 3. (i) *Joel* 2. 20. *The Word Army is not in the Hebrew, and therefore instead of the northern Army, we are at Liberty to translate it the northern Insects.* (k) *Exod.* 8. 14. (l) *Joel* 2. 20. (m) *Amos* 7. 1, 2, 3. (n) *Amos* 7. 4, 5, 6. (o) *Exod.* 9. 23, 24. (p) *Joel* 1. 18, 19. (q) *Amos* 4. 11. (r) *Isai.* 1. 9. (s) *Joel* 1. 20. (t) *Amos* 7. 4. (u) *Hosea* 4. 3. (x) *Amos* 7. 5, 6. (y) *Amos* Chap. 3 and 4. (z) *Amos* 4. 12.



prepare for it; and then he proceeds, as (a) with a Line, to measure them out for Destruction, and decrees, that the high Places of *Israel* should be desolate, and the Sanctuaries of *Israel* should be laid waste, and he would rise up against the House of *Jeroboam* with the Sword, when the Promise (b) to his Great Grandfather *Jehu* was fulfill'd, and which accordingly (c) happen'd in the next Generation. GOD therefore (d) resolving to punish no more at present for their provoking Impieties, takes another Method, and raises up a Race of Prophets continually and successively among them both in *Israel* and *Judah*; so that he did not leave himself without Witnesses, but he gave them Warning, Threatning, Instruction and Exhortation from Time to Time by those already mention'd, and those who follow after. This they did not only by Word of Mouth, but they also committed what they said to Writing, and to Posterity, that all Generations to come might see the Abomination and Ingratitude of that People, (e) written as it were *with a pen of iron, and with a point of a diamond*; and all others might read and fear, and do no more so wickedly.

101. The next in Order both of Time, and in the Old Testament, was Anno ante CHRIS- TUM 794. *Obadiab*. Many of the *Jewish* Writers affirm, that this was the *Obadiab*, who liv'd in the Time of *Ahab*, and who (f) *hid an hundred prophets from the Rage of Jezebel, and fed them with bread and water*. But nothing is more common with them, than to confound Names and Times. However in this they contradict themselves, when they truly affirm from (g) express *Scripture*, that *The beginning of the word of the LORD was by Hosea*. Or he was the first Prophet, who left any thing behind him in Writing. But there is another Objection against this Opinion. He is there only call'd *A fearer of the LORD*; but if he had been a Prophet, he would certainly have been call'd a Prophet, because it was a more honourable Title. Besides, it would have been impossible for *Obadiab* to have escap'd, when *Jezebel* sought to destroy all the LORD's Prophets, because he was always at Court, and under *Jezebel's* Eye. If this *Obadiab* had been the Courtier of *Ahab*, it had been very easy to tell in what Time and Place to lay his Prophecy: but as he was not, and there is no other of this Name mention'd in the *Scripture*, who can lay the least Claim to it; so we are still to seek, who this Prophet was, and in what Time he liv'd. There

are therefore others (h), who place him as far back as the *Babylonish* Captivity, because it appears by his Prophecy, that (i) at that Time *Judah* and *Jerusalem* had been under a very great Calamity and Captivity, and *Edom* in particular had help'd to promote their Misery; Strangers had carry'd away Captive the Forces of *Jerusalem*, and Foreigners had enter'd into her Gates, and cast Lots upon her, and *Edom* in particular was one of them. This occasion'd all the Threatnings in this Prophecy to be directed against that Country. And it is certain, that at the Taking of *Jerusalem* by the *Babylonians*, the (k) *Edomites* were busy to help on the Ruin, and cried, *Rase it, rase it, even to the foundations thereof*. Now if this Prophecy refers to that Time, it should regularly be plac'd after that of the Prophet *Jeremiah*. But there are other Arguments to prove, that it was of a sooner Date: First, Because there is no Mention of any such Prophet at or after the Destruction of *Jerusalem*, when all the Men of the best Note and Eminency are very carefully reckon'd up. And secondly, Because he mentions only the Captivity of *Judah* and *Israel* in (l) *Zarephath* and *Sepharad*; not in *France* and *Spain*, as the Words are commonly interpreted, but in *Sarepta*, a City of *Zidon*, and some other Place thereabout, or in *Edom*, of so small a Note, that the Name is not once more mention'd in all the *Scriptures*; and it puzzles the best Geographers and Commentators to tell where it lay. Now if this Prophecy had been after the *Babylonians* had destroy'd *Jerusalem*, it had been more proper to have spoken of the Captivity of *Israel* in *Assyria*, and of *Judah* in *Babylon*, and not of a small Parcel of Captives in two very small Towns or Places. The only Way therefore to fix the Time of this Prophet, is to compare his Prophecy against *Edom*, with what the Prophet *Amos* saith on the same Subject; and then we must conclude, that this malicious Carriage of the *Edomites* against *Judah* and *Jerusalem*, was (m) either when it was sack'd by *Shishak* King of *Egypt*, which seems to be at too far a Distance, or rather (n) when the *Philistines* and *Arabians* invaded *Judah*, and (o) the *Edomites* revolted from them at the same Time. These Captives of *Israel* and *Judah* in *Sarepta* and *Sepharad* were the same, which (p) the Prophet *Amos* speaks of as taken by those of *Tyre* to be deliver'd up to *Edom*, as it hath been already mention'd in the Life of that Prophet. For this Reason the Prophet *Joel* (p) declares, that *Edom* should be a desolate wilderness; and *Oba-*

(a) Amos 7. 7, 8, 9.      (b) 2 Kings 10. 30.      (c) 2 Kings 15. 8, 9, 10, 11, 12.      (d) Hosea 4. 13, 14.      (e) Jer. 17. 1.      (f) 1 Kings 18. 1 to 17.      (g) Hosea 1. 2.      (h) Aben Ezra in Obadiab 1. 1.      (i) Obadiab, Verse 10, 11, 12, 13, 14.      (k) Psal. 137. 7.      (l) Obadiab, Verse 20.      (m) 1 Kings 14. 25, 26.      (n) 2 Chron. 21. 16, 17.      (o) 2 Chron. 21. 9, 10.      (p) Amos 1. 9, 10.      (q) Joel 3. 19.



*dial* faith, (r) that *the Captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south*: which is the same that the Prophet *Amos* (s) faith of *Edom*, that *GOD would send a fire upon Teman, which should devour the palaces of Bozrah*, since both the Names have the same Signification. However he (t) foretels on this Occasion the great Accession which should be to the Church of *GOD* in the Gospel Times, That *upon mount Zion there should be a deliverance, and it should be holy*; or to use the Words of the Prophet *Isaiah*, (u) *In the last days the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it*. And (x) a very remarkable SAVIOUR, or CHRIST JESUS, shall come unto mount Zion, to judge the mount of *Esau*, or the Nations of the Gentiles, and the kingdom shall be the LORD's; or as the (y) Angel said to the Virgin Mary, *He shall be great, and shall be called the Son of the highest; and the LORD shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end*.

102. There is little more recorded of *Jeroboam* the second King of *Israel*, but that after he had deliver'd his Kingdom from those, who had them for some Time in Subjection, and so was (z) a Saviour to them, (a) he enlarg'd their Conquests on the north Side, and recover'd *Hamath* and *Damascus* from the *Syrians*, and annex'd it to the Kingdom of *Israel*. When *David* was King of the twelve Tribes, he (b) fought against the *Syrians*, and brought them into Subjection to him; and accordingly he put Garisons into *Damascus* and *Hamath*, and left them under (c) the Jurisdiction of his Son *Solomon*. When *Solomon* fell off to Idolatry, *Rezon* with an Army that he had got together, (d) took that Country from him, and reign'd in *Damascus*; and now *Jeroboam* possess'd himself of it again, and by his Valour made it as subject to *Israel* as it had been to *Judah*. And

after he had (e) reign'd one and forty Years with great Success, he died, and was honourably bury'd with his Ancestors. But he left the Government in such a Confusion, from Causes unknown (either thro' Wars abroad, which *Jeroboam* might have provok'd against his House by (f) the Con-

quest of *Hamath* and *Damascus*, or from Wars at home, as appears by (g) the unfortunate End of his Successor) that after his Decease there was an *Interregnum* or Vacancy of the Throne for the Space of two and twenty Years. However, it is certain, that they were so long without a King, because (h) *Jeroboam* began to reign in the fifteenth Year of *Amaziah* King of *Judah*, and died in the fifteenth Year of King *Uzziah*, having reign'd fourteen Years contemporary with *Amaziah*, who reign'd (i) nine and twenty Years, and twelve Years, during which Time there was a Vacancy in the Throne of *Judah*, and fifteen Years in the Reign of *Uzziah*, which make up the one and forty Years of his Reign, and his Son (k) *Zechariah* began not to reign till the eight and thirtieth Year of the Reign of *Uzziah* King of *Judah*.

103. During the Time of this *Interregnum* in *Israel*, there were two extraordinary Prophets. The first of these was (l) *Jonah* the Son of *Amittai*. He had prophesied (m) before in the Life-time of *Jeroboam*; and now he is sent upon another Errand after his Death. The Time when he prophesied is guess'd at from the Words of his (n) Prophecy, *Yet forty days and Nineveh shall be overthrown*. If we take these Words in a literal Sense for only the Space of forty Days, as *Jonah* himself understood them, they were not accomplish'd. For (o) *GOD* saw their works, that they turned from their evil way; and *GOD* repented of the evil, that he had said he would do unto them, and he did it not. *Jonah* was in such Expectation of the Accomplishment of what he said, that (p) he made a Booth on the east Side of the City, and there he waited to see, in what Manner this Destruction should happen. And when he was disappointed of his Expectation, he (q) wish'd for Death rather than Life, lest he should go under the Disreputation, and perhaps the Punishment of being a false Prophet, until *GOD* (r) convinc'd him by a familiar Example, that it was but reasonable to spare so populous a City. If we take these Words to signify forty Years, one Day for a Year, and that the *Overthrowing* of *Nineveh* may not signify its final Destruction, but only the *Overthrow* of that (s) antient Empire of the *Assyrians*, whose Residence was at *Nineveh*, which had govern'd *Asia* for above thirteen hundred Years, and was destroy'd under their effeminate King *Sardanapalus*; then the Pro-

Anno  
ante  
CHRIS-  
TUM  
786.

(r) Obadiah, Verse 20. (s) Amos 1. 12, where *Teman* in Hebrew signifies also the South. (t) Obadiah, Verse 17 to the End. (u) Isai. 2. 1. (x) Obadiah Verse 21, where a Word of the plural Number, according to the Custom of the Hebrew Language, is put for a Word of the singular, by way of Eminence or Esteem. (y) Luke 1. 31, 32. (z) 2 Kings 13. 5, and 14. 27. (a) 1 Kings 14. 28. (b) 2 Sam. 8. 5, 6. (c) 1 Kings 8. 65, and 2 Chron. 7. 8. (d) 1 Kings 11. 23, 24, 25. (e) 2 Kings 14. 23, 29. (f) 2 Kings 14. 28. (g) 2 Kings 15. 10. (h) 2 Kings 14. 23. (i) 2 Kings 14. 1, 2. (k) 2 Kings 15. 8. (l) Jonah 1. 1. (m) 2 Kings 14. 25. (n) Jonah 3. 4. (o) Jonah 3. 10. (p) Jonah 4. 5. (q) Jonah 4. 1, 2, 3. (r) Jonah 4. 4 to the End. (s) Pri-  
deaux's Historical Connexion, at the Beginning.



phesy might be literally fulfill'd, and the Fulfilling of it will lead us to the Year, in which it was spoken. However, tho' the Prophecy of *Jonah* was not fulfill'd at the End of forty Days, as he expected, and at the End of forty Years there was only an Overturning of the Monarchy, and not of the City; yet his being miraculously preserv'd in the Whale's Belly procur'd him such a Credit, that it was believ'd, tho' the Time was uncertain. Thus when *Tobit* gave Instructions to his Son *Tobias*, he puts (s) this among the rest, *And now, my son, depart out of Nineveh, because those things, which the prophet Jonas spake, shall surely come to pass.* And it is said of *Tobias*, (t) that before he died, he heard of the destruction of *Nineveh*, which was taken by *Nabuchodonosor* and *Abashuerus*; and before his death he rejoiced over *Nineveh*. These two being (u) related by Marriage, enter'd into a Confederacy against the *Assyrians*; and joining their Forces together they besieg'd this City, and after having taken the Place, and slain *Saracus* the King, they utterly destroy'd that great and antient City: and from that Time *Babylon* became the sole Metropolis of the *Assyrian* Empire, so that afterward their Kings always resided there. For altho there was another City which was erected out of its Ruins, and for a long Time bore the same Name, and is now call'd *Mansul*; yet it never attain'd to the Grandeur and Glory of the former. This City is situated on the west Side of the *Tigris*, which was a Part of the Suburbs of old *Nineveh*; but the Town it self stood on the east Side, where some of its Ruins of vast Extent are to be seen at this Day. And thus the Prophecies not only of (x) *Jonah*, but also of (y) *Nahum*, and (z) *Zephaniah* against it were fulfill'd. Thus when *Hosea*, *Joel* and *Amos* had foretold the Rejection and Ruin both of *Israel* and *Judah*, and when *Obadiab* had foretold the Desolation of *Esau* the next Kinsman, and when the Seed of *Jacob* and *Esau* was decreed to be cast off, it was a seasonable Time to send *Jonah* to preach to the Gentiles. At first he declines this Message, and (a) resolves to flee out of the Land of *Israel*, thinking that none were call'd to be Prophets but in that Country, and so he should escape from being sent any more. For this Purpose he resolves to go to *Tarsus* a City in *Cilicia*, where the great Apostle of the Gentiles was (b) afterward born, and which at this Time was under the Dominion of *Nineveh* it self. The Cause of his Fleeing thither is suppos'd to be his Knowing, that the Coming in of the *Gentiles* would be the Casting off of the

*Jews*; and he was unwilling to be the Instrument and Promoter of it. However, after he was cast into the Sea to appease the Wrath of GOD shewn by a violent Storm, he comes to Shore in the Belly of a Whale. Thus he was a Type of the Death of CHRIST, which could only appease the Wrath of GOD conceiv'd against the Sins of the whole World, and also (c) of his Burial and Resurrection. After this he was (d) sent again upon the same Message, which he dar'd not now to refuse; and the Repentance of (e) the *Ninevites* upon his Preaching, made the Obstinacy of the *Jews* more inexcusable.

104. Two Years after the Preaching of *Jonah* to the *Ninevites*, the Prophet *Isaiab* is commanded to preach unto the *Jews*. He begins his Prophecy like *Hosea* and *Amos*, *In the days of Uzziab, Jotham, Abaz and Hezekiah kings of Judah*; but he doth not add, *And in the days of Jeroboam the son of Joash king of Israel*, because *Jeroboam* was now dead, and there was no King of *Israel* at this Time. The Reason why it is plac'd here is a Prophecy of his, that (f) *within threescore and five Years Ephraim shall be broken, that it be not a people.* The Difficulty of this Text is to know to what it refers; for if we know where it ends, we certainly know when it began. Now the ten Tribes being often comprehended under the Name of *Ephraim*, this Text hath by many been suppos'd to refer to the Captivity of them (g) by *Shalmanazer* King of *Assyria*, in the ninth Year of *Hoshea's* and the sixth Year of *Hezekiah's* Reign, when it seems to have been literally fulfill'd. And if so, then it cannot be dated from the Time when *Isaiab* utter'd this Prophecy in the Time of *Abaz*; since from the first Year of *Abaz*, to the Breaking of *Ephraim*, was but twenty Years. Neither can it be dated from the Beginning of *Amos's* Prophecy; for he began in *Jeroboam's* Time, and from the last Year of *Jeroboam's* Reign, to the Breaking of *Ephraim*, was above seventy Years. And therefore it must be counted from the Time, when *Isaiab* himself began to prophesy, which must accordingly be in the three and twentieth Year of *Uzziab's* Reign. He began to prophesy then, and had so continu'd all the Reign of *Jotham*; and it was now the Reign of *Abaz*, and GOD fixeth this his Term for *Ephraim's* Kingdom. So that if we count from the Beginning of this his Prophecy sixty five Years forward, it brings us to the Time when the ten Tribes were carry'd away Captives. Now the Reasons of Computing from thence ra-

Anno ante CHRISTUM 784.

(s) Tobit 14. 8.      (t) Tobit 14. 15.      (u) Prideaux's Historical Connexion, Anno 612.      (x) Jonah Chap. 3.      (y) Nahum Chap. 2 and 3.      (z) Zeph. 2. 13, 14, 15.      (a) Jonah 1. 2, 3.      (b) Acts 21. 39, and 22. 3.      (c) Matth. 12. 39, 40. Luke 11. 29, 30.      (d) Jonah. 3. 1, 2, 3.      (e) Matth. 12. 41. Matth. 16. 1, 2, 3, 4. Luke 11. 32.      (f) Isai. 7. 8.      (g) 1 Kings 17. 3, 4, 5, 6, &c. to the End.



ther than from any other Time, may be two. First, Because this was near the middle Time of the Revolt of the ten Tribes to the Destruction of the Temple, which contain'd the Space of three hundred and ninety Years, as they are (b) reckon'd up by the Prophet *Ezekiel*; and the HOLY GHOST usually divides so remarkable an *Epocha* into two equal Parts. Thus from the Promise given to *Abraham* to (i) the Fulfilling it, were four hundred and thirty Years; and of these there were two hundred and fifteen Years to the Going down of *Jacob* into *Egypt*, and as many to their Deliverance thence. And in this *Epocha* from *Israel's* Sin to *Israel's* Punishment, which consisted of three hundred and ninety Years, there were an hundred ninety five Years to the first Admonition of this great Prophet, and as many more to their grand Captivity. And Secondly, This will carry a near Resemblance between the two great Prophets *Isaiah* and *Jeremiah*. For as (k) the Beginning of his Prophecy was a Sign to the House of *Judah*, that at (l) the End of forty Years from thence, *Jerusalem* should be destroy'd; so the Beginning of *Isaiah's* Prophecy was a Sign to the ten Tribes, that (m) at the End of sixty five Years their Captivity should happen; and (n) if they did not believe what he had said in the whole Course of his Ministry (which they did not) then they should not be established. There is another Interpretation given of this Text by (o) learned Men, which I shall not dispute; but if it is admitted, we have no Way to fix the Time, when *Isaiah* began to prophesy, but only in general, that it was in the seven and thirty Year's Space between the Death of *Jeroboam* King of *Israel*, and the Death of *Uzziah* King of *Judah*.

105. However if this Interpretation is admitted, and (p) the *Arabick* Historian can be depended upon, we may easily compute the Time of this Prophet. He tells us, that he was an hundred and twenty Years old when he died, and he was a Prophet eighty five Years. According to this Account, his last Prophecy was in the twenty seventh Year of *Hezekiah* King of *Judah*, or two Years before his Death: And as he is suppos'd to be put to Death in (q) the first Year of *Manasseh's* Reign, so he had no Revelations from GOD for three Years before; he was therefore six Years younger than King *Uzziah*, and born two Years after the Death of his

Father and Predecessor *Amaziah* King of *Judah*. The Story of his Death is, (r) that *Manasseh* made an Idol, which had four Faces, and order'd it to be worshipp'd. And when *Isaiah* endeavour'd to dissuade him from such an Idolatry, he order'd him to be tied between two Beams, and so to be sawn asunder. This was an old Tradition among both (s) *Jews* and (t) *Arabians*; and St. Paul in (u) his Epistle to the *Hebrews*, reckoning that of being sawn asunder among the Torments undergone by the Prophets and Martyrs of foregoing Times, he is (x) generally thought to have referr'd hereto, especially because we know of no other Instance, to which he can refer. But tho' he prophesied so long in the Days of *Uzziah*; yet there are only the five first Chapters recorded, of all that he saw or spoke until the last Year of his Reign.

106. Some time after this the *Olympick* Games were settled in *Greece*, to be kept every four Years. The Use of them at that Time was to train up the Youth in warlike and active Exercises, that if Occasion requir'd, they might be more capable to do their Country Service in the Field, and be advanc'd to such Stations without Partiality, as they were thought to be most capable of. But the Use of them since hath been to fix a Method of the History of the *Greeks*, who continu'd afterward to reckon by the *Olympiads*; so that when it was known in what particular Year of any particular *Olympiad* any remarkable Transaction happen'd, it was easy to reduce it to the *Æras* kept in any other Part of the World. *Varro* the most learned Person among the *Romans* both for History and Antiquity, reckon'd (y) three sorts of Time: The first from the Beginning of Mankind to the first Flood, which he call'd *uncertain*, because no Account could be given of it from any Heathen Writer. The other from the first Flood to the first *Olympiad*, which he call'd *fabulous*, because many strange Stories were reported to have been done by the Gods in those Times, and they were hardly digested into any Method or Order. The last was from the first *Olympiad* till his Time, which he call'd *historical*, because from thence all Transactions were laid in their proper Places. Thus (z) *Justin Martyr* saith, That nothing of History was written exactly by the *Greeks* before the *Olympiads*; and we are told the same in (a) *Eusebius*, that

(b) Ezek. 4. 5. (i) Gal. 3. 17. (k) Jer. 1. 1, 2, 3. (l) Ezek. 4. 6, 7, 8. (m) Isai. 7. 8.  
 (n) Isai. 7. 9. (o) Prideaux's *Historical Connexion*, Anno 677. (p) Abul Pharagii *Historia Dynastarum*, pag. 66. (q) Prideaux's *Historical Connexion*, Anno 698. (r) Abul Pharagius ut supra.  
 (s) Talmud Hierosol. in Sanhedrim, fol. 28. col. 3. Talmud Babylon. in Jebammoth, fol. 49. col. 2. & in Sanhedrim, fol. 103. col. 1. Shalsheth hakkabalah, fol. 19. col. 1. Yalkut in libro Regum, fol. 38. col. 4.  
 (t) Abul Pharagius ut supra, & Eutychii *Annales*, pag. 238. (u) Heb. 11. 37. (x) Justin Martyr in Dialogo cum Tryphone, Hieronymus in Esaiam, cap. 20 & 57. Epiphanius, & alios. (y) Censorinus de die natali, cap. 21. (z) Οὐδὲν ἔλασι πρὸ τῆς Ὀλυμπιάδων ἀκριβὲς ἰσθῆναι. Justin. Marr. ad Græc. cohortatio. (a) Μέχρι ὧν Ὀλυμπιάδων ἔδεν ἀκριβὲς ἰσθῆναι τοῖς Ἑλλήσι, πάντων συγκεχυμένων, ἢ κατὰ μὲν αὐτοῖς ἢ συμφωνούντων. Africanus apud Eusebium de præparatione Evangelicâ, lib. 10. cap. 10.



until that Time every thing was confus'd, and no one Part could be made to agree with the other. These Games and Exercises were first instituted about four hundred and forty Years before by *Hercules*, not the Son of *Jupiter* and *Alcmena* so much celebrated by the *Greek* and *Latin Poets*, but one of the Priests of *Cybele* call'd *Idæi Dactyli* and *Corybantes*, who first came to *Greece* from *Ida* a Mountain in *Phrygia*, and brought in many superstitious Rites into that Country. He is said to have measur'd the Length of the Race by his own Foot, by which *Pythagoras* found out the Stature and proportionable Strength of his Body. They took their Name not from the Mountain of *Olympus*, but from the City *Olympia* since call'd *Pisa*, near to *Elis* a City of *Peloponnesus*, where they were celebrated in the adjacent Plains near the River *Alpheus*. Here was also the Temple of *Jupiter*, which had vast Treasures belonging to it, by Reason of the Oracles, which were given there, and these Games which were celebrated near it in Honour of this Pagan Deity. And here was (b) also his Statue made by *Phidias*, which was reckon'd to be one of the Wonders of the World, and from whence he was call'd *Jupiter Olympius*. After the Death of *Hercules* these Games were discontinued for many Years, till *Iphitus* establish'd them by Advice from the Oracle of *Apollo*, *Lycurgus* their Lawgiver being then living. This happen'd three and twenty Years before the Building of *Rome* according to the *Varronian* Account, and four and twenty Years before it according to the *Capitolian* Account, and nine and twenty Years before the grand *Æra* of *Nabonassar*, from whence the learned Dr. *Prideaux* began his famous History. Being

thus settl'd they were continu'd by the *Grecians* till the Time of *Constantine* the Great, who upon his Professing himself a *Christian* slighted first the *Ludi seculares*, and afterward all the other Games, as Monuments of Pagan Superstition, so that they were less and less in Esteem, and either in the Time of *Theodosius* the Great, or before, they were utterly unfrequented, and so they came to nothing.

107. These Games were formerly perform'd at the End of every four Years, where the Youth of *Greece* contended for the Mastery in five Sorts of Exercises, which lasted for five Days, one of them for each Day, viz. The *Cæstus* or Whorlebat, Running either on Foot, on Horseback, or in Chariots; The Quoit, Leaping, and Wrestling. Hither also came Orators, Poets and Musicians, and all who thought themselves excellent in any laudable Quality, to make a Trial of their Skill; and the very Criers, who proclaim'd the Victories, contended which of them should get the Honour of having the most audible Voice. Neither were mean Persons only concern'd, but even Kings themselves were Competitors for the Victory: of which there is this Instance, that *Hiero* King of *Syracuse* came thither to try his Fortune, and won one of the Horse-Races; which caus'd *Pindar*, the most celebrated Poet, to dedicate his first *Olympick* to him on that Occasion. The Inhabitants of *Elis* were the Presidents of those Games, whose impartial Proceeding in giving Sentence according to Merit hath been highly commended. The Conqueror was call'd *Olympionices*. The Reward, which he had, was only a Garland of Palm or Olive, with many external Tokens of Respect

(b) This Statue is describ'd by *Pausanias* in this Manner: It is made sitting on a Throne of Gold and Ivory, with a Crown on his Head, which seems to be made of Olive-Branches. In his right Hand he holds an Image of Victory made also of Ivory, which hath a Crown upon its head Dress of massy Gold; and in his left Hand he hath a Scepter made of a Mixture of all Metals together, with an Eagle on the Top of it. The Shoes and Stockings of *Jupiter* are all of Gold, and the rest of the Drapery is of the same, and adorn'd with the Figures of Animals, and a great many *Flower-de-luces*. The Throne it self is embellish'd with Ivory, Ebony, Gold, precious Stones, and a Multitude of emboss'd Figures; and at the four Feet or Pedestals of the Throne are four Victories, and two others at the two Feet of the Statue. At the two Feet on the fore Side of the Throne on the one Side are the Figures of *Sphinxes*, who are carrying off some *Theban* Youths; and on the other Side are represented the Figures of the Children of *Niobe*, whom *Apollo* and *Diana* shot to Death with their Arrows. Between the Feet of this Throne is represented *Theseus*, and the rest of the Heroes who accompany'd *Hercules* to the War against the *Amazons*, beside many *Athletæ*. All the Place about the Throne is adorn'd with Pictures representing *Hercules's* Labours, with many other of the most famous Historical Subjects. On the upper Part of the Throne *Phidias* on one Side plac'd the Graces, and on the other Side the Hours, because both these were the Daughters of *Jupiter*, according to the Poets. On the Footstool of the Statue are plac'd golden Lions, and a Representation of the Combat of *Theseus* against the *Amazons*. On the Basis are several golden Figures, viz. of the *Sun* going into his Chariot, of *Jupiter* and *Juno*, of the Graces, *Mercury*, *Vesta*, and *Venus*, who hath *Cupid* standing by her. Beside these there are also those of *Apollo*, *Diana*, *Minerva*, *Hercules*, *Amphitrite*, *Neptune* and the *Moon*, who is represented sitting upon a Horse. This is the Substance of what *Pausanias* saith of this famous Statue. But notwithstanding that this Workmanship was the Wonder of all the Antients, and the Curiosity of seeing it might increase the Number of those who came to the *Olympick Games*; yet *Strabo* finds great Fault with it for Want of a due Proportion, because it was of such a prodigious Bigness, that if it had stood upright, it must have made a Hole in the Roof of the Temple. A small Picture hereof may be seen in the Book call'd *The Pantheon*; and an Image of *Jupiter* of about four Inches high taken from the Original, like *Demetrius's* Silver Shrines, or little Pictures of *Diana's Temple*, Acts 19. 24. was lately found in *Wiltshire*, with the rest of the *Roman Penates*.



and Esteem, as to be attended by the People with loud Acclamations, whilst he rode into the City in a Coach, and the Wall was broken down, to give him a full Entrance at the Breach. He was also sure of Employing the best Poets on this Occasion, who took care to rank him among the Gods, and sometimes the grave Historians thought it worthy of their Observation; so that to be crown'd there was reckon'd as glorious as to triumph at *Rome*. The first who came off Conqueror was *Coræbus* an Inhabitant of *Elis*; but the first who was crown'd, was *Diocles* of *Messena*, the seventh Victor in Order, after the Oracle of *Apollo* was consulted for that Purpose. *Horace* (c) speaking of these Victors, compares them to the Gods. And when *Diagoras* had seen three of his Sons crown'd for their Victories in those Games, one ran to him with this Congratulation, *Die, Diagoras, for thou shalt not ascend into Heaven*; as if there could be no greater Happiness on Earth, than what had already befall'n him. There were indeed four Games in *Greece*, the *Olympian*, the *Pythian*, the *Nemean*, and the *Isthmian*; but these were reckon'd to excel all the rest; insomuch that (d) *Pindar* is positive, That to say, there was any other Contest so noble as the *Olympick*, is the same thing, as to pretend, that there was some other Luminary in Heaven, and in the Day Time, of equal Glory with the Sun. The *Athenians* reckon'd their Years by *Lunar Months*. The first Month was call'd *Hecatombaion*, and was that Month, whose full Moon, or fifteenth Day happen'd immediately after the Sun's Entrance into *Cancer*, or the Summer Solstice. From the eleventh to the fifteenth Day inclusively these Games continu'd; and on the sixteenth Day they determin'd, who were the Conquerors in the respective Exercises. So that strictly speaking, every *Olympick Year* belongs to two *Julian Years*; for the first six Months from *July* to *January* belong to the first, and the other six Months from *January* to *July* belong to the second; tho' most Authors speak of the *Olympiads*, as if they began on the first Day of *January*, and reckon that to be the Year of the said *Olympiad*, which began in the respective *Julian Year*. So that as the *Greeks* did afterward count by the *Olympiads*, the *Assyrians* by the *Æra* of *Nabonassar*, the *Romans* from the Building of *Rome*, they may easily be reduc'd to each other, or to any other succeeding *Æra*, as in the following Table.

TABLE the Forty fifth.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	The Olympic Games, or Æra.	The Paronian Year of the Building of Rome.	The Capitolian Year of the Building of Rome.	Year of Nabonassar.
3233	775	3938	1 1			
3234	774	3939	1 2			
3235	773	3940	1 3			
3236	772	3941	1 4			
3237	771	3942	2 1			
3238	770	3943	2 2			
3239	769	3944	2 3			
3240	768	3945	2 4			
3241	767	3946	3 1			
3242	766	3947	3 2			
3243	765	3948	3 3			
3244	764	3949	3 4			
3245	763	3950	4 1			
3246	762	3951	4 2			
3247	761	3952	4 3			
3248	760	3953	4 4			
3249	759	3954	5 1			
3250	758	3955	5 2			
3251	757	3956	5 3			
3252	756	3957	5 4			
3253	755	3958	6 1			
3254	754	3959	6 2			
3255	753	3960	6 3			
3256	752	3961	6 4	1		
3257	751	3962	7 1	2	1	
3258	750	3963	7 2	3	2	
3259	749	3964	7 3	4	3	
3260	748	3965	7 4	5	4	
3261	747	3966	8 1	6	5	
3262	746	3967	8 2	7	6	
3263	745	3968	8 3	8	7	1
3264	744	3969	8 4	9	8	2
3265	743	3970	9 1	10	9	3
3266	742	3971	9 2	11	10	4
3267	741	3972	9 3	12	11	5
3268	740	3973	9 4	13	12	6
3269	739	3974	10 1	14	13	7
3270	738	3975	10 2	15	14	8
3271	737	3976	10 3	16	15	9
3272	736	3977	10 4	17	16	10
3273	735	3978	11 1	18	17	11
3274	734	3979	11 2	19	18	12
3275	733	3980	11 3	20	19	13
3276	732	3981	11 4	21	20	14
3277	731	3982	12 1	22	21	15
3278	730	3983	12 2	23	22	16
3279	729	3984	12 3	24	23	17
3280	728	3985	12 4	25	24	18

(c) *Carminum, lib. 4. Ode 2. Quos Elæa domum reducit Palma cœlestes.* (d) *Pindar Olymp. 1. Ver. 5, &c.*  
 Εἰ δ' ἄεθλα γαρεύειν Ἑλᾷαι φίλον ἦτορ, Μηκέθ' αἰεὶ σκόπει Ἄλλο θάλασσόπτερον Ἐν αἰθέρα φαεινὸν ἄστερ Ἐρήμης δι' αἰθέρος, Μῆδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομαι.



108. And thus the first Year of CHRIST's Birth according to the Vulgar Account, happen'd to be (e) in the first Year of the 195th Olympiad, in the (f) 754th Year of the Building of Rome according to the Varronian Account, in the (g) 753d Year according to the Capitoline Account, and in the (h) 747th Year of the *Æra* of Nabonassar.

109. During this Time the Want of a King in *Israel* could not but occasion the utmost Confusion, insomuch that a Party of Men being weary of it, at last place *Zechariah* the Son of *Jeroboam* upon the Throne. He was

a wicked King, and follow'd the (i) Steps of his Ancestors, but he did not live long to enjoy the Government. For as one Party was for him, so another was against him, which was (k) headed by *Shallum*

the Son of *Jabeesh*. It is uncertain who he was, or what was the Pretence of his Conspiracy; but he carried it on privately and subtilly, until he was strong enough to compass his Ends, and then making an open Assault upon the King's Person, he kill'd him, and so seiz'd upon the Throne. Thus notwithstanding their perpetual Provocations, GOD faithfully kept his Promise, which he had made to *Jehu*, that (l) his Sons of the fourth Generation, *Jehoahaz*, *Jehoash*, *Jeroboam* and *Zechariah* should sit upon the Throne of *Israel*. But now this *Shallum* put an End to this Family, and so fulfill'd (m) the Prophecy of *Hosea*, *Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*. Thus also (n) the Prophecy of *Amos* was fulfill'd, *The sanctuaries of Israel shall be laid waste, and I will rise up against the house of Jeroboam with the sword*.

110. But it was not long, before *Shallum* was serv'd, as he had serv'd his Predecessor. The Kingdom was then infested with civil Wars, and *Menabem* (o) was the General of all the Forces of King *Zechariah*, and employ'd to reduce the Kingdom to his Obedience, and was besieging *Tirzah* for this Purpose. *Tirzah* was a large City and of great Consequence, having once been the Metropolis of the Kingdom. *Menabem* hearing what *Shallum* had done, raises the Siege of *Tirzah*, and marches directly to *Samaria*, where he beats the Army of *Shallum*, puts him to the Sword, and makes himself King by his own Authority. Thus *Shallum* reign'd but a Month, and what he got

by Violence, was lost in the same Manner. After this Victory *Menabem* marches again to the Siege of *Tirzah*, not as their General but as their King. The Inhabitants, knowing he had no Title to the Kingdom, refus'd to open their Gates to him; so that he took it by Force and spoil'd it, and all the Country round about till he came to *Tiphshab*. Being flush'd with Success, and these Inhabitants acting like the other, he took this Town also in the same Manner, but used them more cruelly. For he put all to the Sword, without sparing Man, Woman or Child, to the highest Degree of Cruelty (as *Josephus* saith) that ever was heard of; for he exercis'd that merciless Rigor and Inhumanity toward his own Country men, which would have been unpardonable toward the worst of *Barbarians* themselves. By these Methods he thought to terrify the whole Kingdom, that none might dare to withstand him. He reign'd ten Years over *Israel*, but (p) his Reign was not much easier afterward, than it was at first; so that tho' his Name signifies *A Comforter*, yet his Actions shew him to be the worst of Tyrants.

111. The *Assyrian* Monarchy had now been quiet for above an hundred and fifty Years from the Time that (q) *Zerab* the *Cushite* had been their General, in the Reign of *Asa* King of *Judah*; but now they begin to stir. For *Pul* their Emperor, resolving to take the Advantage of these Distractions, marches with his Army, and invades the Kingdom of *Israel* (r) on the other Side of *Jordan*, which lay nearest to *Babylon*. Here he makes a terrible Havock of the *Reubenites*, the *Gadites*, and the half Tribe of *Manasseh*, and was (s) the first that began the Transportation of them out of their own Country. He had now reign'd one and forty Years, and was the Father of *Sardanapalus*, at whose Death the Monarchy was lost from the Family, and divided into two Parts, the *Assyrian* and the *Babylonian*. He was call'd *Sardanapalus* or *Sardan-Pul* with his Father's Name annex'd to his own, as *Merodach* King of *Babylon* was (t) call'd *Merodach-Baladan*, because he was the Son of *Baladan*. This *Pul* is call'd *Acracarnes* by *Julius Africanus*, *Ocraxapes* by *Eusebius*, *Cyndaraxes* by *Stephanus*, *Anacyndaraxes* by *Strabo*, *Arrianus* and *Suidas*, and *Aniabaxares* by others. In the twenty second Year of his Reign the Prophet *Jonah* (u) preach'd against *Nineveh*, and therefore

Anno ante CHRISTUM 767.

(e) From the Julian Period for the Year of CHRIST 1, or 4714, subtract the Julian Period for the Year preceding the first Olympiad, or 3937, the Remainder is 777. This being divided by 4, the Quotient is 194, and the Remainder 1; which shews, that 194 Olympiads had been compleatly past, and this was the first Year of the 195th: *Beverigii Institutiones Chronologicae*, lib. 2. cap. 14. (f) *Idem*, lib. 2. cap. 13. (g) *Ibid.* (h) *Idem*, lib. 2. cap. 16. (i) 2 Kings 15. 8, 9. (k) 2 Kings 15. 10. (l) 2 Kings 15. 11, 12. (m) *Hosea* 1. 4. (n) *Amos* 7. 8, 9. (o) 1 Kings 15. 13, 14, 15. (p) *Josephus Jewish Antiq.* Book 9. Chap. 11. (q) 2 Chron. 14. 9, 10. (r) 1 Chron. 5. 26. (s) *Abarbanel* on 1 Chron. 5. 26. (t) *Ibid.* (u) *Jonah* Chap. 3.



he was the King, who *proclaimed a fast, arose from his throne, laid his Robe from him, cover'd himself with sackcloth, sate in ashes, and publish'd this Decree by the Advice of his Nobles, Let neither man nor beast, herd nor flock taste any thing, let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto GOD; yea, let them turn every one from his evil way, and from the violence that is in their hands. And accordingly GOD saw their works, and GOD repented of the evil, that he said he would do unto them; and he did it not; and seems in particular to bless this King for his Piety with a Course of Prosperity, as long as he liv'd. As these Kings sometimes resided at Babylon, and sometimes at Nineveh, so it is probable, that he, to avoid GOD's Judgments, remov'd from Nineveh to Babylon, where he staid the remaining Part of his Reign; which made him lie more conveniently to attack the *Israelites* on the other Side of *Jordan*. Thus did the men of Nineveh rise up in judgment against the men of that generation*

A Pagan Nation that repented, was rais'd up by GOD to take Vengeance on *Israel*, which continu'd impenitent; and a merciful Emperor was the Instrument to humble a cruel Tyrant. *Menahem* the King of *Israel* was in a great straight what to do at this Juncture. He knew, that if he march'd against the *Assyrians* with his whole Army, he was so hated for his Cruelty, that his own Subjects would revolt from him; and if he did not, the *Assyrian* Army would overrun the Country. In this Difficulty he sends Ambassadors to the King of *Assyria* to treat with him not only of a Peace, but to purchase his Friendship, so as to establish his own Authority in his Kingdom. The Terms agreed upon were, that the King of *Assyria* should keep all the Spoil and Captives, that he had got, for his own Use, and *Menahem* should give a thousand Talents, to be divided (x) equally among all the Soldiers of the *Assyrian* Army. As therefore they receiv'd fifty Shekels for each Man, and (y) three thousand Shekels make a Talent, so it is (z) observable from thence, that the *Assyrian* Army consisted of three score thousand Men. *Menahem* now thinking it high Time to ingratiate himself with the People, eases the common Sort of the Tax, and (a) lays it upon the Rich, according to the Proportion of their Wealth; which being rais'd, he gives it to the King of *Assyria*, who returns back

to *Babylon* flush'd with all the Effects of a Victory, without striking a Stroke. Beside this, *Menahem* had a farther End in giving so much Money to the King of *Assyria*, which was (b) to confirm the kingdom in his hand, or to enter into a League offensive and defensive with him against his own rebellious Subjects; which was the visible Reason of his Continuing so long in the Possession of the Throne. *Hosea* (c) upbraids them for this Action in these Words, *When Ephraim saw sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to the King that should plead, or fight for him; yet could he not heal you, nor cure you of your wound.* This he frequently (d) taxes them with, and (e) frequently threatens them for the same, that therefore the (f) *Assyrian* should be their king, and (g) they should eat unclean things in the land of *Assyria*; which was all fulfill'd, when (h) *Shalmaneser* carried them away Captives into that Land.

112. The Year after this, *Pul* the King of *Assyria* dies, in a good old Age, bless'd with Prosperity, and leaving his Empire in a wealthy and flourishing Condition to his Son *Sardan-Pul* or *Sardanapalus*, who govern'd it for twenty Years. In the Beginning of his Reign he seems to be an active Prince; for it is said, that (i) he built *Anchialus* and *Tarsus* in one Day, or rather repair'd the Ruins of both at the same Time. These were two Towns in *Cilicia*; and the first of these in Gratitude for his Kindness erected a Stately Tomb, and set up his Statue to preserve his Memory, when it might have given an Offence to their new Governors. After this we do not find, that he did any thing remarkable; but thinking that a constant Course of Prosperity was entail'd upon him, he gave himself to all Manner of Effeminacy and Idleness, which was the Ruin of him and his Kingdom, as will be mention'd in its proper Place.

113. After *Menahem* had reign'd ten Years in *Israel*, he died, leaving (k) his Son *Pekahiah* to succeed him. The Kingdom of *Israel* was at this Time involv'd in such great Troubles and Confusions, that it was a Year before *Pekahiah* his Son could succeed him. This is evident, because (l) *Menahem* began to reign over *Israel* in the nine and thirtieth Year of *Azariah* or *Uzziah* King of *Judah*, and reign'd ten Years; so that died in the nine and fortieth Year of that

Anno  
ante  
CHRIS-  
TUM  
766.

Anno  
ante  
CHRIS-  
TUM  
758.

(x) 2 Kings 15. 19, 20. where the Words Verse 20 in the Hebrew run exactly thus, To give to the King of *Assyria* fifty Shekels of Silver for each Man. (y) Bishop Cumberland's *Weights and Measures*, Chap. 4. Bishop Patrick on *Exod.* 28. 24. (z) For the Shekels of 1000 Talents, or 3000000, being divided at the Rate of 50 Shekels for each Man, leaves 60000 for the Number of them in all. (a) 2 Kings 15. 20. (b) 2 Kings 16. 19. (c) *Hosea* 5. 13. (d) *Hosea* 7. 11, and 8. 9. (e) *Hosea* 5. 14, 15. (f) *Hosea* 11. 5. (g) *Hosea* 9. 3. (h) 1 Kings Chap. 17 throughout. (i) *Athenai Deipnosophista*, lib. 12. cap. 12. (k) 2 Kings 15. 22, 23, 24. (l) 2 Kings 15. 17.



King's Reign, and yet it was (m) the fiftieth Year of the same King, before *Pekahiah* began to reign over *Israel* in *Samaria*. What was the Cause of this *Interregnum* for a Year is not well known. The most probable is the Interest of his Successor, who might raise a Party to keep him out of the Throne; which soon after grew so strong as to take away his Life. However, all his Troubles did not make him better; for he was the wicked Son of a wicked Father, and he only surviv'd him for two Years; so that his Reign was short, and he perish'd by such a Conspiracy as his Father had made against *Shallum*. *Josephus* saith, that (n) he was cut to Pieces with several of his Friends about him at a publick Feast, by the treasonable Practice of *Pekab* the Son of *Remaliah*, one of his principal Officers, who seiz'd upon the Government; and reign'd about twenty Years; and at last he left it a difficult Question to determine, Whether he was more remarkable for his Impiety toward GOD, or for his Injustice toward Man. So that *Josephus* seems to be of the Opinion, that *Argob* and *Arieh*, and the fifty *Gileadites* mention'd to be with them, were Courtiers and Guards about the King, and were all slain at that Time. Others (o) think, that the King was a *Gadite*, and that *Pekab* the Son of *Remaliah* was a *Gileadite*; so that these two great Men assisted him in the Conspiracy, and the *Gileadites* join'd with them in the Execution of it.

114. The Victories and long Prosperity of *Uzziah* King of *Judah* make him proud. The (p) *Text* saith, that his Heart was lifted up to his Destruction, or the Loss of all his Authority; so that he could act no longer as King, but was forc'd to place his Son *Jotham* to reign in his Stead. In his Pride he resolves to take upon him not only the Office of a King, but also the Office of a Priest, and so he lost both. For this Purpose he goes into the Temple of the LORD to burn Incense upon the Altar, which was before the Holy of Holies. It is hard to give an Account, what should tempt him to this Folly. Some think, that he had a vain Ambition to imitate the heathen Princes, who in many Places executed the Priests Office. Others think, that he was puff'd up with Pride, because he had not only a Son *Jotham*, but a Grandson also. But the most probable Reason might be, (q) because his Wife was *Jerushab* the Daughter of *Zadok* the High Priest; and therefore as he was related to the Family, he might think, that he had also a Right to

the Office. Upon this his Nephew *Azariah* takes fourscore Men with him, who had a Zeal for the Honour of GOD, and went into the Temple with a full Resolution to prevent it. This they attempt by all the Intreaties and Arguments, that they were Masters of. They represent to him, that he invaded the Office of the Priests, who were consecrated to this Service, but he was not, and therefore he ought not to meddle with it; that he should get no Honour, but lose very much, by Aspiring to this Dignity, which GOD had plac'd in other Hands; and that he had gone too far already, and offended the divine Majesty by Going into the Holy Place, and therefore they beseech him to proceed no farther, and probably surrounded the Altar, so that he could not come to it without offering Violence to them. All this had no Effect upon King *Uzziah*, but rather put him into a greater Passion, because he was hinder'd in what he intended; and whilst he press'd forward for such a rash Purpose, the Leprosy appear'd in his Forehead, where it could not be conceal'd, but was evident to all that endeavour'd to keep him from the Altar. This makes them more intent to hinder him; and as soon as he was sensible of it, he himself hastened to be gone, so that there needed no more Arguments for this Purpose; and he could not but acknowledge the Justice of GOD on his Presumption, and was afraid of a worse Punishment, if he had stay'd there any longer. Now in this Case it was a Part of the Law of *Moses*, that every (r) Leper was an unclean Person, and every one that (s) touch'd him, or any of his Clothes was unclean; and therefore (t) whilst they were in the Wilderness, all such Persons were excluded out of the Camp, and (u) when they were in the Land of *Canaan* they were also excluded from the wall'd Cities. For this Reason he was (x) remov'd to a private Country House, where he was shut up from all Conversation of Men, and so continu'd as long as he liv'd, whilst his Son *Jotham* not only manag'd all the Affairs of his Family, but he also govern'd the People as a King during the Illness of his Father.

115. It is certain that the Smiting of *Uzziah* with the Leprosy happen'd in the last Year of his Reign and not before, and it will evidently appear so to be by Solving two Difficulties in *Chronology*, which arise from the Text, (y) where it is said, that *Hoshea* slew *Pekab* in the twentieth year of *Jotham*'s Reign. The first Question is, How that can be said to be done in *Jotham*'s twentieth Year, when it is certain, (z) that he reign'd but sixteen Years in all? In answer to this we must

(m) 2 Kings 15. 23.      (n) Jewish Antiquities Book 9. Chap. 11.      (o) Lightfoot, Vol. 1. Page 100.  
(p) 2 Chron. 26. 16.      (q) 2 Kings 15. 32, 33. 2 Chron. 27. 1.      (r) Levit. 13. 45, 46.      (s) Levit. 15. 1 to 13.  
(t) Num. 12. 10 to the End.      (u) Maimonides in Biath Mikdash, per. 3.      (x) 2 Kings 15. 5. 2 Chron. 26. 21.  
(y) 2 Kings 15. 30.      (z) 2 Kings 15. 33. 2 Chron. 27. 1.



consider, That we are there told, how (a) *Pekah* loseth all *Gilead* and *Galilee* before he died, and that he was slain by the Sword, so that Revenge is now taking upon *Pekah* for all his Cruelty against *Judah*. Now this Cruelty began in *Jotham's* Time, and therefore it is reckon'd from *Jotham's* Reign. Besides, this Revenge is not taken for the Sake of *Ahaz*, who provok'd GOD to send more Judgments, but for the Piety of *Jotham*, who prevail'd with GOD to think upon Mercy. In the Slaughter of *Pekah* GOD avengeth (b) the Slaughter and Misery that he had caus'd in *Judah*; for he had slain an hundred and twenty thousand of them in one Day. Now *Ahaz* had caus'd this Wrath upon the People by Seducing them to Idolatry; and therefore when GOD avengeth this Injury of his People upon *Pekah*, the Time of it is computed not from *Ahaz*, who had caus'd the Mischiefe, and was then alive, but from *Jotham*, who was holy and upright, tho' then in the Grave. The other Difficulty is, that if *Pekah* began to reign in the two and fiftieth or last (c) Year of *Uzziah*, and if *Jotham* began to reign in the second (d) Year of *Pekah*, then the twentieth Year of *Pekah*, when *Hoshea* slew him, was but the nineteenth of *Jotham* and not the twentieth. In Answer to this we must observe, that the Reign of *Jotham* hath a double Date, either from the Death of his Father *Uzziah*, or from his being smitten with Leprosy. If we reckon from the Death of his Father, when he reign'd in his own Right, then his twentieth Year was but the nineteenth Year of *Pekah*; but if we reckon it from the Time, that his Father was smitten with Leprosy, then the twentieth Year of the one will be the twentieth Year of the other, and so they began to reign together in the (e) fifty second or last Year of his Father *Uzziah*, and in his Father's Right. And here (f) the holy Text doth clearly place it, *The LORD smote the king with leprosy, so that he was a leper unto the day of his death, and Jotham the kings son was over the house judging the people of the land.*

116. In this last (g) Year of King *Uzziah's* Reign, the Prophet *Isaiah* sees the Glory of the LORD in the Temple, when it was fill'd with Smoke, as a Sign that it should be destroy'd; and the Angels call'd *Seraphims* or *Burning Creatures* do proclaim the *Trinity* and say, *Holy, Holy, Holy is the LORD of hosts, the whole earth is full of his glory.* Upon this he is sent with a Commission to declare the Obstinacy of the *Jews*, and

their utter Desolation as the Effect thereof. The Words are repeated in (h) each of the *Evangelists*, in the *Acts* of the *Apostles*, and by St. *Paul* in the Epistle to the *Romans*: *Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* Upon this the Prophet asks, *How long shall this Obstinacy continue?* And the Answer is, *Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD shall have removed men far away,* and (i) the forsaken Women or Widows are multiplied in the land. This many interpret of the *Babylonish Captivity*. But since the Obstinacy of the *Jews* is so often blam'd in the *New Testament*, in the Words of the Prophet before mention'd, we may rather refer the Accomplishment of this Threatning to the final Destruction of *Jerusalem* by the *Romans*. However the Prophet tells us, that the *Jews* shall be call'd again, they shall return unto the LORD, and shall be holy to him, like the *Tenth* or *Tythes* in the Law, which were eaten by the Priests, and the holy seed shall be (k) the Prop or Support thereof. Some reckon, that the holy seed signified many pious and good Men, for whose Sake GOD would have Mercy on the Nation. But as St. *John* (l) quotes the Verse before mention'd, and adds, *These things said Esaias, when he saw the glory of CHRIST, and spake of him;* so we may conclude, that the Glory which he saw of him, was what he mentions in the first Part of the Chapter, or the Glory of *JEHOVAH*, the eternal and infinite GOD: And that he spoke of him in this latter Part, that (m) the holy seed, which should be born of the *Virgin Mary*, and be call'd the SON of GOD, this Oak or (n) Branch, should in due Time be the Support of this his People, and (o) they should stay themselves upon this GOD of *Israel*, whose Name is The LORD of hosts.

117. In this last Year of the (p) Reign of *Uzziah*, his Son *Jotham* began to reign. His Mother was the Daughter of *Zadok* the High Priest; and as he had the best of Education, so he was the best of Kings. He is (q) said to do that which is right in the sight of the LORD, according to all

Anno  
ante  
CHRIS-  
TUM  
755.

(a) 2 Kings 15. 29. (b) 2 Chron. 28. 6. (c) 2 Kings 15. 27. (d) 2 Kings 15. 32. (e) 2 Kings 15. 5. (f) 2 Chron. 26. 21. (g) Isai. 6. 1, 2, 3, 4. (h) Isai. 6. 9, 10. Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. (i) Isai. 6. 12. The Word עוֹבָה is the Participle in Pahl of the feminine Gender, and will therefore bear this Interpretation; and it may be further justified from a like Expression, Exod. 23. 29. וְרִבְיָה עֲלֵיךְ חַיֵּת הַשָּׂדֶה, And the beasts of the earth increase upon thee. (k) מצבתה, See Buxtorf's Lexicon in יצב. (l) John 12. 40, 41. (m) Luke 1. 35. (n) Isai. 4. 2, and 11. 1. Jer. 23. 5, 6, and 33. 15, 16. (o) Isai. 48. 2, and 50. 10. (p) 2 Kings 15. 5. (q) 2 Kings 15. 33, 34. 2 Chron. 27. 1, 2.



that his father *Uzziah* did. His Father *Uzziah* had but one Fault recorded, which was his Presuming to offer Incense in the Temple, thinking he might have a Right to it, as marrying the Daughter of the High Priest. But his Son *Jotham* took Warning by his Father's Miscarriage, and (r) tho' he was the Grandson of this High Priest, and in Reality of his Blood; yet (s) he wav'd this Privilege, and did not once presume to enter into the Temple for this Purpose; so that there is not the least Blemish recorded throughout his whole Reign, as there is of the best Kings of *Judah*. His People were wicked, which was a great Hindrance to his good Designs. For (t) the high places were not removed, where the People continu'd to sacrifice and burn incense to the LORD, tho' contrary to his Law, who had declar'd that all this Service should only be perform'd at *Jerusalem*. It is probable, that he intended to reform this Abuse, but it was not in his Power; and the Doing of it was reserv'd for his Grandson *Hezekiah*. For this Purpose he sets himself to the Repairing of the Temple, particularly the (u) high gate of the house of the LORD, which (x) was between the Temple and the Palace, and the Way by which he himself must come up to worship. This was built at first by *Solomon*, but many think, that he added a very glorious and magnificent Structure to it. It is probable, that this was done in the fifth Year of his Reign, and the Solving a Difficulty concerning the Age of *Hezekiah* may lead us to this Conjecture. The Difficulty is this: His Son *Abaz* was (y) twenty years old, when he began to reign, and he reigned sixteen Years, so that he died, when he was six and thirty Years old; and *Hezekiah* his son (z) reigned in his stead, who was five and twenty years old when he began to reign, and therefore could be but eleven Years younger than his Father. To solve this Difficulty the famous *Bochart* tells us, (a) That tho' such Instances are unusual, yet they sometimes happen, and of these he mentions several. Others take other Methods, of which (b) Bishop *Patrick* hath given us a particular Account, and at last leaves it very doubtful. However all these suppose, that *Hezekiah* did not begin to reign till the Death of *Abaz*; and therefore the Difficulty is much increas'd, when we consider, that he reign'd two Years before the Death of his Father. For (c) he began to reign in the third Year of *Hoshea* the Son of *Elah*; and (d) as he began in the twelfth Year

of *Abaz*, so it is evident, that *Hezekiah* began in his fourteenth Year, and so reign'd two or three Years with his Father *Abaz*; and according to this Account there can be but nine Years Distance between the Age of the one and the other. To solve this Difficulty it is observable, that the (e) Words both in *Kings* and *Chronicles* may be thus translated, *Hezekiah was the son of the five and twentieth year, when he began to reign*; and so it may not refer to the Age of his Life, but to some other remarkable Transaction, which may be guess'd at from the Context. We have already had an instance of this Nature in *Abaziah* King of *Judah*, which I cannot but repeat on this Occasion. He is said to be (f) two and forty years old, when he began to reign. His Father *Joash* (g) was thirty and two years old, when he began to reign, and he reigned eight years; so that he was forty Years old when he died, and as soon as he was dead the Inhabitants of *Jerusalem* set up his Son *Abaziah* on the Throne, who according to this Account was two Years older than his Father. It is therefore the Meaning of this Text, that *Abaziah* was the Son of the two and fortieth Year when he began to reign, not from the Date of his Life, but from the Setting up the Kingdom of *Israel* in the House of *Omri*, whose Works he follow'd, and to whom he was related, as hath been already mention'd. Thus *Hezekiah* was (h) the Son of the five and twentieth year, not from his Birth, but from some other *Epocha*, which we may gather from (i) the following History. His first Action in the first year of his reign and the first month, was his opening the doors of the house of the LORD, and repairing them, and bringing in the *Levites* to attend on the Service of the Temple, of which we have a large Account in two whole Chapters. This was done at that Time, and therefore the five and twenty Years refer us to the Time, when it was first intended by his Grandfather *Jotham*, and he began to repair and beautify the Temple for this Purpose, which accordingly happen'd in the fifth Year of his Reign.

118. As this happen'd in *Asia*, so it is remarkable, that the Building of *Rome* in *Europe*, from whence the famous *Æra* throughout the whole Empire began, happen'd in the same Year. This was in the four hundred and twenty eighth Year after the Taking of *Troy* by the *Greeks*, and the first Year of the seventh *Olympiad* in that Nation. There are (k) two Accounts, viz. the *Varronian* Account, and the *Capitolian* Account. The *Varronian*

(r) 2 Kings 15. 32. 2 Chron. 27. 1. (s) 2 Chron. 27. 2. (t) 2 Kings 15. 35. (u) 2 Kings 15. 35. 2 Chron. 27. 3. (x) 2 Chron. 23. 20. (y) 2 Kings 16. 2. 2 Chron. 28. 1. (z) 2 Chron. 28. 27. 2 Kings 16. 20. (a) *Bocharti Epist. ad Carbonellum, pag. 920.* (b) *On* 2 Kings 18. 2. (c) 2 Kings 18. 1. (d) 2 Kings 17. 1. (e) 2 Kings 18. 2. 2 Chron. 29. 1. (f) 2 Chron. 22. 1. (g) 2 Kings 6. 17. 2 Chron. 21. 20. (h) *בן עשרים וחמש שנה*, 2 Kings 18. 2. and 2 Chron. 29. 2. (i) 2 Chron. 29. 3 to the End, and 30 throughout. (k) *Beverigii Chronologia, lib. 2. cap. 13.*



places it the Year before, and the *Capitolian* places it this Year; but both these may be easily reconciled. It was customary in those Times, when they began to build a City, to go round it with a Plow, and to make a Furrow where the Walls were to be built, but to leave a void Space for the Gates. The Year before, they thus mark'd out the City, digg'd the Foundation for the Walls, and provided Stones, Timber and other Materials; and this Year they laid the Foundation; so that the Computation might easily be begun from either Year, tho' the *Capitolian* is the general Account. The Story is this: After the (l) Taking of *Troy*, *Æneas* with his Son *Ascanius*, and as many Men as he could get together, sail'd to *Italy*. *Æneas* landing in *Italy* was (m) at first oppos'd by *Latinus* King of the *Latines* or *Aborigines*, who being beaten in a Battle makes Peace with him, and admits him and his Men to live in his Kingdom. This Provoking *Turnus* the King of the *Rutuli*, occasion'd a fresh War, in which *Æneas* killing *Turnus* with his own Hand was so respected by *Latinus*, that he gave him *Lavinia* his only Child for a Wife. When *Æneas* was dead, his Wife *Lavinia* being great with Child, and fearing the Power of *Ascanius*, fled into the Woods, where she was deliver'd of a Son call'd *Silvius* for this Reason, and also *Posthumus*, because he was born after his Father's Funeral. This Flight and Hardship of *Lavinia* was so resented by the People, that *Ascanius* was oblig'd to recal her, and did ever after treat her as a Queen and a Mother, and caus'd her Son *Silvius Posthumus* to be honourably educated. After this, *Ascanius*, to avoid all Occasions of Disagreement, left to his Mother-in-Law the City of *Lavinium*, which *Æneas* had built, and call'd after her Name; and built the City call'd *Alba-longa*, where he reign'd, and seem'd to be very much delighted with the Situation of the Place. After the Death of *Ascanius* there happen'd a Contention between *Silvius* the Son of *Æneas*, and *Iulus* the Son of *Ascanius* about the Kingdom; but the Relations of *Lavinia* having a great Interest in the Country, the Matter was amicably compos'd, that *Silvius Posthumus* should enjoy the Kingdom, and *Iulus* should enjoy the Priesthood, and so the Kingdom continu'd in the other Family for many Generations, and every succeeding King was accordingly call'd *Silvius*. Of this Race *Latinus* the Grandson founded many Towns in the Borders of *Latium*, who standing very much upon the Honour of their Original, were afterward call'd *Prisci Latini*. *Tiberinus*, another of the same Race, is suppos'd by some to have given the Name to (n) the River *Tiber*. The

Mountain of *Aventinus* is suppos'd to be call'd (o) so from *Aventinus*, another of that Family, who was buried there. *Julius* the Brother of *Aventinus* is reckon'd to be the Father of another *Julius*, and Grandfather of *Julius Proculus*, who left *Alba* and dwelt with *Romulus* in *Rome*. *Numitor* the eldest Son of *Procas* was depriv'd of his Kingdom by his Brother *Amulius*, by whom also his Son *Ægeus* was slain, and *Ilia* his Daughter was made a Priestess of the Goddess *Vesta*, that so the Race of *Numitor* might be cut off, she being hereby oblig'd to a perpetual Virginity. However, a Soldier found Means to get her with Child, and to conceal the Disgrace, the Report was, that this was done by *Mars* the God of War. At last she was deliver'd of two Children *Romulus* and *Remus*, whom their Uncle *Amulius* commanded to be drown'd, and their Mother to be bury'd alive; which was the Punishment that the Law inflict'd, when the *Vestal* Virgins broke their Chastity. It is uncertain, whether this Punishment was inflict'd, or the Mother was pardon'd at the Intreaty of *Antio* the Daughter of *Amulius*. The Children were commanded to be thrown into the River *Tiber* and drown'd; but the Stream being low, and the Shore deep with Mud, they were left in the Flags. It happen'd, that a Woman call'd *Lupa* found them before they were dead, and suckled them, which gave Occasion to the Story, that they were nurs'd by a she Wolf, who bringing them home to *Faustulus* the King's Shepherd at that Time, he gives the Charge of them to his Wife *Laurentia*, and so they were both preserv'd. As soon as they came of a fit Age, they liv'd Shepherds Lives, and being naturally of valiant Tempers, they began, like *Nimrod*, at first to hunt wild Beasts, and then to seize on those who plunder'd the Country, and divide the Booty among the Shepherds. By this Method they gather'd a great Number of Youth together, who were employ'd sometimes in Hunting, sometimes in seizing of Thieves, and sometimes in other warlike Pastimes and Diversions. A Company of Robbers inrag'd at this, set upon *Romulus* and *Remus*. *Romulus* defends himself, and *Remus* is taken Prisoner, and deliver'd to King *Amulius* to be put to Death, under Pretence of Robbing the Fields of their Grandfather *Numitor*. *Amulius* sends *Remus* to *Numitor* to be executed for the Fact. In the mean Time *Faustulus* knowing the former Decree of *Amulius* to kill the two Brothers, and that it happen'd to be at the Time when he sav'd them, he had a full Persuasion that these were the two, but was unwilling to discover it till a fit Opportunity presented. *Remus* be-

(l) Sir Walter Raleigh's *History of the World*, Book 2. Chap. 24. Sect. 4.  
 nassensis, lib. 1. (n) So it is in *Livy*, but *Virgil* hath it otherwise.  
 rent Account of this.

(m) *Dionysius Halicarnassensis*, lib. 1.  
 (o) *Virgil* also gives a differ-



ing brought to *Numitor*, who hearing that they were Twins, and comparing their Age and Temper, he concludes, that they must be his Grandchildren; and upon Inquiry, he was so far confirm'd in it, that he could hardly forbear to speak of it. However they carry on a Plot against *Amulius*, that *Romulus* should bring his Men privately into the City, and when they were all got together, they should attack *Amulius's* Palace on a sudden; and *Remus* should assist him with all the Forces, that he could get together, into the House of *Numitor*. The Plot succeeds, *Amulius* is kill'd, and (as *Lucius Florus* saith) thrown down from the Top of the Palace. *Numitor* congratulates his two Grandchildren upon this Success, and declares in a full Assembly the Wickedness of his Brother *Amulius* to him, that these were his two Grandchildren, how they were born, how they were bred up, and how they came to be discover'd; that *Amulius* was kill'd, and he was the Contriver of it. The Multitude immediately declare *Numitor* their King, and had *Romulus* and *Remus* in the greatest Esteem. And now, to perpetuate the Memory of their Preservation, they resolve to build a City in the Place where they were preserv'd. The *Albanians*, *Latins* and *Shepherds* agree to assist them in it, with a firm Persuasion, that the other Towns in *Italy* would in Time give Way to it. These being Twins, and it not being known who was the eldest, they agree to determine by the Flight of Birds, who should give the Name, and who should reign first. *Romulus* goes to the Mount *Palatinus*, and *Remus* to the Mount *Aventinus* for this Purpose. *Remus* first sees six Vultures, and *Romulus* after that sees twelve. *Lucius Florus* saith, that *Romulus* by this got the better, and builds the City, being full of Hopes, that it would be remarkable for warlike Affairs, because these were Birds accustomed to Blood and Violence; and that at first they only surrounded it with a Trench, which when *Remus* made sport at, and leap'd over it for this Purpose, he was kill'd, and as some thought, by the Command of his Brother *Romulus*. Thus he was the first Sacrifice, and dedicated it with his own Blood, as a Token of the Blood which should be shed by this City in all future Ages. *Livy* and others report this as the Death of *Remus*; but they add another Story, which is, that a Dispute arose concerning the Sovereignty. *Remus* claim'd it, because he saw the first Vultures, and *Romulus* because he saw the greatest Number. This occasion'd many hard Words, and so they fell from thence to Blows, when *Remus* was kill'd, whose Death put an effectual End to the Controversy. *Romulus* being now to name the City, and be their King, would not call

it *Romula* from his own Name, it being a Diminutive, but *Roma* or *Rome*, from whence his own Name was deriv'd, and which in *Greek* signifies *Strength*. When the City was thus built, it wanted Inhabitants. There was a Grove near, and *Romulus* orders it to be a Place of Refuge for all Malefactors. This brings together a great Number of Men from all Nations, and they who could live in no other Place were protected here. Thus (as *Florus* observes) *Romulus* gather'd together one Body out of various Elements, and so it came to be call'd *The People of Rome*. But this being a Company of Men, could last but for one Age, and therefore they desire to marry among their Neighbours. This being refus'd, they take Wives by Force. For this Purpose they counterfeit Sports and Pastimes; and when the Virgins came thither to see and divert themselves, they were seiz'd by Force, and carry'd into the City, and so became Wives to those who wanted them; which was an Act so like to that of the (p) *Benjamites* in the Time of the Judges, as if they had copy'd from the same Original. The Parents make Wars to bring back their Daughters, and some of their Towns were conquer'd upon this Occasion. At last when the Wars rag'd more and more, the *Roman* Wives, who had been thus taken, come with their Hair torn, and in all the Postures of Sorrow, acquainting their Parents that they had been us'd civilly, and that if Matters were carry'd to such Extremities, nothing could be expected on either Side but Ruin and Destruction. The Parents, being overcome with their Prayers, Tears and Arguments, lay aside their Resentments, and enter into a Treaty with their Sons-in-Law, which succeeded so well, that many of them came with all their Wealth and liv'd in *Rome*. So that from a small Beginning, it gradually increas'd to be the Head and Seat of the *Roman* Empire, first in temporal and then in ecclesiastical Affairs; and what various Changes and Chances it hath sustain'd, as also what Mischiefs it hath occasion'd in all Parts of the World, hath been the Subject of all succeeding Historians.

119. After *Jotham* King of *Judah* had built a Part of the Temple, and beautified and repair'd the rest, his next Business was to set and keep all other things in Order, and to rectify what he found amiss. First, He built and repair'd the (q) Wall from the Temple to ward the South, where the Tower of *Ophe* was situated. After this he built or repair'd several Cities, which were in the Mountains of *Judah*, and several Castles and Towers in the Forests; so that he took Care to fortify his Kingdom strongly on all Sides against his Enemies.

(p) Judg. 21. 19 to 24. (q) 2 Chron. 27. 3.



120. About this Time (*r*) *Micah* utters the two first Chapters of his Prophecy, which he saw concerning *Jerusalem* and *Samaria*; in which he complains of their many Sins, particularly their Oppression, Injustice and Idolatry, and endeavours to stir them up to Repentance, as the only Method to avoid GOD's threatned Judgments. He is particularly said to prophesy in the Days of *Jotham*, *Abaz*, and *Hezekiah*, but not in the Days of *Uzziah* like those already mention'd. He was a *Morasthite*, or of *Mareshab* in (*s*) the Tribe of *Judah* bordering upon the *Philistines*. He mourns sadly for the Captivity of the ten Tribes, which now drew near, and for the Misery of *Jerusalem*, which was not far off. He frequently useth (*t*) the Words of the Prophet *Isaiab*; but it is hard to guess in many Places, who spake them first. In some Parts of his Prophecy he is very obscure and terrible; and in other Places he is very plain and comfortable. He speaks glorious things of CHRIST, first (*u*) of his Ascension, and (*x*) then of his Kingdom. He names (*y*) the Town, where he should be born, (*z*) the Enlargement of his Church under the Gospel, his (*a*) Power in it, and (*b*) the Peace that should be under it. And as he mentions no particular historical Transactions; so it is difficult to tell what Chapters were deliver'd in each of the Kings Time. The only Way of Conjecture is this: As he (*c*) prophesied in *Jotham's* Time; so we may place his two first Chapters there. And as (*d*) Part of his third Chapter is said by the Prophet *Jeremiah* (*e*) to have been spoken in the Days of *Hezekiah*; so the rest that follows may more probably be laid there, than in any other Place.

121. The first Enemy which was rais'd against *Jotham* was (*f*) the *Ammonites*. This People had (*g*) been intirely subdued by *David*, but by this Time they had recover'd so much Strength, that they invaded the Country of *Judah*. *Jotham* therefore marches against them, and drives them into their own Country, where they were reduc'd to such a Necessity, that to buy their Peace they were forc'd to pay every Year an hundred Talents of Silver, and ten thousand Measures of Wheat, and as many of Barley. This they did three Years, but afterward they found an Opportunity to ease themselves of

this Burden, the Children of *Judah* being reduc'd to great Difficulties by other Enemies. For (*h*) in the last Year of his Reign *Rezin* the King of *Syria*, and *Pekah* the Son of *Remalib* King of *Israel*, enter'd into a Confederacy against *Judah*, and made Preparations for War, which oblig'd *Jotham* (*i*) to march against them with his Army. What Success he had herein is uncertain, only the *Ammonites* took this Opportunity to throw off the Taxes impos'd upon them; and the Confederacy of these two Kings, thus began, reduc'd the Kingdom of *Judah* to the last Extremity, and *Jotham* was engag'd in Wars to the Time of his Death.

122. The *Affyrian* Monarchy having continu'd 1300 Years, as (*m*) *Justin* tells us, or (*n*) upwards according to Dr. *Prideaux*, or (*o*) more particularly 1360 Years, as we are inform'd by *Diodorus Siculus*, was dissolv'd in the Reign of *Jotham*, at the Death of *Sardanapalus*, on the following Occasion. This Emperor, as (*p*) all the Historians tell us, exceeded all his Predecessors in Sloth and Luxury. He wallow'd in Pleasure and wanton Dalliances, he cloth'd himself in Woman's Attire, he spun fine Wool and Purple among his Concubines, and was seen of none out of his Family. He painted his Face, and deck'd his Body more like a Strumpet than a King; he imitated a Woman's Voice, and proceeded to such a Degree of Voluptuousness and sordid Uncleaness, that he compos'd Verses in Praise of his Manner of Life, with a Command that after his Death they should be inscrib'd on his Tomb. *Arbaces*, the General of the *Median* Forces, was stir'd up by *Belesis* the Governor of *Babylon* to destroy the *Affyrian* Empire; and they agreed among themselves, that if they could effect it, *Belesis* should enjoy *Babylon*, *Chaldea* and *Arabia*, and *Arbaces* should enjoy all the rest. *Belesis* was a *Babylonian* Priest, skill'd in Astrology and Divination, and constantly assur'd the other of Success; who being fully persuaded of the Truth of what was foretold, takes all possible Methods to effect it, enters into an Association with the rest of the Governors of the Provinces for this Purpose, and endeavours by Feasting and all sorts of Insinuations to gain their Affections. When all things were ripe, he corrupts one of the Eunuchs, by Giving him a Cup of Gold, to be introduc'd into the King's Presence; and seeing his

(*r*) Micah 1. 1. (*s*) Josh. 15. 44. 2 Chron. 11. 8, and 14. 9, 10. (*t*) Compare Micah 1. 2, and 6. 2, and Isai. 1. 2. Micah 1. 3. Isai. 26. 21. Micah 1. 11. Isai. 47. 3. Micah 1. 16. Isai. 22. 12. Micah 2. 2. Isai. 5. 8. Micah 2. 6. Isai. 30. 10. Micah 4. 1, 2, 3, 4. Isai. 2. 2, 3, 4, 5, and Micah 7. 2, and Isai. 57. 1. (*u*) Micah 1. 13. (*x*) Micah 4. 8, 9, 10, and Micah 5. 4, 5, 6, 7. (*y*) Micah 5. 1, 2, 3. (*z*) Micah 4. 1, 2, 11, 12, 13. Micah 5. 8 to the End. (*a*) Micah 4. 3, 4. (*b*) Micah 4. 3, 4, 5. (*c*) Micah 1. 1. (*d*) Micah 3. 12. (*e*) Jerem. 26. 18. (*f*) 2 Chron. 27. 5, 6. (*g*) 2 Sam. 10 throughout, and 12. 26 to the End. (*h*) 2 Chron. 27. 7. (*i*) 2 Chron. 27. 7. (*m*) Hist. lib. 1. (*n*) Historical Connexion in the Beginning. (*o*) Lib. 1. p. 2. (*p*) Diodorus Siculus & Justin. at first pra. Athenæi Deipnosophista, lib. 12. cap. 12.



Lasciviousness and Effeminacy, he despis'd him as a vile and worthless Wretch, and thought it much more easy to accomplish his Design. He declaring this to all his Acquaintance, they agree together, persuade the *Medes* to invade the *Affyrian* Empire, and draw in the *Persians* in Hope of Liberty to join in the Confederacy. *Belesis* also persuades the *Babylonians* to revolt, and gains the King of *Arabia*, who was his Friend, and had been his Guest, for a Confederate; and when they were united, their Army is reported to have consisted of four hundred thousand Men: Then they call a Council of War to consider what was fit to be done.

123. *Sardanapalus* is now rous'd from his Sloth, and draws forth the Forces of the rest of the Provinces against the Enemy, whom he beats in three pitch'd Battles. In the first, he pursues them to the Mountains seventy Furlongs beyond *Nineveh*. In the second he beats them so, that they were upon the Point of returning Home, and were only prevail'd upon to stay by *Belesis's* assuring them, that the Gods had promis'd to reward their Labours with the desir'd Success. In the third Fight *Arbaces* himself was wounded, and his Army pursu'd as far as the Mountains of *Babylon*. *Belesis* having now lost his Credit, could give general Promises no longer; and therefore lying all Night Stargazing in the open Field, he assur'd them the next Morning, that if they would continue together but five Days longer, the Gods had promis'd a mighty Change, and that every thing should take a different Turn. The Army being hardly persuaded to wait so long, News was brought on a sudden, that great Forces were at Hand to join the King from *Bactria*, which made it still worse; and *Arbaces* had nothing to do but to march against them, and by all Methods to persuade them to a Revolt, which succeeded even beyond their Hopes, and gave another Turn to the Face of Affairs. *Sardanapalus* knowing nothing of this, and puff'd up with his former Successes, was indulging his Sloth and Idleness, and preparing Beasts for Sacrifices, with Plenty of Wine, and other things necessary to feast and entertain his Soldiers. *Arbaces* having receiv'd Intelligence by Deserters, that the Army seem'd secure, and was already overcome with Surfeiting and Drunkenness, fell upon them on a sudden in the Night; and surprizing them in the utmost Confusion, he broke into the Camp, where he made a terrible Slaughter of most of them, and forc'd the rest into the City. Upon this

*Sardanapalus's* Courage fail'd him, and he commits the Charge of the whole Army to *Salamenus* the Queen's Brother, and takes upon himself to defend the City of *Nineveh*. *Arbaces* now pays him in his Turn, and defeats his Forces once in the open Field, and the second Time before the Walls of the City; in which last Engagement *Salamenus* was kill'd, and almost all his Army lost, being driven head-long into the River *Tigris*; so that the Number of the slain was so great, that the River was reported to have been dyed with Blood, and to have retain'd the Colour for a great Distance, and a long Course together.

124. *Sardanapalus* having no other Hopes, makes all necessary Preparations to sustain a Siege, which he was the more encourag'd to do by an antient Prophecy, *That Nineveh could never be taken by Force, till the River became its Enemy*; which he thought impossible, and therefore he resolv'd to hold out, till Succours, which he had sent for out of all his Provinces, should come to his Assistance. *Arbaces* on the other Hand was much encourag'd by his Success, and carries on the Siege with the utmost Vigour, which signified but little, because of the prodigious Strength of the Walls, being an hundred Feet high, and so broad, that three Chariots might go together upon them in a Rank, and especially because all imaginable Care had been taken to provide every thing necessary for a long Defence. The Siege lasted two Years without a prospect of Taking it on the one Side, or of Relief on the other. It happen'd the third Year, that the *Tigris* being overflow'd with continual Rains came up into a Part of the City, and tore down the Wall twenty Furlongs in Length. *Sardanapalus* hereupon concluding that the Oracle was accomplish'd, because the River was an apparent Enemy to the City, despair'd of Success; and therefore to prevent his Falling into the Hands of his exasperated Subjects, he caus'd (q) a large Pile of Wood to be made in the Court of his Palace, where he heap'd together all his Gold, Silver and Royal Apparel; and inclosing his Eunuchs and Concubines in an Apartment within the Pile, he caus'd it to be set on Fire, and burnt himself and them together, which the *Historians* (who (r) omit his Victories) represent as the only valiant Action of his Life. *Arbaces* and his Army being inform'd of this, enter'd thro' the Breach of the Wall, and took the City; upon which he was cloth'd with a Royal

Anno  
ante  
CHRIS-  
TUM  
742.

Anno  
ante  
CHRIS-  
TUM  
747.

(q) Concerning this Pile *Athenæus* saith, that it was four hundred Feet high, upon which he had plac'd 150 golden Beds, and as many golden Tables: That he had plac'd in it some Millions of Talents of Gold and Silver, besides the richest Furniture of Purple, and the finest Garments; and that this Pile was fifteen Days in Burning. And *Diodorus Siculus* saith, That *Belesis* by Craft obtain'd Leave of *Arbaces* to carry off the Ashes, under Pretence of Building an Altar with it at *Babylon*, by which Means he gain'd an immense Treasure. But all this looks more like a Romance than a true History. (r) *Justin. lib. 1. Hoc solo imitatus virum.* *Athenæi lib. 12. cap. 12. Ως ἐν τῷ γεννάσας ἐτελεύτησε.*



Robe, and the sole Authority was committed to him: which being done, he rewarded all his Followers according to their Merit, and being put in Mind of his Promise, he confirm'd *Beleſis* as Governor in Chief of *Babylonia*, *Chaldea* and *Arabia*, and took the rest of the Empire to himself, which put an End to the *Aſſyrian* Monarchy.

125. When *Beleſis* came to *Babylon*, and was made their King or Emperor, being well skill'd in *Aſtronomy*, he ſet himſelf to rectify the *Chaldean* Year, which ſeems to have ſtood unalterable from the Flood till then. Their antient Year (r) conſiſted of three hundred and ſixty Days, or twelve Months, thirty Days to a Month. This being five Days and a Quarter leſs than the Revolution of the Sun to the ſame Point of the *Æquinox*, the *Egyptians* in the Time of *Thoth* their ſecond King, and Grandſon of *Ham*, added five Days to the Year, ſo that every Year conſiſted exactly of three hundred and ſixty five Days; and in every four Years there was one Day leſs than in ſo many *Julian* Years, which made the Beginning of the Year in a (r) great Length of Time run thro' all the four Seasons. The *Chaldeans* to prevent this Inconveniency, that the Year might always begin in the Autumn, once in about ſix Years added an *Embolimean* Month, (as the *Jews* did ſeven Times in nineteen Years) which made the Years unequal. In large *Epochas* when they reckon'd a Day for a Year, this made a conſiderable alteration. The *Chaldean* 𐤠𐤭, or Time, conſiſted of three hundred and ſixty Years, and their Month of Years conſiſted of thirty Years. This makes the Time and Times and half a Time mention'd by (u) *Daniel*, and fix'd by St. *John* for the Duration of *Antichriſt*, to be (x) forty and two Months, or (y) one thouſand two hundred and ſixty Days, to be ſo many Years; and his (z) Dividing of a Time to be a Month or thirty Years. And thus the (a) ſeven Times, which he mentions in the Caſe of *Nebuchadnezzar*, were ſeven of theſe common Years, each conſiſting of three hundred and ſixty Days: and by this Computation we muſt reckon his (b) ſeventy Weeks by which he points out the Crucifixion of our SAVIOUR, and the Deſtruction of *Jeruſalem*. Their Year of Years was alſo of two Sorts, either

this laſt *Chaldean* Year, or three hundred and ſixty five Years, viz. a *Julian* Year of Years conſiſting of three hundred and ſixty five Years and a Quarter, as it is us'd (c) by St. *John* in his Deſcription of the Time, in which the *Turks* ſhould be a Plague to *Europe*, and enlarge their Conqueſts on this Side. *Beleſis* being acquainted with the *Egyptian* *Aſtronomers*, and finding that their Year was equal, reduces the *Babylonian* Year to the ſame Standard, and makes it to conſiſt of three hundred and ſixty five Days, which was divided into twelve Months of thirty Days each, and five Days, which they call'd *Επαιρέματα* or added thereto at the End of the Year. Thus he not only brings in the Form of this Year, but even (d) the Months are call'd by the old *Egyptian* Account; ſo that *Mizraim* and *Thoth*, two antient Kings of that Country, gave Names to two Months in the new *Babylonian* Monarchy. It happen'd at this Time that the *Egyptian* Year began on the ſix and twentieth Day of *February*, according to the *Julian* Account brought back to that Time; and thus it was ſettl'd at *Babylon*. So that by Leaving out the *Biſſextile* Day it began every fourth Year a Day ſooner; and in the 523d Year of this Account two of theſe Years began in the ſame *Julian* Year, one on the firſt of *January*, and the other on the laſt Day of *December*. *Beleſis*, who is alſo call'd *Nabonaſſar*, order'd this Alteration to begin from the firſt Year of his Reign, and therefore it was call'd The famous *Æra* of *Nabonaſſar*. This Computation of the civil Year continu'd in *Ægypt* to the Death of *Antony* and *Cleopatra*, and was afterward in Uſe among the *Mathematicians* and *Aſtronomers* to the Time of *Ptolemy*, who made his *Mathematical* Canon by this Account, from the firſt Beginning of this *Æra* to the Death of *Antoninus Pius* the Roman Emperor, who died in the Year of CHRIST 161; and is juſtly eſteem'd (e) as the ſureſt and moſt uſeful Guide of antient *Chronology*, where the ſacred Hiſtorians are ſilent; from the Date whereof the learned Dr. *Prideaux* began his moſt admirable *Connexion of the Old and New Teſtament with the neighbouring Nations*.

Anno  
ante  
CHRIS-  
TUM  
746.

(s) Whiſton's *Theory of the Earth*, Book 2. *Hypotheſis* 10, from Page 144 to Page 181. (t) In 1460 Years it returns again to the ſame Day. (u) Dan. 12. 7. Rev. 12. 14. (x) Rev. 11. 2. (y) Rev. 11. 3. Rev. 12. 6. In all which Computations it is obſervable, that the 360 Days of the *Chaldean* Year multiplied by  $3\frac{1}{2}$  make 1260 Days, and ſo do the 42 Months multiplied by 30. (z) Dan. 7. 25. (a) Dan. 4. 16, 25. (b) Dan. 9. 24 to 27. (c) Thus Rev. 6. 15. An Hour ſignifies fifteen Days, or the twenty fourth Part of a Year; A Day ſignifies one Year; A Month thirty Years, and A Year ſignifies three hundred ſixty five Years and a Quarter, or ninety one Days, in all 396 Years and 106 Days; which was the exact Space of Time between the Date of Ottoman's Reign May 19. 1301. to Sept. 1. 1697, when Prince Eugene gain'd the famous Victory over the *Turks*, which produc'd the Treaty of Peace at *Carlowitz* in the following Year. (d) Concerning this famous *Æra* of *Beleſis* or *Nabonaſſar*, ſee Biſhop Beveridge's *Chronology*, lib. 1. cap. 10. and lib. 2. cap. 16. (e) Whiſton's *Chronology* of the Old Teſtament, Page 12.



C H A P. III.

Short Observations to the Time of the Babylonish Captivity.

**T**HUS have we, thro' the Blessing of GOD, gone thro' a short Account of the History of the World from the Creation, as far as it related to that of the Sacred Scriptures, until the Time in which it hath been perform'd by a most incomparable Hand. And therefore from the first Year of the Reign of Abaz, to the Babylonish Captivity, there only remains some short Observations, chiefly necessary for the Fixing of the Time, when the Prophets spoke the remaining Parts of their Prophecies.

1. The Syrians and Israelites having oppress'd the Kingdom of Judah in the last Year of Jotham's Reign, and having Anno laid Siege to Jerusalem, in the Year 739. after his Death, it is evident, (a) that the Prophet Isaiah is now sent by GOD to comfort Abaz, and assure him, that they should not prevail. And therefore this is the Place to take in the seventh Chapter of his Prophecy, where these Promises are given.

2. The same Year, and probably soon after, is the Date of the eighth Chapter. The People of Israel at this Time rejoic'd in Anno the (b) Assistance of Rezin King of 739. Syria, and in the Success of Pekah the Son of Remaliah their own King. In the last Chapter the Prophet had promis'd Deliverance to Judah from these their Enemies, whom he calls (c) the Tails of these smoking firebrands, as being almost consum'd, and ready to smoke their last; and his Son (d) Shear-jashub is with him, which signifies A Remnant shall return. In this Chapter (e) a Prophetess hath a Son, and she is directed by Isaiah to call him Maher-shalal-hash-baz, or In making speed to the spoil he hastens to the prey. And gives this Reason, For before the child shall have knowledge to cry, My father and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the face of the king of Assyria. This was accordingly fulfill'd; for in the second Year after this Abaz calls in Tiglath-pileser King of Assyria to his Help, who (f) slays Rezin King of Damascus, and leads Part of Israel into Captivity: and the Year following (g) Pekah King of Israel is slain by Hoshea, and Judah is deliver'd from both, as Isaiah had foretold.

3. Another Reason, why these two Chapters are dated the Year after Jotham's Death, when Abaz was sole King, is (h) the Prophecy mention'd therein, that within three-score and five years Ephraim should be broken, that it be not a people. For sixty five Years after, which was in the twenty fourth Year of Manasseh's Reign, (i) Esarhaddon King of Assyria having also made himself Master of Babylon, after he had settl'd all his Affairs in Syria, march'd into the Land of Israel, and there taking Captive all those who were the Remains of the Captivity (excepting only some few, who escap'd his Hands, and continu'd still in the Land) carry'd them away into Babylon and Assyria. And then to prevent the Land from becoming desolate, he brought others from (k) Babylon, and from Cuthah, and from Avah and Hamath and Sepharvaim, to dwell in the Cities of Samaria in their stead. And so the ten Tribes of Israel, who had separated from the House of David, were brought to a full and utter Destruction, and never after that recover'd themselves again.

4. The ninth Chapter of Isaiah was spoken or written at the same Time with the eighth, as may evidently appear Anno to any one who will read the last 739. Verse of the one and the first of the other. In the eighth Chapter he speaks of the Calamities, which should befall Israel and Judah from Shalmanezar and Sennacherib the Kings of Assyria, and the Deliverance that should happen in due Time. In the End of the eighth Chapter he foretels the Babylonish Captivity, and saith, that at that Time they shall look unto the earth; and behold trouble, and darkness, dimness of anguish, and they shall be driven to darkness. In the ninth Chapter he speaks of a more glorious Deliverance than the first, and particularly to the Land of Zebulun and the Land of Naphtali, that the dimness shall not be such as was in her first Vexation. The Land of Galilee, or of Zebulun and Naphtali, had the hard Misfortune to be first in that Calamity, which beset their Nation by the Assyrians; of which we (l) have this Account, That In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon and Abel beth-maachab, and Janoah, and Kedesh, and Hazor and Gilead

(a) Isai. 7. 3 to 10. (b) Isai. 8. 6. (c) Isai. 7. 4. (d) Isai. 7. 3. (e) Isai. 8. 1, 2, 3. (f) 2 Kings 16. 7, 8, 9. 2 Chron 28. 16 to 22. (g) 2 Kings 15. 30. (h) Isai. 7. 8. (i) Prideaux's Historical Connexion, Anno 677. (k) 2 Kings 17. 24. Ezra 4. 2, 10. (l) 2 Kings 15. 29.



(all these, except *Janoah* and *Gilead*, were Cities of *Naphtali*) and *Galilee*, and all the land of *Naphtali*, and carried them captive to *Assyria*. From this Calamity, which then newly happen'd, the *Prophet* takes Occasion to comfort them, with this Assurance, that after another like Calamity, which should be worse for some time, they should have a sufficient Recompence, in the first and chief Share of the *Messiah*, which was to come. As at the (m) first time he made vile (or debased) the land of *Zebulun* and the land of *Naphtali*; so in the latter time he shall make it glorious. (If the Reason hereof is ask'd, the Reason follows) The way of the sea by *Jordan*, in *Galilee* of the gentiles, the people, that walked in the darkness of Affliction, hath seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nations, and increas'd the joy thereof. And the Reason of it is plain, For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty GOD, The Father (or Author) of eternity, The prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of *David*, and upon his kingdom, to order it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts shall perform this. This is he, that should enlighten the Province of *Galilee*, or the Land of *Zebulun* and *Naphtali* with the Glory of his Presence, and make it a sufficient Amends for what it suffer'd before the rest of the Country of *Israel* by the Hand of the King of *Assyria*.

5. At this Time the seventeenth Chapter of this Prophet must be plac'd. It not only speaks of the same Subject with the three before-mention'd, even the final Ruin of *Damascus* and *Ephraim*; but (n) it speaks also of *Damascus* and *Ephraim*, as join'd together in one Confederacy to invade the Kingdom of *Judah*, which happen'd not till the End of the Reign of *Jotham*, and the Beginning of the Reign of *Abaz*. And as it could not be plac'd sooner for this Reason, so it cannot be plac'd much later; because it (o) foretels the Ruin of *Damascus*, and the Kingdom of *Syria*, which was (p) effected by *Tiglath-pileser* King of *Assyria* in the fourth Year of *Abaz*'s Reign. The Reason why this Chapter is plac'd so far back in this Book, is, because there are many Prophecies against se-

veral Countries laid there together, and when it pleas'd GOD to threaten the neighbouring Kingdoms, *Damascus* and *Israel* could not be without their Share. Thus the three Chapters of *Isaiab* (\*) first mention'd are plac'd in their Order of Time, as particular Declarations of GOD's Judgments against these two Places; and (†) the other Chapters are plac'd, where they may accompany other Threatnings.

6. In the same Year we may also date the twenty eighth Chapter of the same Prophet. *Ephraim* was now (q) a crown of pride, and full of drunkards. They thought themselves secure by the Assistance of *Rezin* King of *Syria*, and therefore he foretels the Destruction of *Ephraim* or *Israel* by *Tiglath-pileser* King of *Assyria*, which he had before call'd (r) the razor that was hired (s) by *Abaz* to shave *Galilee*, *Gilead* and *Damascus*; and in a little Time after lighted on him that hired it. So that the Conquest of *Israel* by him happening the following Year, this Prophecy must be spoken at this Time; tho' it is plac'd at a farther Distance, that the Threatnings against this Kingdom might come in among the Threatnings against other Places.

7. *Abaz* his Seeking (t) to the King of *Assyria* for Help, and Revolting from GOD, occasions the Publishing the fifth and sixth Chapters of the Prophet *Hosea*. In (u) the fifth Chapter he reproves both *Ephraim* and *Judah* for this Fault, and threatens them both with Judgments; and in (x) the next Chapter he invites and exhorts them to Repentance with the Promise of a Blessing. He blames *Ephraim* or *Israel* more particularly for Relying upon *Assyria*, tho' *Judah* was under the same Sin, and subject to the same Reproof; because *Israel* was first (y) in the Fault under *Menahe*m, and (z) then *Judah* under *Abaz*; and (a) *Israel* was first punish'd in the Time of *Pekah*, and (b) then *Judah* in the Time of *Hezekiah*.

8. In the twelfth Year (c) of *Abaz* King of *Judah*, *Hoshea* began to reign over *Israel* in *Samaria*. And (d) in the fourteenth Year of *Abaz*, *Tiglath-pileser* King of *Assyria* died, after he had reign'd nineteen Years, and *Shalmaneser* his Son (who in *Tobit* is call'd *Euemaf* sar, and in *Hosea* *Shalmon*) reign'd in his Stead, and as soon as he was settl'd in the Throne, he came into *Syria* and *Palestina*, and there he subjects *Samaria* to his Dominions, and makes *Hoshea* the King to become his Vassal, and pay Tribute to him. This is the Time,

(m) See Mede's Discourse 25, Page 101, where he clearly makes out this Interpretation from the Hebrew Text. (n) *Isai.* 17. 3. (o) *Isai.* 17. 1 to 6. (p) 2 Kings 16. 7, 8, 9. (\*) Chap. 7, 8, 9. (†) Chap. 17, and 28. (q) *Isai.* 28. 1, 3. (r) *Isai.* 7. 20. (s) 2 Kings 16. 7, 8, 9. (t) 2 Kings 16. 7 to the End. 1 Chron. 28. 1, 2, 3, 4. (u) *Hosea* 5. 13. (x) *Hosea* 6. 1, 2, 3. (y) 2 Kings 15. 19, 20. (z) 2 Kings 16. 7, 8, 9. (a) 2 Kings 15. 27, 28, 29. (b) 2 Kings Chap. 18, and 19. (c) 2 Kings 17. 1. (d) *Prideaux*, Anno 729.



when as the Prophet *Isaiab* (e) said, he had subdued the *Idols* of that Country, and intend- ed to make *Samaria* as absolutely under his Power, as *Damascus* was at that Time, and threaten'd to do the same to *Jerusalem*; which he did in the following Year, being the fourteenth of *Abaz*, and the third of *Hoshea*. This is therefore the Time, that the Prophet *Isaiab* (f) threatens, that he should do the like to *Jerusalem*. And indeed he doth it: (g) *He came up to Ajath, he passed to Migron, at Michmas he laid up his carriages; They took up their lodgings at Geba, all which were Cities within the Dominion of Abaz. They went over the passage, that had been straitly kept as a Frontier, between the Kingdom of Samaria and the Kingdom of Judah. Ramah of Benjamin was afraid, and the Inhabitants of Gibeah, where Saul was born, in the same Tribe fled away. Thus Shalmaneser came up to Jerusalem and subdu'd Abaz. These were the (h) strong Waters, which did overflow Judah, and the swift Conquests, which took in the whole Land, where (i) Emmanuel or CHRIST was afterwards to be born; so that the Promise afforded no present Security, but there were (k) such Days, that had not been seen since the Revolt of the ten Tribes. This dismal Calamity good King *Hezekiah* mentions, as soon as he endeavour'd to reform the People. (l) *Our fathers have fallen by the sword, and our sons and daughters and wives are in captivity. And (m) be ye not like your fathers, and like your brethren, which trespassed against the LORD GOD of their fathers, who therefore gave them up to desolation, as ye see.* This first Expedition of *Shalmaneser* King of *Affyria* against *Samaria* and *Jerusalem* is what the Prophet *Hosea* takes Notice of, where he saith, (n) that *Shalmon* spoiled *Betharbel* in the day of battle, and us'd such Cruelties, that the Mother was dashed in pieces upon her children. And therefore as he spoil'd *Betharbel* in his first Expedition against *Samaria* and *Jerusalem*, so he should spoil *Bethel* in his second, when the ten Tribes were carried away Captives. And as in the Beginning of the Reign of *Abaz*, when *Judah* was greatly distress'd by *Rezin* and *Pekah*, the Prophet *Isaiab* comforts them with the Promise of the MESSIAH; so he takes the same Method at this Time, and whilst they are brought into the most despicable Condition by *Shalmaneser*, he (o) foretels the Destruction of both the Empires of *Babylon* and *Affyria*, and the Joy that should be occasion'd thereby, and particularly the peaceable Kingdom of CHRIST,*

the Branch out of the Root of *Jesse*, the victorious Restoration of *Israel*, with the Bringing in of the Gentiles, and the great Thanksgiving upon that Occasion.

9. The many Troubles, which happen'd in *Judah* this Year brought *Abaz* in so low a Condition, that he could not manage the Affairs of the Kingdom, and therefore he makes *Hezekiah* to be King. Dr. *Lightfoot* (p) supposes, that *Shalmaneser* not only conquer'd, but also depos'd *Abaz*, and made him become a private Man, and set up *Hezekiah* his Son on the Throne in his Stead. At this Time the third Year of *Hoshea*, and the fourteenth of *Abaz* was almost expir'd, and every thing was in such a Confusion, that *Hezekiah* was capable of Doing very little; so that his Reign is very seldom computed from this Year, but from the next. And thus (q) *Hoshea's* seventh is said to be *Hezekiah's* fourth, and *Hoshea's* ninth is said to be his sixth. The Judgments of GOD had so awaken'd *Hezekiah* to a Sense of his Duty that he resolv'd to reform the Kingdom, as the only Way to find Mercy, and his Father *Abaz* was reduc'd so low by his Misfortunes, that he might perceive it to be the Hand of GOD against him, and therefore he either dar'd not, or was in no Condition to oppose it. The (r) first Day of this new Year from whence the first Year of *Hezekiah's* Reign is dated, he opens the Doors of the House of the LORD, which his Father *Abaz* had shut up, and brings in the *Priests* and the *Levites* to perform divine Worship, in the Manner that GOD had appointed: He casts out those Defilements, which his Father *Abaz* had brought into the Temple, before he had shut it up; and (s) the House and Court are cleans'd in eight Days, when by Sacrifices (t) they make a new Dedication. And it is also suppos'd, (u) that in Purging and Cleansing of the Temple at this Time, a Copy of the latter Part of *Solomon's Proverbs* was found, and was afterwards transcrib'd by some of *Hezekiah's* Servants out of the old Manuscript, which was much soil'd and defac'd by Time and Neglect. In the same Chapter the Prophet also hath a (x) triumphant Insulting over *Babylon*, and describes its Destruction in a very terrible Manner. He here joins it with the Prophecies against *Affyria*, because when they were accomplish'd, *Babylon* and *Affyria* (y) made but one Monarchy, having been united under *Efar-baddon* the Son of *Sennacherib* King of *Affyria*. He saith, (z) that GOD

(e) *Isai.* 10. 11. (f) *Ibid.* (g) *Isai.* 10. 28, 29. (h) *Isai.* 8. 8. (i) *Isai.* 7. 14. *Matth.* 1. 23. (j) *Isai.* 7. 17. (l) 2 *Chron.* 29. 9. (m) 2 *Chron.* 30. 7. (n) *Hosea* 10. 14, 15. (o) *Isai.* Chap. 10, 11, 12, 13, and 14 to 28. (p) *Vol.* 1. Page 105. (q) 2 *Kings* 18. 9, 10. (r) 2 *Chron.* 29. 3, &c. (s) 2 *Chron.* 29. 17. (t) 2 *Chron.* 20 to the End. (u) *Prov.* 25. 1, &c. (x) *Isai.* 14. 4 to 24. (y) *Prideaux*, Anno 680. (z) *Isai.* 14. 4, 5.



should break the staff of this wicked Empire, and the scepter of the rulers, which was fulfill'd, when *Belshazzar* was slain; for (a) this Empire did never after bear any more Rule. He also foretells, that (b) GOD would cut off from that City the name and remnant, son and (c) Grandson, which was also fulfill'd, when (d) *Evilmerodach* the Son of *Nebuchadnezzar* (who took *Jerusalem* and carried the *Jews* Captives) was slain by a Conspiracy of his own Relations, and (e) *Belshazzar* his Grandson was slain by *Cyrus*. He prophesies also, (f) that GOD would make it a possession for the bittern, and pools of water. This was also accomplish'd, when *Cyrus* broke down (g) the great Bank or Dam, which was built by (h) *Nebuchadnezzar* between the River and the Canal, and so turn'd the Rivers of *Babylon*, that they overflow'd the Country, and left the Channels dry, so that he enter'd that way into the City with his Army. He also tells us, (i) that *Babylon* the beauty of the Chaldeans excellency should be utterly overthrow, and never inhabited any more, but be full of doleful Creatures, wild Beasts, and desolate of other Inhabitants. And (k) in the Day when GOD should take vengeance, and in the year of recompenses for the controversy of *Zion*, her Enemies should be made desolate in the same Manner; which was exactly fulfill'd not long after. For (l) when *Seleucia* was built on the *Tigris*, and the River *Euphrates* was thus drain'd near *Babylon*, so as to be render'd shallow and unnavigable, and the Country hereby was made unhealthy, the Inhabitants soon forsook it, so that it was brought to an utter Desolation; and the wild Beasts, and especially the venomous Creatures which are thereabout (against which there is no Fence) make it too dangerous for any Traveller so much as to go and see its Ruins.

10. The Year after this (m) *Abaz* dies, and the Prophet *Isaiab* publisheth (n) the latter Part of his fourteenth Chapter; in which he threatens the *Philistines*, that whereas (o) *Uzziah* had been a Serpent to them, and had stung them very grievously, and when he was dead, they (p) insulted over *Abaz*, yet now (q) *Hezekiah* should prove a Cockatrice to them, and should smite them again. That GOD should first (r) bring upon them a Famine, and then *Hezekiah's*

Sword, and after that (s) the northern Power should utterly dissolve them. But that (t) the terrible Messengers of the *Assyrian* Nation, as *Rabshakeb* and *Rabsaris* and others, when they came against *Jerusalem*, should receive this Answer, That the LORD hath founded *Zion*, the poor of his people should trust in it, and the *Assyrian* Army should not prevail against it.

11. The same Year the Prophet *Isaiab* publish'd his fifteenth and sixteenth Chapters against *Moab*, that (u) *Ar* and *Kir-hareseth* two principal Cities of that Country should be destroy'd, and the rest of it brought into Contempt, Ruin and Desolation. The Prophet tells us, that all this should be accomplish'd within the Space of three Years, and it was accomplish'd accordingly in the fifth Year of *Hezekiah's* Reign immediately before the Siege of *Samaria*. For then (x) *Shalmaneser* to secure himself from any Disturbance on that Side, first invaded *Moab*, and having destroy'd these two Cities, brought all the rest of that Country under his Subjection, and plac'd Garisons in it sufficient to stop all IncurSIONS of the *Arabs*, which might that Way be made upon him, before he would begin that Siege. For otherwise he could not hope to carry it on with Success.

12. The next Year the Prophet *Hosea* publish'd (y) the eight last Chapters of his Prophecy, as it may appear from these Reasons. First, It was after (z) the first Expedition of *Shalmaneser* against *Samaria* and *Jerusalem*, when he destroy'd *Betharbel* and before his second Expedition, when he took *Samaria*, and destroy'd *Bethel*. Secondly, The common and constant (a) Speech, that the Prophet makes to *Ephraim* and *Samaria* in every Chapter, shews, that these things were spoken to the ten Tribes, before they were carry'd away Captives, which happen'd but three Years after this Date. And Thirdly, The Prophet blames them (b) for Depending upon *Egypt*, and threatens to punish them for the same. In the Beginning of this Year, or the End of the former, (c) *Hoshea* King of *Israel* enters into a Confederacy with *So* King of *Egypt*, hoping by his Assistance to shake off the Yoke of *Assyria*, and in Confidence hereof he withdrew his Subjection from *Shalmaneser*, and would pay him no more Tribute, nor bring any more Presents to him, as he had

Anno  
724.  
Hoshea 6.  
Hezekiah  
3.

(a) Prideaux, Anno 539, near the End. (b) *Isai.* 14. 22. (c) The Hebrew Word *נכר* signifies A Grandson, as that learned Author hath there observ'd from *Gen.* 21. 23, and *Job* 18. 19. (d) Prideaux, Anno 559. (e) Prideaux, Anno 539. (f) *Isai.* 14. 23. (g) Prideaux, Anno 539. (h) Prideaux, Anno 570. (i) *Isai.* 13. 19 to the End. (k) *Isai.* 34. 8 to 16. (l) Prideaux, Anno 293. (m) 2 *Kings* 16. 1, 2. 2 *Chron.* 28. 1. (n) *Isai.* 14. 28 to the End. (o) 2 *Chron.* 26. 6, 7. (p) 2 *Chron.* 28. 18, 19. (q) *Isai.* 14. 29. 2 *Kings* 18. 8. (r) *Isai.* 14. 30, 31. (s) *Isai.* 14. 31. (t) *Isai.* 14. 32. 2 *Kings* 18. 17 to the End. (u) *Isai.* 15. 1, &c. and 16. 14. (x) Prideaux, Anno 721. (y) *Hosea* Chap. 7, &c. to the End. (z) *Hosea* 10. 14. (a) *Hosea* 7. 1, 8, 11, and 8. 5, 6, 8, 11, 14, and 9. 1, 3, 10, 11, 13, 16, and 10. 1, 5, 7, 9, 11, 15, and 11. 1, 3, 8, 12, and 12. 1, 8, 14, and 13. 1, 9, 16, and 14. 1, 8. (b) *Hosea* 7. 11, and 12. 1. (c) 2 *Kings* 17. 4.



formerly us'd to do. For this he is blam'd as a thing past. And soon after in this Year, *Shalmaneser* came and besieg'd *Samaria*, which was the Punishment threatned; and therefore these Prophecies must be plac'd between the one and the other.

13. *Samaria* being now besieg'd, having in vain depended upon *Egypt*, the Prophet *Isaiah* publisheth his eighteenth and nineteenth Chapters against that Country, on whom they so much depended. He calls it *the* (d) *land shadowing with wings*, because their Fleets on the *Red Sea*, when the Sails were spread, look'd like Wings, or rather the Sails were to Ships as Wings to Birds to help them forward. He calls it also (e) *the Land, which is beyond the rivers of Cush*, because *Cush* lay upon one Side of the *Red-Sea*, and *Egypt* on the other. He also prophesies, that the Tribe of *Judah* should go down to *Egypt* in such great Numbers, that (f) they should fill five Cities with *the language of Canaan*, as they did (g) immediately after the Captivity, in the Time of the Prophet *Jeremiah*; and that (h) every one of these should also prove *Cities of destruction*, or be given up to be destroy'd, as it was (i) also foretold by the Prophet *Jeremiah*, and accomplish'd by (k) *Nebuchadnezzar* King of *Babylon*. However he prophesies, that in due Time (l) *Egypt*, *Affyria* and *Israel* should unite, and come to the Obedience of the Gospel.

14. The Kingdom of *Judah* living in Peace for about ten Years longer, and a Reformation being carry'd on with good Success, the Prophet *Isaiah* had no farther Vision from GOD, which he thought fit to publish. The next was on this Occasion: In the fourteenth

Year of King *Hezekiah's* Reign, (m) *Sennacherib* King of *Affyria* (whom *Isaiah* (n) call'd *Sargon*) came up with a great Army against the fenced Cities of *Judah*, and took several of them, and laid Siege to *Lachish*, threatning *Jerusalem* next. *Hezekiah* comes to Terms of Accommodation, which *Sennacherib* observ'd for a little while, and march'd against *Egypt*; and the better to open his Way into that Country, he sends (o) *Tartan*, one of his Generals, before him, to take *Ashdod* or *Azotus*; from the Taking of which Place the Prophet dates the Beginning of the War, which he had with the *Egyptians*. In which, according as it had been foretold, he much afflicted that People for three Years together, and carry'd Multitudes of them into Cap-

tivity. *Isaiah* is now (p) in Sackcloth, and mourning for the Captivity of the ten Tribes, which had so lately happen'd: and now he threatens *Egypt* and (q) *Cush*, that they should be both taken Captives, and shamefully us'd by the *Affyrian*. And thus when *Sennacherib* march'd into *Egypt*, he (r) laid Siege to *Libnah*, a Town in the Wilderness (s) (where the *Israelites* once encamp'd) to open also a Communication on the other Side of the *Dead Sea*. Upon this (t) *Tirbakah* King of *Cush* comes against him with his Army, and was vanquish'd by him, so that (u) his Nation was punish'd instead of *Judah*.

15. At the same Time was also the Prophecy of *Isaiah* mention'd in the twenty first Chapter. The Date is plain, that (x) it was within a Year before *the glory of Kedar did fail*, or *Sennacherib*, having conquer'd *Tirbakah* King of *Cush*, extended his Conquests into *Arabia* and *Idumea*. He had before spoken largely and fully concerning the Fall of the King of *Affyria*; and now he proceeds to tell the Fall of the other Monarchy, which started up at the same Time, or that of *Babylon*. That (y) its Conquest in the Time of *Nebuchadnezzar* should be swift like a Whirlwind, and come from the Desarts of *Arabia*; that the *Medes* and *Persians* should destroy it, and all Sighing occasion'd from that Empire should cease. By a (z) couple of Chariots and a couple of Horsemen of different Beasts, he describes these two Nations, and particularly *Cyrus* and *Darius*; and foretels the Ruin of *Belsazzar* by them. That (a) his Height of Pleasure and Banqueting should be turn'd into Fear; and whilst they were furnishing the Tables, there should be an Alarm of War, and so *Babylon* should fall, and the Images of the Gods, which were (b) so lately prais'd, should be broken to Pieces. But this being at a Distance, he returns to those things which were nigh at hand: That (c) *Idumea* should be over-run, as in one Day; and (d) the *Arabian* Tents should be so spoil'd, that they should be forc'd to lodge in the open Forest; and they should flee away in such Haste, as to leave all behind them, and be forc'd to beg Bread and Water of their Neighbours.

16. Immediately upon this the Prophet (e) speaks of the Calamity that should follow, even the Invasion of *Judea* by the *Affyrian* Army, which was made vastly large by the (f) Addition of many Forces from *Elam* or *Persia*, and *Kir* or *Media*; that the *choicest valleys should be full of chariots*, and the horsemen should set themselves in array against their

(d) *Isai.* 18. 1. (e) *Ibid.* (f) *Isai.* 19. 18. (g) *Jerem.* 43. 1 to 8. (h) *Thus the Hebrew Word מַחֲנֶה, one, is taken for every one, Isai.* 6. 2. (i) *Jerem.* 43. 8 to the End. (k) *Prideaux,* Anno 573, and 570. (l) *Isai.* 19. 18 to the End. (m) 2 *Kings* 18. 13. *Isai.* 36. 1. (n) *Isai.* 20. 1. (o) *Prideaux,* Anno 713. *Isai.* 20. 1. (p) *Isai.* 20. 2, 3. (q) *Isai.* 20. 4, 5, 6. (r) *Isai.* 37. 8. (s) *Num.* 33. 20, 21. (t) *Isai.* 37. 9. (u) *Isai.* 43. 3. (x) *Isai.* 21. 16. (y) *Isai.* 21. 1, 2. (z) *Isai.* 21. 7, 9. (a) *Isai.* 21. 3, 4. (b) *Dan.* 5. 4. (c) *Isai.* 21. 11, 12. (d) *Isai.* 21. 13, 14, 15. (e) *Isai.* 22. 1, 2, 3, 4, 5. (f) *Isai.* 22. 6, 7.



fenced Cities. That their Men should not only (g) be slain with the Sword, but also many should die by Famine. That the Invasion of the Army should cause Husbandry to be neglected. That the Nation should be troubled for it (h) *Days above* (or something more than) *a year*. For the Year when they were there, they devour'd all, and the following Year was the *Sabbatical Year*. This made them generally lament for the desirable *Vintage, the pleasant fields, and fruitful vines*; inasmuch that the Prophet was oblig'd (i) to promise them a Supply from GOD's immediate Providence, whilst they discharg'd their Duty. *Ye shall eat this year such as groweth of it self, and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.* He also (k) prophesies the Displacing of *Shebna* from being over the Household, and the Placing *Eliakim* in his Room; and therefore he calls him (l) *Eliakim, who was* (or *was to be*) *over the household*, because the Prophecy might be depended upon, as certainly as if it was fulfill'd already. The Completion happen'd (m) in this Manner. When *Manasseh* was on the Throne, *Shebna* being a very wicked Man was a fit Person to serve his evil Lusts and Inclinations, and therefore was made his first Minister of State in the Beginning of his Reign; and *Eliakim*, who was of a contrary Character, was laid aside. When *Manasseh* was carry'd Captive to *Babylon*, *Shebna* was carry'd with him, and (n) there detain'd till his Death. So that *Manasseh*, upon his Repentance and Return to *Jerusalem*, having resolv'd upon other Methods, puts the Government of all Affairs into the Hands of *Eliakim*. Upon this the Prophet *Isaiab* (o) speaks of him, and his supreme Management, as a Type of CHRIST and his Kingdom. St. *John* himself alludes hereto in (p) very plain Terms, and the Names are very significant for this Purpose. *Eliakim* is in *Hebrew*, *My GOD shall arise*, and *Hilkiah* signifies *The LORD is my Portion*.

17. To the same Time we may also refer (q) several of the following Chapters. In the two and twentieth Chapter he had foretold the Misery and Perplexity of *Judea* by *Sennacherib's* Army, before the Angel destroy'd it; and now in the twenty fourth Chapter he declares the final Desolation of it by *Nebuchadnezzar*, as he had before mention'd the Captivity of *Ephraim* by *Shalmaneser* King of *Assyria* in the twenty eighth Chapter; and soon after (r) mentions the heavy Judg-

ments, which should light upon *Tyre*. In the twenty fifth Chapter he mentions the great Joy which should be to the Church of GOD after each of these Deliverances, the Song of Praise which should be spoken at that Time, and the Glory, which should be given to GOD for his Judgments, for his gracious Benefits to his People, and for their glorious Deliverance. And in (s) the next Chapter he exhorts the People of *Judah* to trust in GOD, and wait on him, that he will exert his Power in the worst of Times, pull down their Enemies, and give them Peace and Prosperity. In (t) the following Chapter he speaks again of the Deliverance of his Church and People from *Babylon*, which being encompass'd with large Rivers, he compares to (u) the *Leviathan* or Whale, that sports himself in the great Waters; and in (x) another Song he speaks of the great Care of GOD over his People, that all his Judgments were but in Mercy, and only design'd for their Amendment; and that in the Days of the MESSIAH the (y) Gentiles should become one Church with the *Jews*, and should also worship the same LORD, who dwelt at *Jerusalem*. Thus he mixes many sweet and gracious Promises among his Threatnings; and in the twenty ninth Chapter, spoken about the same Time, he takes the same Method. He calls (z) the Altar at *Jerusalem* *Ariel*, or *The Lion of GOD*; and calls *Jerusalem* it self by the same Name, the one being remarkable for Devouring Sacrifices by Fire, and the other as remarkable for Devouring of Men by Slaughter. And now he threatens, that GOD would distress *Ariel* the City, and it should be as *Ariel* the Altar, with Abundance of Slain about it. However he tells them, that after this, tho' they should be thus besieg'd by *Nebuchadnezzar*; yet they should obtain a glorious Deliverance at the last, when his Empire should be overturn'd by the *Medes* and *Persians*. He tells them, that the Causes of these Judgments were (a) their Senselessness and (b) deep Hypocrisy, but (c) after their Return from their Captivity they should be an holy People.

18. The *Assyrians*, invading the Kingdom of *Judah* on the north Side, make them full of Perplexity and Terror; and therefore they send to the South for Succours from *Egypt*, depending much on their Assistance. For this (d) *Rabshakeh* blames them in his Speech, that they put their Trust in *Egypt* for chariots and for horsemen. Upon this he tells them, that this should prove but (e) like the staff of a broken reed, upon

(g) Isai. 22. 2. (h) Isai. 32. 10. (i) Isai. 36. 30. 2 Kings 19. 29. (k) Isai. 22. 15. (l) Isai. 36. 22. (m) Prideaux, Anno 677. (n) Isai. 22. 16, 17, 18, 19. (o) Isai. 22. 20 to the End. (p) Rev. 3. 7. (q) Isai. Chap. 24, 25, 26, 27, 29. (r) Isai. Chap. 23. (s) Isai. Chap. 26. (t) Isai. 27. 1. (u) Job Chap. 41. Psal. 104. 26. (x) Isai. 27. 2, 3. (y) Isai. 27. 12, 13. (z) Isai. 27. 1. (a) Isai. 29. 9 to 13. (b) Isai. 29. 13 to 18. (c) Isai. 29. 18 to the End. (d) Isai. 36. 9. (e) Isai. 36. 6.



which if a man lean, it will go into his hand, and pierce it; for so shall Pharaoh king of Egypt be, to all that trust in him. This he speaks like a Prophet; but a greater Prophet than he blames them (f) for the same Crime in his thirtieth and thirty first Chapters, and tells them, that all this Policy should stand them in no Stead, and (g) the Egyptians themselves should be destroy'd by the Assyrian Army. However the Prophet tells them (h) here, and in (i) another Place, that GOD had heard the Blasphemies of Rabshakeh, and would defend this City, for his own name's sake, and for his servant David's sake, either David himself, or CHRIST the son of David, who is (k) sometimes call'd by this Name; and he would take Vengeance upon the Assyrians. The Misery and Oppression of this northern Army first under Shalmaneser, and then under Sennacherib, had been very long and very great, so that (l) they had eaten the bread of adversity, and drank the waters of affliction, and their teachers had been removed into corners: But as the (m) Stream of the Assyrian did reach even to the neck, or reduce things to the utmost Extremity; so should (n) GOD's Anger do the same to him. But they of Jerusalem should (o) have a song as in the night Time, when an holy solemnity, or the Passover was kept. For they then (p) sang an Hymn, because their Deliverance out of Egypt happen'd in the (q) Night; and thus their Deliverance from Assyria should happen at the same Time. And (r) through the voice of the LORD, or (s) his Angel, should the Assyrian be beaten down, who smote them with a rod; and this should be (t) in the Valley of Tophet the Son of Hinnom, near Jerusalem on the South Side, whither he came from (u) Lachish, Libnah and Cush, and where he encamp'd (x) before he could form the Siege of that Place. Thus (y) the Assyrian should fall with the sword, neither of a mean man, nor of a mighty man, but of the mighty GOD; and (z) both he and his Princes should return to his strong hold (a) of Nineveh for fear. So that these Particulars mention'd in these Chapters, to comfort the People of Judah in their Fears, and before they were accomplish'd, do plainly shew, that this is the proper Time when they were spoken, and that they are plac'd in their proper Order.

19. Immediately upon this he (b) promiseth

the Blessings, which should attend the Kingdom of CHRIST, as a farther Means to comfort them, and an Assurance that they should not be cast off. Thus he mixeth Promises with the Threatnings, and foretels the greatest Comforts, when they had the greatest Need of them. In the mean While he intermixes the sad Times, which they should suffer, whilst the Assyrian Army did carry all before them: That (c) he should destroy the Vintage and the Husbandry, that he should make (d) the High Ways waste, and should break (e) the covenant which he had made with Hezekiah, because he despis'd all their strong Cities, and valued no Forces, which could be sent against him. However the Prophet saith, that there should (f) be glorious Times again, not only at this Deliverance, but also at the Inspiration of the Apostles, when (g) GOD should pour out his spirit upon all flesh. That after this (h) the Enemies of the People of GOD should be destroy'd, and his faithful Servants (i) should be in a happy Condition. That (k) the Inhabitants of Idumea, who had been their constant Enemies, and had help'd forward their Desolation, should also be made desolate. That (l) all these things were sure and certain; And (m) at last he concludes with the joyful and flourishing State of the Kingdom of CHRIST, and the great Privileges belonging to those, who should embrace the Gospel.

20. Here also may be plac'd the five last Chapters of the Prophecy of Micah. Tho' he is said (n) to prophesy in the Days of Jotham and Abaz; yet the last Verse of the third Chapter is (o) own'd by the Men in Jeremiah's Time to have been utter'd in the Days of Hezekiah. And here may that whole Chapter, and all the rest that follow it, be very properly plac'd. He seems (p) to speak of the Siege of Jerusalem as nigh at Hand, so that it was high Time to raise Forces to defend themselves. He speaks of Rabshakeh's Blasphemy against GOD, and his Reproaching of Hezekiah, that they should smite the judge of Israel with the rod upon the cheek; and foretels the (q) Glory, Peace and (r) Victory of the Church of CHRIST and his (s) Kingdom; that (t) tho' her Number was small and their Corruption great, yet (u) she might put her Trust (x) in his Mercies, that she should (y) triumph, and (z) her Enemies should be confounded; That the promis'd (a) MESSIAH might be a Security to

- (f) Isai. 30. 1 to 8. Isai. 31. 1, 2, 3. (g) Isai. 31. 3. (h) Isai. 30. 30, 31. (i) Isai. 36. 22, 23, 24, 25, 26, 28, 29. (k) Ezek. 34. 23, 24, and Chap. 37. 24, 25. (l) Isai. 30. 20. (m) Isai. 8. 8. (n) Isai. 30. 28. (o) Isai. 30. 29. (p) Exod. 15. 1. (q) Exod. 12. 42. (r) Isai. 30. 31. (s) Isai. 36. 36. 2 Kings 19. 35. (t) Isai. 30. 33. (u) Isai. 36. 8, 9. (x) Isai. 36. 2. (y) Isai. 31. 8. (z) Isai. 31. 9. (a) Isai. 36. 37. 2 Kings 19. 36. (b) Isai. Chap. 32. (c) Isai. 32. 10, 11, 12. (d) Isai. 32. 13, and 33. 8. (e) Isai. 33. 8. (f) Isai. 32. 15 to the End. (g) Joel 2. 28, 29. Acts 2. 17, 18. Isai. 44. 3. (h) Isai. 33. 1 to 13. (i) Isai. 33. 13 to the End. (k) Isai. 34. 1 to 8. (l) Isai. 34. 15, 16. (m) Isai. Chap. 35. (n) Micah 1. 1. (o) Jer. 26. 18. (p) Micah 5. 1. (q) Micah 5. 1 to 8. (r) Micah 5. 8 to the End. (s) Micah 5. 4 to 8. (t) Micah 7. 1, 2. (u) Micah 7. 5, 6, 7. (x) Micah 7. 18 to the End. (y) Micah 7. 8 to 14. (z) Micah 7. 16, 17. (a) Micah Chap. 4 and 5.

them,



them, (a) as it was to *Abaz*. And tho' their Enemies thought to triumph, and to destroy the City of *Jerusalem*; yet it should be so far from being insulted over by them, that (b) the little Town of *Bethlehem* should produce such a Governor, as should tread down both the *Affyrian* and all other Enemies of his Church under his Feet. Thus CHRIST's being born of a Virgin was a Sign to *Abaz*, and his being born in *Bethlehem* was a Sign to his Son *Hezekiah*, that no Enemy should prevail to root out the Family of *David*, nor destroy the Country, where *David* was born. Thus also is (c) *Judah* call'd *The valley of vision*, because in this Year, when there was the greatest Occasion for it, before *Sennacherib* came against *Jerusalem*, GOD was pleas'd to reveal himself in a greater Measure by his Prophets. For eighteen Chapters were publish'd this Year by *Isaiab*, and five by *Micah*, the like whereof was never known in one Year before nor since.

21. The Prophet *Isaiab* having foretold these things, proceeds afterward (d) to give us the History of them, how they were accomplish'd, in the same Manner as it was also related (e) both in the Books of *Kings* and *Chronicles*: And soon after this in the same Year he had the Prophecy against *Tyre* mention'd in the twenty third Chapter, and there was a very fit Occasion for it. The *Tyrians* (f) had a few Years before with twelve Ships only, beaten the *Affyrian* and *Phœnician* Fleets both join'd together. Upon this *Shalmaneser* sent his Army to besiege it by Land. However they valiantly held out for five Years, or till the Year before this, at the End whereof *Shalmaneser* dying the Siege was rais'd. This Success puff'd them up with Pride, and made them grow insolent. *Isaiab* then speaks of (g) her Rejoycing, (h) the *Pride of her glory*, and calls her (i) *the joyous and the crowning City*, whose merchants were princes; and speaks also of her miserable Overthrow, and Going into Captivity. He (k) bids them take Example by the land of the *Chaldeans* or *Babylon*. This people was not till the *Affyrian* founded it, or (l) *Nimrod* made it a Monarchy, who afterward went into *Affyria*, and built *Nineweh* the Metropolis thereof, and dwelt there. This *Affyrian* form'd it for them who dwelt in the wilderness, or for the Offspring of his Father *Cush*, who were first seated in *Arabia*; they set up the towers thereof, and they raised up the palaces. And this *Affyrian* Monarchy now divided from the other (m)

shall in Time bring the other to Ruin, as it afterward happen'd in (n) the Time of *Esarhaddon* King of *Affyria*. And therefore when they saw the Fulfilling of one Prophecy against another Kingdom, they might expect the Fulfilling of the other against themselves. That the Date of this Prophecy must begin at this Time, may be observ'd from (o) the Words themselves, as they lie in the Original: And so it is in this day that *Tyre* is forgotten seventy years according to the days of one king, or (p) the first King, who was to succeed *Hezekiah*. This is the first seventy Years here mention'd, beginning (q) at the fourteenth Year of *Hezekiah*, who (r) reign'd fifteen Years longer, and ending at the Death of *Manasseh*, who (s) reign'd five and fifty Years, which made up seventy in all. During this Time *Tyre* was forgotten. The long Siege made the neighbouring Nations traffick with other Cities, and so their Trade was lost for the present. After the End of this Seventy Years, then *Tyre* did (t) sing as an harlot. Her Trade began again with all the Kingdoms, as it was before, and was very remarkable in (u) the Days of *Ezekiel*. When these seventy Years were past, then the Destruction of *Tyre* came on as it had been foretold, and (x) *Nebuchadnezzar* after a Siege of thirteen Years slew all the Inhabitants, which he found therein, and raised the City to the Ground; and thus the Town in the Island became the City, whilst the other was (y) laid waste; and so it continu'd in a State of Servitude under the *Babylonians* for seventy Years longer. At the End of this Term GOD visited *Tyre* again, (z) according to the Prophecy of *Isaiab*, when it was restor'd to (a) its ancient Privileges, and allow'd to have a King of their own by *Darius* the Son of *Hystaspes*; so that they soon recover'd their former Prosperity, and the Trade which they had before. After this the Prophet saith, that her (b) merchandise and her gain should be holy to the LORD. Many among them should be converted to the Christian Faith, and the Dispersing her Merchandize should be a Means of Propagating the Gospel. Thus it was (c) in the Apostles Days, and (d) *Tyre* and *Sidon* repented at their Preaching, tho' the mighty works were not done in them, which had been done in *Judea*. It is not impossible, but this Prophetick Chapter may be plac'd in its proper Order; but if it was spoken at this Time, it might be plac'd, where it is, that the Prophecies against those Countries, which

(a) *Isai.* 7. 10 to 17. (b) *Micah* 5. 2. (c) *Isai.* 22. 1, 5. (d) *Chap.* 36 and 37. (e) 2 *Kings* Chap. 18 and 19. 2 *Chron.* Chap. 32. (f) *Prideaux* Anno 715. (g) *Isai.* 23. 7. (h) *Isai.* 23. 9. (i) *Isai.* 23. 7, 8. (k) *Isai.* 23. 13. (l) *Gen.* 10. 8, 9, 10, 11, 12. (m) *Isai.* 23. 13. (n) *Prideaux*, Anno 680. (o) *Isai.* 23. 15. (p) The Word *אחת* signifies not only one, but also the first, as in *Gen.* 1. 5. (q) *Isai.* 36. 1. 2 *Kings* 18. 13. (r) 2 *Kings* 18. 1, 2. 2 *Chron.* 29. 1. (s) 2 *Kings* 21. 1. 2 *Chron.* 33. 1. (t) *Isai.* 23. 17. (u) *Ezek.* Chap. 26 and 27. (v) *Prideaux* Anno 573. (y) *Isai.* 23. 1. (z) *Isai.* 23. 17. (a) *Prideaux* Anno 503. (b) *Isai.* 23. 18. (c) As in the Histories of William of Tyre, and Adrichomius, and Acts 21. 3, 4, 5, 6, 7. (d) *Matth.* 11. 21, 22. Luke 10. 13, 14.



lay so near together, might also lie together, and the Threatnings of divine Vengeance might be plac'd (as it were) in one Body.

22. After this the Prophet *Isaiah* (e) gives an historical Account of *Hezekiah's* Sickness and Recovery, and the King of *Babylon's* Sending a Messenger to congratulate him thereon; and after that he publisheth the (f) remaining Part of his Book in the Life-time of (g) *Hezekiah*, but without any particular Mark to direct us to the Year, when any of it was spoken.

23. Soon after this we may date the Prophecy of *Nabum*. It was (h) all upon one Subject, *The burden of Nineveh*; and therefore we may suppose it to be all publish'd at one Time. It was (i) after *Sennacherib* had invaded *Egypt*, in the fourteenth Year of *Hezekiah's* Reign; for (k) he speaks of the Destruction of *No Ammon* or *Thebes* at that

Time, as a thing past, where he tells us, that her Inhabitants were carry'd into Captivity, her young Children dash'd in Picces in the Top of her

Streets, and her great Men divided by Lot among the Conquerors, and put in Chains to be led away as Slaves and Captives. It was when (l) *Egypt* and *Ethiopia* were her Strength; and at this Time an *Ethiopian* King reign'd over *Egypt*, so that both Countries were as one, and mutually help'd each other. It was after the (m) Blasphemy of *Rabshakeh*, whom he describes as (n) *one come out of Nineveh, and a wicked counsellor, who imagined evil against the LORD*. It was before the Death of (o) *Sennacherib*, which he (p) thus describes, *I will break his yolk from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, that no more of thy Name be sown: Out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave, for thou art vile*. So that his Flight out of

*Judah* was his Disgrace, and his Idol Temple should be his Destruction, which happen'd also in the twenty second Year of *Hezekiah*. The King of *Assyria*, who dwelt at *Nineveh*, had been a great Oppressor of *Judah*, and therefore the whole Scope of the Prophet is to foretel the Destruction of that City, which happen'd in the twenty ninth Year of King

*Josiah*. For (q) *Chyniladannus* (being driven from *Babylon* by *Nabopolassar* who succeeded him) he afterward fix'd at *Nineveh*, where he was besieg'd by his Successor at *Babylon*, who, with the Assistance of *Cyaxares* the King

of the *Medes*, took and utterly destroy'd that great and ancient City; so that for the future *Babylon* became the sole Metropolis of the *Assyrian* Empire, and the Prophecy of *Nabum* was intirely fullfill'd.

24. As there was the Space of 1656 Years from the Creation of the World to the Flood, so the same Space of Time Anno was again ended in the Beginning of 695.

*Manasseh's* Reign over *Judah*. We find, that long before this the World was peopled in the East of *Asia*, as far as *China*, and in the West of *Europe* as far as *Cadiz* or *Hercules's* Pillars, and in *Africa* as far as *Tangier*, and the Coast of *Guinea*; and that they brought vast Armies into the Field: so that nothing hinders a Belief, that all these three Parts of the World were inhabited before this Time. And as the Men born before the Flood did (r) generally live above nine hundred Years, in which they had more Time to increase and multiply, but since the Flood, there were (s) none who liv'd to the Age of five hundred Years, and their Lives were soon cut shorter and shorter, so that eighty Years was (t) a great Age in the Time of *Moses*, as it hath been ever since; we cannot therefore but conclude, that the World was as populous, or rather more, at the Flood, as it was in *Manasseh's* Reign. And tho' *Noah* before the Flood might live near the Place inhabited by our first Parents, and the Ark might afterward land near the same; yet the Flood, which destroy'd (u) all Mankind at that Time, must needs be universal.

25. After the Reign of *Hezekiah* there arose no Prophet until the Time of *Josiah*, in the (x) thirteenth Year of whose Reign

the Prophet *Jeremiah* was call'd to Anno this Office, and publish'd his first 627.

Chapter. GOD had forborn long, after the others had ceas'd; and since, in the Time which he had given them for Repentance, they grew worse and worse, he tells them now, that he (y) would hasten the Punishments, which he had so long threaten'd. From this Time, to the last Captivity under *Zedekiah*, is exactly forty Years, and so long (z) GOD is said to bear the Iniquity of the House of *Judah* under such powerful Preaching, which had been intermitted many Years before. The Chapters which follow after the first to the End of the twelfth, are suppos'd to have been in the last

Year of King *Josiah's* Reign; and Anno the thirteenth and fourteenth in the 609.

first Year of the Reign of his Successor *Jehoiakim*. The Reason is, that there is

(e) Chap. 37 and 38. (f) Chap. 40 to the End. (g) Isai. 1. 1. (h) Nahum 1. 1. (i) 2 Kings 18. 13. Isai. 36. 1. (k) Nahum 3. 8. (l) Nahum 3. 9. (m) Isai. 36. 4 to 21. 2 Chro 32. 9 to 20. 2 Kings 18. 19 to 36. (n) Nahum 1. 11. (o) 2 Kings 19. 35, 36. 2 Chron. 32. 21. Isai. 37. 37, 38. (p) Nahum 1. 13, 14. (q) Prideaux, Anno 626, and 612. (r) Gen. Chap. 5. (s) Gen. 11. 12 to 27. (t) Psal. 90 Title, and Verse 10. (u) Gen. 6. 12, 13. Gen. 7. 21 to the End. 2 Pet. 2. 5. (x) Jer. 1. 1, 2. (y) Jer. 1. 11, 12. (z) Ezek. 4. 6.



a frequent Mention in these Chapters of a great Drought or Want of Rain. Anno 608. This is mention'd in the first of these (a) Chapters to be in the Days of the first of these Kings, and in the two other (b) Chapters to be in the Days of the other. This we may well suppose to be the same Drought, and either that it continu'd two Years, or at least in Part of these two Kings Reigns.

26. About the End of *Josiah's* Reign, we may place the Prophet *Habakkuk*. Anno 608. As he is set in the *Scriptures* before *Zephaniah*; so we may suppose, that when these Books were settl'd by *Ezra* in their Order, there was Reason to think, that he was the first in Order of Time. He is suppos'd by some to have liv'd in the Time of *Manasseh*; and for this Purpose they apply to him and *Nabum*, (c) what is mention'd in the Book of *Kings*: *The LORD spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, therefore I am bringing evil upon Judah and Jerusalem, that whosoever heareth of it, both his ears shall tingle: which they reckon to be the same in Effect with (d) what this Prophet saith, Behold ye, and regard, and wonder marvellously, for I will work a work in your days, which ye will not believe, tho' it be told you. For lo, I raise up the Chaldeans.* This may in general Terms be said of *Habakkuk* and *Zephaniah*; but will not prove, that therefore either of them liv'd in the Reign of this King; and neither of them mention his Name. On the other Hand, these Words do rather refer to the Prophecy of *Jeremiah*, who (e) mentions this very Name: *And I will cause them to be removed into all kingdoms of the earth; because of Manasseh king of Judah, for that which he did in Jerusalem: And yet it is certain, that Jeremiah did not begin to prophesy in Manasseh's Reign, but (f) in the thirteenth Year of Josiah his Successor.* We may therefore better place Anno 610. the Prophet *Habakkuk* near the End of the Reign of *Josiah*, and the Prophet *Zephaniah* soon after; and so (g) they will both fall in with the Anno 609. Prophecies of *Jeremiah*. It is certain, that (h) they prophesy'd the same things, which *Jeremiah* did, and

upon the same Occasion, which is (i) Destruction and Desolation upon *Judah* and *Jerusalem*, because of the heinous Sins which they were guilty of. *Zephaniah* doth not name the *Babylonians* or *Chaldeans*, who were to be the Executioners of GOD's Wrath upon them, as (k) *Jeremiah* and (l) *Habakkuk* do. But then he tells us, that (m) this great day was near, and (n) the Punishment should be inflicted on the princes, and the king's children, who were then alive. As for *Habakkuk*, neither the Time in which he liv'd, nor the Parents, from whom he was descended, are any where nam'd in *Scripture*. But the Prophecy of the Coming of the *Chaldeans*, in the same Manner as *Jeremiah* did, gives Reason to conjecture, that he liv'd at the same Time. It is expressly said of *Zephaniah*, that (o) he prophesied in the Days of *Josiah*; and in his Pedegree his Father's Great Grandfather is (p) call'd *Hezekiah*, which some take to be *Hezekiah* King of *Judah*, and therefore reckon him to have been of the Royal Family. If so, he must spring from a younger Brother of *Manasseh*; and as (q) *Manasseh* at this Time would have been an hundred Years old, so let us suppose the younger Brother to be four Years younger, and allow two and twenty Years of Age to each of the three Generations, it will bring *Zephaniah* to be (r) thirty Years old at this Time, which is the Time in which they enter'd upon the Priests Office; and the Year in which the next Prophet, or *Ezekiel*, was call'd to both, as will appear in its proper Place.

27. There is another Reason to date the eleventh Chapter of the Prophet *Jeremiah* in *Josiah's* Reign, because (s) he speaks of the Covenant, which (t) that King had made with the People to serve the LORD, and walk according to the Law of *Moses*, which was found and read to them. This Covenant he exhorts them religiously to keep, and reproves them for Disobeying it. The twelfth Chapter is also of the same Date, as (u) referring to the same thing. Thus also (x) the eleventh Chapter mentions a Conspiracy of the Men of *Annathoth* against *Jeremiah*, and (y) the twelfth seems to speak of it, as a thing but newly past. The fourteenth and six following Chapters were written in Anno 608. the Beginning of the Reign of *Jehoiakim*. Anno 607. and (z) foretel the Captivity, Anno 606. which happen'd at the (a) latter End

- (a) Jerem. 3. 3, 6, and 5. 24, 25, and 8. 13, 20, and 12. 4. (b) Jer. 13. 18, and 14. 1, 2, 3, 4.  
 (c) 2 Kings 21. 10. (d) Hab. 1. 5, 6. (e) Jer. 15. 1, 2, 3, 4. (f) Jer. 1. 1, 2. (g) Jer. 1. 3.  
 (h) Chap. 1 to 20. (i) Compare Hab. 1. 4, and Jer. 12. 1. Hab. 2. 9, and Jer. 22. 13. Hab. 2. 16, and  
 Jer. 25. 26. Hab. 2. 18, and Jer. 10. 8, 14. Zeph. 1. 15, and Jer. 30. 7, and Zeph. 3. 4, with Jer. 23. 11.  
 (k) Jer. 20. 4, 5, 6. Jer. 28. 19, &c. Jer. 32. 5. Jer. 34. 3. Jer. 21. 4, 9, and 32. 5, 29. (l) Hab. 1. 6.  
 (m) Zeph. 1. 14. (n) Zeph. 1. 8. (o) Zeph. 1. 1. (p) Ibid. (q) Manasseh being 12 Years old  
 when he began to reign, and reigning 55 Years, 2 Kings 21. 1, and Amon reigning two Years, 2 Kings 21.  
 19, and Josiah 31, as 2 Kings 22. 1. make it 100 Years to the Year after, or the first Year of Jehoiakim.  
 (r) For 4, and 66, and 30, make 100 in all. (s) Jer. 11. 1 to 18. (t) 2 Kings 23. 3. 2 Chron.  
 34. 29 to the End. (u) Jer. 12. 1, 6. (x) Jer. 11. 18 to the End. (y) Jer. 12. 1, 5, 6. (z) Jer.  
 15. 2, 3, 4. Jer. 16. 1 to 10. Jer. 17. 1 to 5. Jer. 18. 11 to 18, and Jer. 19, throughout. (a) Dan. 1. 1.



of his third, or (b) Beginning of his fourth Year; and these (c) are suppos'd to be the words of the LORD, which he spake by one of his servants the prophets. And he plainly intimates, (d) that this first *Violence and Spoil* had not yet happen'd, but (e) he was a *Shame*, a *Reproach*, and a *Derision* daily, because what he had prophesied was not accomplish'd.

28. After these follow the twenty sixth and (f) Part of the twenty seventh Chapter. They are both dated in the (g) beginning of the reign of *Jehoiakim the son of Josiah king of Judah*. This Beginning of his Reign doth not signify the first Year, but may be taken in a larger Sense for either of his three first Years. Of this we have an Instance in his Successor *Zedekiah*, where (h) the fourth Year is call'd *The beginning of his reign*. The Reason of both these Expressions is, because of the double Condition and Change that these Kings underwent in the Time of their Reign. *Jehoiakim* for about three Years reign'd by a Deputation from *Pharaoh-nechoh* King of *Egypt*, but the rest of his Time he reign'd by a Deputation from *Nebuchadnezzar* King of *Babylon*. In the same Manner (i) the fourth Year of the Reign of *Zedekiah* is call'd *The beginning of his reign*. Because his first seven Years he reign'd in Subjection to the King of *Babylon*; but the rest of his Time he reign'd as rebelling and casting off the *Babylonian* Yoke: so, that the Time of either of these Kings, before this Change and Alteration beset them, is call'd *The beginning of their reign*, and what happen'd afterward may be call'd *The latter End of it*.

29. In the fourth Year of *Jehoiakim*, which was (k) the first Year of the Reign of *Nebuchadnezzar* according to the *Jewish* Account, *Jeremiah* (l) reproves the Disobedience of the *Jews*, and foretels the seventy Years Captivity, which accordingly began this Year, and after that the Destruction of *Babylon*. Under the Type of a Cup of Wine he shews the Indignation of GOD against *Jerusalem* and all the Nations round about it, and at last against *Sheshbazzar* or *Babylon* it self. This is mention'd in the twenty fifth Chapter; and immediately upon this he publisheth the forty sixth Chapter, in which he foretels (m) the Overthrow of the *Egyptian* Army by *Nebuchadnezzar* King of *Babylon* at *Carchemish* by the River *Euphrates*, and also his Conquest of *Egypt* immediately after. He begins (n) this Chapter with *The word of the LORD, which came against the Gentiles*; and therefore this being a comprehensive Expression, may take in the rest of

the following Chapters on the same Subject, as particularly the forty seventh and forty ninth Chapters, which have not any special Date annex'd to them.

30. Soon after this, and in (o) the same Year, *Nebuchadnezzar* King of *Babylon* (p) having beaten the Army of *Pharaoh-nechoh* King of *Egypt*, and retaken Anno 605. *Carchemish*, march'd toward *Syria* and *Palestina* to recover those Provinces again to the *Babylonian* Empire; on whose Approach (q) the *Rechabites* finding no Security from this Invasion of the open Country, retir'd for their Safety toward *Jerusalem*, where was transacted between them and *Jeremiah* what we find related in his thirty fifth Chapter. This is plac'd so far back, that all the Prophecies relating to the Disobedience of the *Jews* to GOD, might be first laid together, and they be made more inexcusable by the Obedience of the *Rechabites* to *Jonadab* their Father. Most Authors have plac'd *Nebuchadnezzar's* Coming against *Judea* in the Year before; but Dr. *Prideaux* hath given good Reasons, (r) why it ought to be plac'd in this Year.

31. This Year also (s) *Baruch* writes the Prophecy of *Jeremiah* in a Book, and reads it in the House of the LORD upon the Day of a solemn Fast, suppos'd to be the Day of Expiation, or the tenth Day of the seventh Month. This Chapter lies after many Prophecies in the Time of *Zedekiah*; but the Reason is, that all (t) the Prophecies relating to the *Babylonish* Captivity might be first plac'd together, and then (u) the Relation of *Jeremiah's* Sufferings might be added in the same Manner; after that (x) other historical Transactions, and then (y) the particular Prophecies against other Nations, with GOD's Mercies toward *Judah* and *Jerusalem*, and so (z) conclude the Book with the History of *Zedekiah's* Reign and Captivity. And thus among the Sufferings of *Jeremiah* this of *Baruch* is plac'd first, because it was first in Order.

32. But *Baruch* being (a) very much affrighted at the Threatnings of the Roll, which he had thus wrote and publicly read, the Prophecy which we have in the forty fifth Chapter of *Jeremiah*, was sent from GOD to comfort him, and to assure him, that in the Midst of all the Calamities, Destructions and Desolations which should befall that Country, he should have a comfortable Subsistence, and his Life should be preserv'd wherever he went. Thus this Chapter seems at first Sight to be put very much out of its proper Place: But the Looking back

(b) Jer. 25. 1. (c) 2 Kings 24. 2. (d) Jer. 20. 8. (e) Jer. 20. 8, 18. (f) Jer. 27. 1 to 12.  
(g) Jer. 26. 1, and Jer. 27. 1. (h) Jer. 28. 1. (i) Ibid. (k) Jer. 25. 1. (l) Jer. 25, through-  
out. (m) Jer. 46. 1, 2. (n) Jer. 46. 1. (o) Jer. 25. 1. (p) Prideaux, Anno 606.  
(q) Jer. 35. (r) Prideaux, Anno 606. (s) Jer. 36. 1 to 9. (t) Chap. 1 to 36. (u) Jer. Chap. 36,  
37, 38. (x) Jer. Chap. 39 to 46. (y) Jer. Chap. 47, to 52. (z) Jer. Chap. 52. (a) Jer. Chap. 45.



into the forty third and forty fourth Chapters, and Considering the Scope and Design of them, will let us see the Reason not only for this, but also for the following Chapter. Upon *Johanan's* Carrying the People into *Egypt* contrary to the express Word of GOD, *Jeremiah* declares sad things (*c*) against the *Jews* now in that Country. At this Time *Johanan* had (*d*) carry'd *Baruch* with him into *Egypt*, together with *Jeremiah*, that if the Destruction threaten'd did come upon that Country, they should perish with it, or otherwise they should be put to Death as false Prophets. So that as the Story of *Jethro's* (*e*) Coming to the Camp of the *Israelites* is mention'd immediately after the Curse pronounc'd against *Amalek* (tho' it happen'd at another Time) to shew, that he himself fell not under that Curse, tho' he liv'd in that Nation; so the Prophecy of *Baruch's* Safety in *Egypt* is plac'd after some Prophecies relating to the Destruction of the Country, to shew, that this was a particular Exception to the general Rule.

33. After the Insertion of this comfortable Word for *Baruch* in *Egypt*, is plac'd (as was before-mention'd) the forty sixth Chapter, beginning the Prophecies of *Jeremiah* against other Nations. It is plac'd the first of these, as being spoken long before the rest, even in the fourth Year of *Jeboiakim's* Reign, that so all the Threatnings against *Egypt*, tho' deliver'd at several Times, might be plac'd together. And also, that the Accomplishment of this Prophecy deliver'd in *Jeboiakim's* Time, and soon after fulfill'd upon *Pharaoh-nechob's* Army, might be a Confirmation, that *Israel* in *Egypt* must expect the like Truth of the Prophecies deliver'd to them there, which mention'd the like Destruction to come upon it by *Nebuchadnezzar*.

34. *Baruch* having read the Roll (as is before related) in the fourth Year of *Jeboiakim*, and in the seventh Month, which answers in Part to our *September*, the City of *Jerusalem* was taken (*f*) in the ninth Month, which answers in Part to our *November*. At the Time of this Captivity (*g*) *Daniel* and his three Companions were carry'd into *Babylon*, as he himself (*h*) mentions, when their Names were alter'd, for they (*i*) call'd him *Belteshazzar*, and the other three *Shadrach*, *Meshech* and *Abdnebo*.

35. This Year was the first of the seventy Years Captivity (*k*) so often spoken Anno of; at the End of which came the 605. Decree of *Cyrus* for the Return of the *Jews* and the Rebuilding of the Temple. For the right Computation of

which it must be consider'd, that there were three Captivities of *Jerusalem* by the *Babylonians*. The first was in the fourth Year of (*l*) *Jeboiakim*, the other in the Year of (*m*) *Jeboiachin*, and the third in the eleventh Year of (*n*) *Zedekiah*. Now it is plain, that the first of these seventy Years began from the fourth Year of *Jeboiakim*, because it is most proper to begin the seventy Years Captivity in *Babylon*, from the first Time that any Captivity in *Babylon* did begin, rather than from the last. And secondly, Because it is prophesied, (*o*) that not only the *Jews*, but also all Nations round about them, should serve the King of *Babylon* seventy Years. So that these seventy Years may be counted as the Time and Space since the absolute Monarchy of *Babylon*, and they are to begin from the Beginning of *Nebuchadnezzar's* Reign, the first Monarch.

36. It cannot be denied, but another Difficulty occurs, because the Beginning of *Nebuchadnezzar's* Monarchy is (*p*) fix'd to be in the third Year of the Reign of *Jeboiakim*, and not in his fourth. But the Answer is, that he began to reign over other Nations in the third Year, but over *Jerusalem* in the fourth. So that the seventy Years over one might be compleat, but the seventy Years over the other might be only current. Or it may be thus answer'd, That as these two Epochas began, so they ended almost a Year later. For the *Babylonish* Power ceas'd over other Nations, the very Night that *Babylon* was taken by *Cyrus*, and *Belsazzar* slain; but the Restoration of the *Jews* did not begin, until *Cyrus* was settl'd (*q*) in full Power over the whole Empire, which took up some Time, and after that issu'd out his (*r*) Proclamation for that Purpose.

37. There is yet another Difficulty remaining. For (*s*) in *Daniel* it is said, that in the third year of *Jeboiakim* king of *Judah* came *Nebuchadnezzar* king of *Babylon* unto *Jerusalem*, and besieged it; and it is certain, that he took it, in the same Year that he besieged it. But the Words in the *Hebrew* express it to be in the third year of the kingdom. For the Explaining whereof we must have recourse to (*t*) the History, which is thus: *Pharaoh-nechob* put *Jeboabaz* in bands at *Riblah* in the land of *Hamath*, that he might not reign in *Jerusalem*. And *Pharaoh-nechob* made *Eliakim* the son of *Josiah* king in the room of *Josiah* his father, whom he had slain at *Megiddo*, and changed his name to *Jeboiakim*. Had the People of the Land been able to have made him King it would have been done immediately; but it being out of

(c) Jer. 43. 9 to the End, and 44 throughout. (d) Jer. 43. 6. (e) Exod. Chap. 18. (f) Dan. 1. 2. 2 Chron. 36. 6. (g) Prideaux, Anno 606. (h) Dan. 1. 1 to 8. (i) Dan. 1. 7. (k) Jer. 25. 11, 12. Jer. 29. 10. 2 Chron. 36. 21. Zech. 1. 12. Dan. 9. 2. (l) Jer. 25. 1. (m) 2 Chron. 36. 9, 10. (n) 2 Kings 25. 2, 3. Jer. 52. 4, 5. (o) Jer. 25. 11. (p) Jer. 32. 1. Jer. 52. 12. (q) Ezra 1. 2. (r) 2 Chron. 36. 22, 23. Ezra 1. 1, 2, 3, 4. (s) Dan. 1. 1. (t) 2 Kings 23. 31, 32, 33, 34.



their Power, *Pharaoh* did it when he thought convenient, which was the Year following. So that the Date of his Reign might begin from the Captivity of his Brother; but the Date of his Kingdom, which *Daniel* mentions, began in the following Year, when he was (t) settled in it.

36. At the End of the fourth Year of *Jeboiakim* King of *Judah* (u) *Daniel* and his three Companions betake themselves to an Austerity of Life, but once more to be parallell'd in all the *Scripture*, and that was in *John* the *Baptist*. But tho' they had refus'd the Court Diet, yet their Countenances did appear fairer and fatter in Flesh than the rest, to shew, that *Man did not live by bread alone*, but by an over-ruling Providence.

37. In the fifth Year of *Jeboiakim* King of *Judah*, and the ninth Month, (x) upon another Fast Day *Baruch* reads the Roll again in the Temple; which being told to the King, he sends for it, and order'd it to be read before him. Upon which being in a Rage he first cuts it in Pieces, and then burns it; which occasion'd (y) a severe Prophecy against him, and (z) the Writing of another with many Additions.

38. Toward the End of the fifth Year of *Jeboiakim* (a) *Nabopolassar* the King of *Babylon*, and Father of *Nebuchadnezzar*, dies; upon which he hastens the nearest Way to *Babylon*, leaving the Gros of his Army with the Prisoners and Prey to be brought after him, and succeeded his Father in the whole Empire, over which he reign'd three and forty Years, the first of which begins from the twenty first Day of *January* following, which is the *Babylonish* Account; from which the *Jewish* Account differs two Years, as reckoning his Reign from the Time in which he was admitted to be a Partner with his Father. From hence we have a double Computation of the Years of his Reign, the *Jewish* and the *Babylonian*. *Daniel* being in *Babylon* follows the latter; but all other Parts of *Scripture*, which mention him, follow the other.

39. In the Beginning of the seventh Year of *Jeboiakim*, which was the second Year of *Nebuchadnezzar* according to the *Babylonish* Account, and the fourth according to the *Jewish* Account, at (b) the End of three Years *Daniel* and his Companions were brought before the King, and receiv'd into Favour. In the same Year according to the *Babylonish*, but the fifth according to the *Jewish* Account, *Daniel* (c) reveal'd to *Nebuchadnezzar* his Dream, upon which he was advanc'd to great Ho-

nour, and made chief of the Governors over all the wise Men, and chief Ruler over all the Province of *Babylon*, Anno 602. and one of the chief Lords of the Council, who always continu'd in the King's Court, he being then about the Age of two and twenty. Upon this he (d) recommended his three Companions, who were accordingly prefer'd to Places of honourable Trust under him in the same Province.

40. The same Year (e) *Jeboiakim*, after he had (f) serv'd the King of *Babylon* three Years, rebell'd against him, and enter'd into a Confederacy with *Pharaoh-nechub* for this Purpose. *Nebuchadnezzar* being engag'd in other Affairs, could not prosecute the War, until the (g) eleventh Year of *Jeboiakim*'s Reign, when his Army being join'd together, besieg'd him in *Jerusalem*. At this Time *Jeboiakim*, making a Sally upon them, was kill'd with the Sword, and his dead Body was cast out into the high Way without one of the Gates of *Jerusalem*, allowing it no other Burial than that of an Ass, as (h) the Prophet *Jeremiah* had foretold, which was to be cast out into a Place of the greatest Contempt, there to rot and be consum'd to Dust in the open Air. This Captivity happen'd in the seventh Year of *Nebuchadnezzar*, in which it is said, That he carry'd away Captive (i) three thousand *Jews* and three and twenty: and the Prophet *Jeremiah* places this Account with two others of the same Nature, because he would mention all the Captives which were carry'd away, and had not been mention'd in any other Part of *Scripture*. And thus it is distinguish'd from the Captivity of *Jeboiachin* in the (k) eighth Year of *Nebuchadnezzar*, in which he carry'd away above eighteen thousand.

41. *Jeboiakim* being dead, is succeeded by his Son. He is call'd (l) *Jechoniah*, or (m) *Jeboiachin*, both Names signifying *The LORD shall establish*, the Nominative Case being before the Verb in the one and after it in the other. He is also call'd (n) *Coniah*, or *The LORD is my Establishment*. He was no sooner seated on the Throne, but he was tumbled from it. This the Prophet *Jeremiah* mentions at large in the thirteenth Chapter, where he laments his Fate in (o) very heavy Expressions: *Mine eye shall weep sore and run down with tears, because the LORD's flock is carried away captive. Say ye to the king, and to the queen, or to the King's Mother, Humble your selves, sit down; for your principalities*

(t) Dan. 1. 1. (u) Dan. 1. 8 to 18. (x) Jer. 36. 9, 10. Prideaux, Anno 605. (y) Jer. 36. 27 to 32. (z) Jer. 36. 32. (a) Prideaux, Anno 605. (b) Dan. 1. 18 to the End. (c) Dan. 2. 1 to 49. (d) Dan. 2. 49. (e) Prideaux, Anno 603. (f) 2 Kings 24. 1. (g) 2 Kings 23. 36, and 24. 1, 2. Prideaux, Anno 599. (h) Jer. 22. 18, 19. Jer. 36. 30. (i) Jer. 52. 28. (k) 2 Kings 24. 14, 15, 16. (l) 1 Chron. 3. 16. (m) 2 Kings 24. 6, 8, 12. 2 Chron. 36. 8, 9. (n) Jer. 22. 24, 28. (o) Jer. 13. 17, 18.



shall come down, even the crown of your glory. How this was fulfill'd, appears only from (f) the Repetition of the History. *Nebuchadnezzar came against the city of Jerusalem, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the crafts-men and smiths: none remained, save the poorest part of the people of the land. And he carried away Jehoiachin into Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity, from Jerusalem to Babylon. And all the men of might even seven thousand, and crafts-men, and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.* Here the Accomplishment of the Prophecy is plain; but why it was plac'd so early is not easy to be determin'd. Perhaps the Reason might be, because the last (g) Verse of the foregoing Chapter threatens in general, that GOD would utterly pluck up and destroy that Nation; and this is plac'd after it as another Prophecy how this Desolation should begin. Besides, in the former Chapters, he (h) frequently taxes them as *a foolish people, and without understanding*; and this Chapter refers to the Captivity, where they seem branded as such. Fortho' the Masorites render it (i) *All the mighty of the land*, yet the Text calls them *The Fools of the Land*. To this may be added, that the twenty second Chapter of the Prophet *Jeremiah* seems to have three Dates. The first is in the Anno Beginning of the Reign of *Jehoiakim*, 609. soon after the Death of *Josiah*, when (k) all *Israel*, and particularly the Prophet *Jeremiah*, lamented his unfortunate End; and (l) the mourning of *Hadadrimmon* in the Valley of *Negiddo*, where he was slain, became a Proverb to signify a very great Lamentation. But now (m) *Shallum* or (n) *Jehoabaz* the Son and Successor of *Josiah* being carry'd away Captive into *Egypt*, exhorts them to turn the Stream of their Sorrow another Way: (o) *Weep not for the dead, or for good King Josiah now in Peace, neither bemoan him; but weep sore for Shallum or Jehoabaz, who is carried away; for he shall return no more, nor see his native*

country. Upon this the Prophet *Jeremiah* exhorts King *Jehoiakim* to Repentance and Amendment, both with Promises and Threatnings. But neither this nor the first Captivity having any Influence upon him; but his Restoration making him more proud and secure, the Prophet now denounces (p) only Threatnings which were fulfill'd in the last Year of his Reign, when he was (q) bound in Chains to be carry'd as a Captive into *Babylon*, and had been carry'd away, if (r) his sudden Death had not prevented it. Upon the Settling of (s) *Jehoiachin* or (t) *Coniah* upon the Throne, the Prophet declares the same Judgments against him, which about three Months after were executed accordingly, and he was carry'd to *Babylon*. So that his Speaking not only of the Captivity of *Jehoabaz*, but also of *Jehoiakim* the Father, and *Jehoiachin* the Son, which were so like each other, and happen'd so soon after, may be the principal Reason that they are plac'd together in the same Chapter.

42. Besides this there is another Prophecy (u) against *Jehoiachin* by the Name of *Coniah*, in which his Captivity is foretold, and the Failing of *Solomon's* House in him, almost in the same Terms with the other. *And I will cast thee out, and thy mother that bare thee into another country, where ye were not born, and there shall ye die.* This very properly follows what was mention'd before of the Death of his Father, because there was but three Months Distance between the one and the other. And thus, when (x) the dead Body of *Jehoiakim* was cast out in the day time to the heat, and in the night to the frost, it was not long before he had none of his Seed to sit upon the throne of *David*.

43. That the three Months of *Jehoiachin's* Reign are included in the last Year of *Jehoiakim's* or his Father's Reign, is evident, because (y) the eleventh Year of *Zedekiah*, and the nineteenth of *Nebuchadnezzar*, do fall in together. And it is also said, that (z) *when the year was expired, Nebuchadnezzar sent and brought him to Babylon.* In this Captivity (a) *Mordecai* the Uncle of *Esther* was carry'd away out of the Land of *Judah*; and so was also the Prophet *Ezekiel* the Son of *Buzi* of the House of *Aaron*; and therefore from thence he dates the Account of his Prophecies, and sometimes calls it (b) *the year of king Jehoiachin's captivity*, and sometimes (c) *the year of our captivity*.

(f) 2 Kings 24. 11, 12, 14, 15, 16. (g) Jer. 12. 17. (h) Jer. 4. 22. Jer. 5. 4, 21. Jer. 8. 7, 8, 9, and Jer. 9. 12. (i) 2 Kings 24. 15. In the Text it is מְלָכִים, The Fools; but the Masorites make it מְלָכִים, The mighty Men. (k) 2 Chron. 35. 20 to the End. (l) Zech. 12. 11. (m) Jer. 22. 11, 12. (n) 2 Kings 23. 30, 31, 32, 33. 2 Chron. 35. 26, 27, and Chap. 36. 1, 2, 3. (o) Jer. 22. 10, and 1 to 10. (p) Jer. 22. 13 to 20. (q) 2 Chron. 36. 5, 6. (r) 2 Kings 24. 5, 6. (s) 2 Kings 25. 8, 9. 2 Chron. 36. 9. (t) Jer. 22. 25, 28, and 20 to the End. (u) Jer. 22. 24 to the End. (x) Jer. 26. 30. Jer. 22. 19. (y) 2 Kings 25. 2, 8. (z) 2 Chron. 36. 10. (a) Esther 2. 6. (b) Ezek. 1. 2. (c) Ezek. 40. 1.



44. In Comparing the Story of *Jehoiachin* there appears one remarkable Scruple : For (d) the Book of *Chronicles* saith, he was *eight years old, when he began to reign*, and (e) the Book of *Kings* saith, that he was *eighteen*. Now we must not expect Propriety in Expressions, which are so very different; but the one is to be taken properly, that he was *eighteen years old, when he began to reign*, and the other that he *was the son of the eighth year*, after some other Reckoning. Thus this refers us to the Year, when the first Captivity of *Judah* did begin; for the Beginning of his Reign was in the (f) eighth Year of the Reign of *Nebuchadnezzar*, which was also the eighth of the seventy Years Captivity so often mention'd. An Instance of the same Nature we have in *Ahaziah*, where (g) one Book saith, that he was *two and forty years old, when he began to reign*, and the other (h) only saith, that he was *two and twenty*.

45. But the Prophet *Jeremiah* having threatned the Destruction of *Solomon's* House, he calls the (i) *Earth, Earth, Earth* to bear the word of the LORD; that the earthly Kingdom was now to decay, and therefore a Kingdom of another Nature was to be expected. Accordingly he describes this King and Kingdom in (k) the next Chapter; so that when he had foretold the Ruin of *Solomon's* House, and the Failure of the earthly Kingdom in the House of *David* in the former Chapter, he speaks of the MESSIAH, who should be of his Seed, and the everlasting Kingdom, which he should govern. And then he pronounceth Woes against those cursed Shepherds and Pastors, who had caus'd the Kingdom to be remov'd from the Seed of *David*, and brought the Temple of *Solomon* to Ruin.

46. The following Year *Zedekiah* is made King, and liv'd a wicked Life, as (l) Anno the Prophet *Jeremiah* describes him. 597. He was in Reality (m) the Uncle of *Jehoiachin* his Predecessor, and fifteen Years (\*) younger than his Brother *Jehoiakim*, who had reign'd before; and therefore he was (n) call'd *Mattaniah*, or *The Gift of the LORD*, as born when his Father was of a considerable Age. He is also call'd (o) the Brother of *Jehoiachin*, that is his Kinsman, and (p) his Son, as succeeding him in the Throne. When the King of *Babylon* made him King instead of his Nephew, he took a solemn Oath, that he would be true and faithful to him; and therefore the King

of *Babylon* chang'd his Name to *Zedekiah*, or *The Justice of the LORD*, intending thereby to put him in Mind of the divine Vengeance, that would light upon him, if he should break the Oath, which he had so solemnly taken.

47. In this first Year of (q) the Reign of *Zedekiah*, when (r) *Nebuchadnezzar* had carry'd so many of the People into Captivity, the Prophet *Jeremiah* saw (s) a Vision of two Baskets of Figs, the one very good, and the other very bad. The good Figs were a Type of those, who were carry'd away Captives, shewing the Care which GOD had over them, and that in due Time they should return; and the bad Figs were a Type of those who stay'd behind, and signify'd their Destruction.

48. As the (t) fourth Year of *Zedekiah* is call'd *the beginning of his reign*, for a Reason already mention'd; so we may take the same Expression in other Places in the same Sense. Accordingly in this fourth Year, the Prophet *Jeremiah* had (u) Anno reveal'd to him the Confusion which 594. should be brought upon *Elam* (a Kingdom lying upon the River *Ulai*, being (x) the Posterity of *Elam* the Son of *Shem*) and the Restoration which GOD would give to it, which came to pass accordingly. For (y) it was first conquer'd by *Nebuchadnezzar*; but afterward joining with *Cyrus* to conquer those who had conquer'd them, it so prosper'd afterward, that *Shushan*, the chief City of that Province, was made the Metropolis of the *Persian* Empire, and had the Throne of the Kingdom erected in it. This Prophecy is plac'd so far back, that it might be laid with others of the same Nature, and the Threatnings against all the foreign Nations might be read together. *Elam* (z) join'd with *Babylon* against *Judea*, and is therefore join'd here with (a) the Prophecies against *Babylon* it self.

49. In the Beginning of the Reign of *Jehoiakim*, *Jeremiah* was (b) commanded to make Yokes, and Bands, and put them upon his own Neck, in Token of *Judah's* Subjection to the King of *Babylon*. This happen'd in the fourth Year of *Jehoiakim's* Reign. The Prediction was before *Nebuchadnezzar* was King of *Babylon*, or the Name of *Zedekiah* was thought of, as an Heir to the Kingdom of *Judah*. However the Prophet was farther admonish'd, that when such Kings by Name should enjoy their respective Kingdoms, and the *Edomites*,

(d) 2 Chron. 36. 9. (e) 2 Kings 24. 8. (f) 2 Kings 24. 12. (g) 2 Chron. 22. 2. (h) 2 Kings 8. 26. (i) Jer. 22. 29, 30. (k) Jer. Chap. 23. (l) Jer. 52. 1, 2, 3. (m) 2 Kings 24. 17. (\*) For his Brother *Jehoiakim* was five and twenty Years old when he began to reign, and reign'd 11 Years, 2 Kings 23. 36. and his Brother, who succeeded him, was but 21 Years old at the Time when he began to reign, 2 Kings 24. 18. (n) 2 Kings 24. 17. (o) 2 Chron. 36. 10. (p) 1 Chron. 3. 16. (q) 2 Kings 24. 10 to 18. (r) Jer. 24. 1. (s) Jer. Chap. 24. (t) Jer. 28. 1. (u) Jer. 49. 34 to 39. (x) Gen. 10. 21, 22. (y) *Prideaux*, Anno 598. (z) *Isai.* 22. 6. (a) Jer. 49. 34 to the End, and Chap. 50. 51. (b) Jer. 27. 1 to 12.



*Moabites, Ammonites, Tyrians, Zidonians* and others, should send Embassadors to *Zedekiah*, probably to consult about Shaking off the *Babylonish* Yoke, he should deliver these Yokes to them, to be sent to their respective Masters, as a Token that they must certainly be in Subjection, and that their Endeavours to the contrary should be of no Effect, until the Time of their Deliverance came. He is also commanded to (c) deliver the same Message to *Zedekiah*. This is the Subject of the twenty seventh Chapter, and was in the fourth Year of this King's Reign, as the first Verse of the following Chapter doth plainly date it.

50. For it was the (d) very same Year, when *Hananiah* prophesy'd falsely at *Jerusalem* the Restoring of the Captivity within two Years, and brake the Yoke, which was upon the Prophet *Jeremiah's* Neck. This was call'd a Teaching Rebellion against the LORD, and for this Crime he is struck dead within two Months.

51. At the same Time the Prophet (e) denounces heavy Judgments against the *Moabites*, (f) *Ammonites*, and (g) *Edomites*, who propos'd this Confederacy with *Zedekiah*; and as these had in their Turns been utter Enemies to both *Judah* and *Israel*, so he foretels the Judgments of GOD against their other Enemies, such as (h) *Damascus*, *Kedar* and *Hazor*. If these Chapters were not spoken at this Time, it is impossible to fix them to any certain Year; but they are plac'd where we find them, that all the Prophecies relating to foreign Countries might be laid together. However, what the Prophet did and spoke in this Manner had such an Influence upon *Zedekiah* and the other Kings, that they did not then enter into (i) the League which was propos'd at that Time, until it was strengthen'd by the Addition of the *Egyptians* and other Nations to it. But what the Prophet spoke of these Countries, was afterward fulfill'd. For whilst *Nebuchadnezzar* (k) lay at the Siege of *Tyre*, *Nebuzaradan* march'd against the *Ammonites*, and having destroy'd *Rabbah* their royal City, he carry'd their King and their Princes, and most of the chief of the Land, into Captivity; which was done by a just Revenge for the Part, which they had in the Murder of *Gedaliah* the King of *Babylon's* Governor in the Land of *Israel*. At the same Time also the other neighbouring Nations, such as the *Philistines*, the *Moabites*, the *Edomites*, and the *Zidonians* seem also to be harass'd and broken by the Excursions of the *Babylonians*, and to have all these Judgments executed, which not only this Prophet, but

(l) *Ezekiel* also had denounc'd against them. However the Prophet *Jeremiah* foretels, that GOD would bring again another captivity both upon (m) *Moab* and (n) *Ammon*. This if taken in a literal Sense is suppos'd to be fulfill'd, when (o) *Judas Maccabeus* and his Brother *Jonathan* obtain'd several Victories over the *Edomites* and *Ammonites*, and brought them into Subjection; and after that, when *Hyrcaus* (p) made himself Master of the *Edomites*, and forc'd them to embrace the *Jewish* Religion, by which Means they were incorporated into the same Nation, and the very Name was soon after lost. Others there are, who interpret it of the Conversion of these Nations in the last days to the Faith of CHRIST, and so submitting themselves to him.

52. The League being thus broken off, *Zedekiah* sends a very solemn Embassy to *Nebuchadnezzar* King of *Babylon* by (q) *Seraiah* and several others, to assure him of their Fidelity, and to prevent all Misunderstandings. Thus this *Seraiah* was a (r) quiet prince, or the chief of those which were sent to treat of Peace; and went in the behalf of *Zedekiah*, as the Margin of our Bibles translates it, it being not likely, that he would venture himself in Person at this Juncture. *Jeremiah* takes this Opportunity to send two Letters to the *Jews*, who were there in Captivity. Of the first he seems to send a Duplicate, one by (\*) *Elasah* the Son of *Shaphan*, and the other by *Gemariah* the Son of *Hilkiah*, to persuade the *Jews* to frame their Hearts, and compose their Minds for the seventy Years Captivity, with an Assurance, that they should afterward return to their own Land. There were two false Prophets there, call'd *Ahab* and *Zedekiah*, who withstood this, and would fain persuade the People to the contrary; and therefore *Jeremiah* prophesies of them, that they should be roasted alive. A third writes to *Jerusalem* against him, to have him punish'd, whose Name was *Shemaiah*; and therefore *Jeremiah* prophesies against him also, that he should be punish'd in *Babylon*, and die there.

53. However *Jeremiah* prophesying of (s) the Return out of *Babylon*, takes this Occasion to speak more largely of the Calling home, not only of the two, but also of the ten Tribes, to the Kingdom of CHRIST. Now tho' it is uncertain, whether he sent these two Chapters to *Babylon* with the rest, yet there is no Doubt, but they lie in their proper Place, where he is foretelling of the People's Return, and makes the one to be an Introduction to the other.

(c) Jer. 27. 12 to the End. (d) Jer. Chap. 28. (e) Jer. Chap. 48. (f) Jer. 49. 1 to 7. (g) Jer. 49. 7 to 23. (h) Jer. 49. 23 to 34. (i) Prideaux, Anno 598. (k) Prideaux, Anno 584. (l) Ezek. Chap. 25. (m) Jer. 48. 47. (n) Jer. 49. 6. (o) Josephus Jewish Antiq. Book 12. (p) Josephus Jewish Antiq. Book 13. Chap. 17. (q) Jer. 51. 59. (r) Ibid. (\*) Jer. Chap. 29. (s) Jer. Chap. 30 and 31. Pridcaux, Anno 129.



54. The other Letter, which he sends to the *Jews* at *Babylon*, is a Prophecy (*t*) of the Destruction of the City itself, and frequently intermixes the glorious Deliverances of the *Jews*. This is laid as the Conclusion of his whole Prophecy, as the greatest Comfort to his People, and the most glorious Deliverance of all. This he delivers to *Seraiah* the Brother of *Baruch*, commanding him (*u*) that when he should come to *Babylon*, he should read it upon the Banks of *Euphrates*; and when he should there make an End of Reading it, he should bind a Stone to it, and cast it into the Middle of the River, to signify thereby, that as that should sink, so should *Babylon* also sink, and never rise any more: which hath been fully verify'd; for about two thousand Years are now past, since *Babylon* hath been wholly desolate and without an Inhabitant. Whether *Seraiah* did according to this Direction, is not recorded. It is probable, that he did not. He might think, that such an Action would absolutely spoil all his Negotiation, and exasperate both *Nebuchadnezzar* and *Zedekiah* against him to the highest Degree. He might also look upon the Words as figuratively and not literally spoken; and the Destroying such a Letter as this, when the bare Sinking of a Stone would as effectually have represented what was intended, might give an Occasion for such an Interpretation.

55. In the (*x*) fifth Year of the Reign of *Zedekiah*, which was also the fifth Anno Year of *Jehoiachin's* Captivity into 593. *Babylon*, and the thirtieth Year from the Finding the Law of *Moses* in the Temple, and the great Reformation which follow'd thereupon in the eighteenth Year of King *Josiah*, and as may also be very well suppos'd, in the thirtieth Year of the Age of *Ezekiel* (he being (*y*) a Priest, and that being (*z*) the Age when the Priests enter'd upon their Function) he was call'd to be a Prophet among the *Jews* in their Captivity. He was by the River *Chebar* in *Chaldea*, where he seeth the Heavens open'd, as CHRIST at the same Age had the Heavens open'd to him (*a*) by the River of *Jordan*. This Year was also reveal'd to him the three hundred and ninety Years of GOD's Forbearance of the House of *Israel*, and his forty Years Forbearance with the House of *Judah*, and the Judgments which GOD would afterward inflict upon both, as they are contain'd in the first seven Chapters of his Prophecy.

56. This Year also *Zedekiah* King of *Judah* having the Prospect of a great Assistance

from *Egypt*, and depending thereon, secretly contrives a Rebellion against the King of *Babylon*, and enters into Negotiations for that Purpose. The Reasons of Dating it this Year are first, Because the fourth Year of *Zedekiah* is call'd (*b*) *The beginning of his reign*; which shews his Condition till now to be unchang'd, and also because the Prophet *Ezekiel* in (*c*) the next Year pronounceth (*d*) very terrible Judgments against *Zedekiah* for Violating his Oath and Allegiance to the King of *Babylon*, and Seeking to *Egypt* for Help and Strength, that he might rebel against him. For in the next Year, which was (*e*) the sixth Year of *Jehoiachin's* and *Ezekiel's* Captivity, and the sixth Year of King *Zedekiah's* Reign, GOD foreshew'd by Types and Revelations to this Prophet, (*f*) the Taking of *Jerusalem* by the *Chaldeans*, *Zedekiah's* Flight from thence by Night, the Putting out his Eyes, and his Imprisonment and Death at *Babylon*, and also the Carrying away of the *Jews* into Captivity, the Desolation of their Country, and the many and great Calamities which should befall them for their Iniquities. All which is contain'd between the Beginning of the eighth, and the End of the nineteenth Chapters.

57. In the (*g*) seventh Year of the Reign of *Zedekiah*, which was also the seventh Year of *Jehoiachin's* and *Ezekiel's* Captivity, this Prophet had his 591. twentieth and three following Chapters reveal'd to him. In which GOD declares, that he will be consulted no more by the Elders of *Israel*, but reckons up all their Abominations, and speaks of the Judgments which were now hastening to come upon them. A (*h*) Sword is sharpen'd to be reveng'd on *Jerusalem* first, and *Rabbah* afterward; and *Nebuchadnezzar* is preparing to act against them both. It seems that the King of *Ammon*, like *Zedekiah*, had prov'd a Traitor to the King of *Babylon*; and this made him (*i*) in Doubt for some Time, which of the two he should first fall upon. In the Midst thereof this Prophet declares, that (*k*) they should be gather'd by the Gospel. And (*l*) tho' the Day of Vengeance was coming on this profane wicked Prince of *Israel*, and he would overturn, overturn, overturn the Crown; yet it should only be till CHRIST should come, whose Right it is, and GOD would give it him, so that he should (*m*) reign over the house of *Jacob* for ever, and of his kingdom there should be no end.

(*t*) Jer. Chap. 50 throughout, and 51. 1 to 59.

(*y*) Ezek. 1. 3.

8. 1, and 20. 1.

Ezek. 20. 1.

(*l*) Ezek. 21. 25 to the End.

(*z*) Num. 4. 3.

(*d*) Ezek. 17. 11 to 22.

(*h*) Ezek. 21. 9, 10, 11.

(*m*) Luke 1. 33.

(*u*) Jer. 51. 60 to the End.

(*a*) Luke 3. 21, 22, 23.

(*e*) Ezek. 20. 1.

(*i*) Ezek. 21. 18 to 25.

(*x*) Ezek. 1. 1, 2.

(*c*) Compare Ezek.

(*f*) Ezek. Chap. 12 to 20.

(*g*) Ezek. 21. 27.



58. The next Year being the 124th *Sabbatical* Year, and the Year before the Anno Siege of *Jerusalem*, *Zedekiah*, the 590. Princes and the People, being terrify'd by the sad Declarations of these two Prophets, make a Shew of a Reformation; and for this Purpose they agree (*u*) to proclaim a Liberty for their Servants, according to (*o*) the Law of *Moses*.

59. In the ninth Year of the Reign of *Zedekiah*, and of *Ezekiel's* Captivity, in the tenth Month, and upon Anno the tenth Day of the Month, in the 589. very Depth of Winter, *Nebuchadnezzar* lays Siege to *Jerusalem*. This (*p*) Day is particularly taken Notice of, as (*q*) having been a constant Day of Fasting for this sad Occasion; and also (*r*) because on this very Day *Ezekiel* was told of it in *Chaldea*, when by the Type of a boiling Pot was foreshewn the dismal Destruction, which should thereby be brought upon that People; and by the Parable of a beloved Wife, for whom no Mourning was to be made, was shewn, that the Calamity of the *Jews* for the Ruin of their City and Temple, which was their Delight, should be beyond all Sorrow. However he saith in the (*s*) next Chapter, that GOD would take Vengeance upon the *Ammonites*, *Edomites*, *Moabites* and *Philistines* for their Insolency upon this Occasion.

60. Upon the Incamping of the *Chaldeans* against the City, *Zedekiah* the King (*t*) inquires of the Prophet *Jeremiah*, what would be the Event of this Siege; who tells him, that the Besiegers would certainly be absolute Masters of the City, burn it with Fire, take him Prisoner, and carry him to *Babylon*, that he also should die there, and that there was no Way to escape but by an immediate Surrender. This Chapter is put much before its proper Time for a particular Reason. In the Chapter immediately before, *Pashur* the Son of *Immer* in the Time of *Jeboiakim* (*u*) sets *Jeremiah* in the Stocks for Foretelling the Destruction of *Jerusalem* by the *Babylonians*; and now (*x*) *Pashur* the Son of *Malchiah*, in the Reign of *Zedekiah*, seeks to *Jeremiah* for a Remedy against the *Babylonians*, who had made good his Prophecy so far, that they had besieged *Jerusalem*. It is very remarkable, that one *Pashur* should thus oppose *Jeremiah's* Prophecying, and another should thus assert it. And for the better Observing thereof, the Chapters which contain these two Stories, are plac'd together.

61. In the Beginning of the tenth Anno Year of *Zedekiah*, the (*y*) Prophet 588. *Jeremiah* being under his Displeasure for what he had mention'd, was

shut up in Prison; and whilst he was there, he (*z*) purchas'd of *Hananeel*, his Uncle's Son, a Field in *Anathoth*, thereby to shew, that tho' *Judah* and *Jerusalem* should be laid desolate, and the Inhabitants led into Captivity; yet there should be a Restoration, when Lands and Possessions should be again enjoy'd by the legal Owners, as in former Times.

62. In this Spring *Pharaoh-Hophrah* the King of *Egypt*, according to his League, marches with his whole Army to raise the Siege of *Jerusalem*. But being willing to enlarge his own Conquests, he takes (*a*) *Gaza* from the *Philistines*, thereby shewing, that he only minded his own Interest, without any Regard to his Confederate. This Town lay next to him in his March, being not far from the River *Sihor*, the Bounds of his own Country, and in the south Part of *Palestina*. But before this (*b*) the Prophet *Jeremiah* foretels the Destruction of the *Philistines*, not from them, but from others who should come out of the North, as it afterward happen'd, when *Nebuchadnezzar* lay at the Siege of *Tyre*, as is already mention'd. This Chapter is plac'd immediately after the Prophecy against (*c*) *Egypt*, as being its next Neighbour, and before (*d*) the Prophecies against other Countries, that they might all lie together.

63. Whilst *Jeremiah* was shut up in Prison, he had a (*e*) gracious Promise, that the Captives should return again into their own Land, where they should have a joyful State, and a settl'd Government. That CHRIST should come of the Seed of *David*, who should be both GOD and Man, or *The LORD our righteousness*. And under him there should be the Continuance of a Kingdom and a Priesthood. That all this was sure and certain, and should last till Day and Night should come to an End.

64. *Jeremiah* had not been long in Prison, but he was releas'd again. Upon which GOD commands him to (*f*) go once more to *Zedekiah* with the same Message, that the *Babylonians*, who were now besieging the City, should certainly take it, and burn it with Fire, that he should be their Prisoner, carry'd to *Babylon*, and should die there. However he should die a natural Death, and have an honourable Burial; which seems to be a Favour granted by the King of *Babylon*, in Consideration that he had once been a King like himself.

65. *Pharaoh-Hophrah* King of *Egypt* minding his own Interest more than the distressed Condition of *Zedekiah*, and tarrying to reduce the southern Parts of *Palestina* under

(*u*) Ezek. 34. 8, 9, 10. (*o*) Exod. 21. 2, 3, 4. Deut. 15. 12, 13, 14, 15. (*p*) 2 Kings 25. 1. Jer. 39. 1, and 52. 4. (*q*) Zech. 8. 19. (*r*) Ezek. 24. 1, 2. (*s*) Chap. 25, throughout. (*t*) Jer. Chap. 21. (*u*) Jer. 20. 1, 2, 3, 6. (*x*) Jer. 21. 1, 2. (*y*) Jer. 32. 1 to 6. (*z*) Jer. 32. 6 to 26. (*a*) Jer. 47. 1. (*b*) Jer. 47. 2 to the End. (*c*) Jer. Chap. 46. (*d*) Jer. Chap. 48, 49, 50, 51. (*e*) Jer. Chap. 33. (*f*) Chap. 34. 1 to 8.



his own Subjection, *Nebuchadnezzar* raises the (g) Siege of *Jerusalem* to give him Battle, before he advanc'd farther into the Country. And before he went upon this Expedition, he (h) sent all the Captive *Jews*, which he had then in his Camp, to *Babylon*, the Number of which were eight hundred and two and thirty Persons.

66. The Inhabitants of *Judah*, thinking that the *Chaldeans* would return no more to the Siege of *Jerusalem*, shew their Hypocrisy, and repent of the Covenant of Reformation, which they had made, when they were in Fear of them, and cause (i) every Man his Servant, and every Man his Handmaid, whom they had set at Liberty, to return again into Servitude, contrary to the Law of GOD, and the Covenant which they had lately enter'd into. For which (k) inhuman and unjust Act, and their Breach of the Covenant (l) so lately made with GOD, *Jeremiah* proclaim'd a Liberty to the Sword, and to the Famine, and to the Pestilence, to execute the Wrath of GOD upon them and their King, and their Princes, and all *Judah* and *Jerusalem*, to their utter Destruction.

67. Upon the Departure of the *Chaldeans* from *Jerusalem*, (m) *Zedekiah* (who seems to have some Regret) sends *Jebucal* the Son of *Shelemiah*, and *Zephaniah* the Son of *Maasejah* the Priest, to enquire of the LORD by *Jeremiah* for himself and his People. To whom this Prophet returns an Answer from GOD, that the *Egyptians*, whom they did depend upon, would certainly deceive them, that their Army would return into *Egypt* without Giving them any Help at all, and that the *Chaldeans* would again renew the Siege, take the City, and burn it with Fire. Thus the thirty seventh Chapter of *Jeremiah* regularly follows the thirty fourth, the Reason of the Interposition of the thirty fifth and thirty sixth having been mention'd already.

68. Whilst the (n) *Chaldeans* were yet absent from *Jerusalem*, (o) *Jeremiah* prepares to retire to *Anathoth* his native Place, that he might avoid the Siege, which he knew would be renew'd on the Return of the *Chaldeans* from their Expedition against the *Egyptians*, and puts himself on his Journey thither: but as he was passing the Gate of the City, that led that Way, the Captain of the Guard seiz'd him for a Defserter, as if his Intentions were to go over to the *Chaldeans*; upon which he was again put into Prison in the House of *Jonathan* the Scribe, where he continu'd for a considerable Time.

69. But the *Egyptians* upon the Coming up of the *Chaldeans* against them, dar'd not

to stay and engage with so numerous and well disciplin'd an Army, and flush'd with Success; for (as the (p) Prophet *Jeremiah* had foretold) they retir'd again to their own Country, and treacherously left *Zedekiah* and his People to perish in the War, in which they were now engag'd. Upon this (q) the Prophet *Ezekiel* reproaches them for their Perfidiousness, in thus becoming a broken Reed to those, whom by Oaths and Covenants they had made to lean and confide on them, and denounces GOD's Judgments upon them to be executed both upon King and People, in War, Confusion and Delolation, for the forty Years immediately following, as a Punishment for this Crime. And (r) he also foretold, that after that they should sink low, and become a bale mean People, and should no more have a Prince of their own to reign over them. Which, as (s) the learned Dr. *Prideaux* observes) hath accordingly came to pass. For not long after the Expiration of the forty Years, they were made a Province of the *Persian* Empire, and have been govern'd by Strangers ever since. On the Failure of the *Persian* Empire, they became subject to the *Macedonians*, and after them to the *Romans*, and after the *Romans* to the *Saracens*, and then to the *Mamelukes*, and they are now a Province of the *Turkish* Empire.

70. In this Chapter of *Ezekiel*, which denounceth these Threatnings against *Egypt*, there is a visible Dislocation. It is dated in (t) the tenth year, the tenth month, and twelfth day of the month; but (u) the three former Chapters are dated in the eleventh Year, the (x) next Prophecy is at a very considerable Distance, and (y) those which follow, are also in the eleventh Year. But the Reason of this Misplacing is easy to be apprehended: For first, This Prophecy against *Egypt* was in the tenth Year, as most properly meeting with it in the very Height of its Pride, and of *Jerusalem's* carnal Confidence in it. It seem'd to be now on Foot to raise the Siege of *Jerusalem*, and *Jerusalem* with all its Hope did rely upon it. So that at this very Time GOD declares, that it should come to nothing, and the Hope of the *Jews* should be utterly disappointed. Secondly, The Reason of Setting this Prophecy against *Egypt*, in the tenth Year after the Prophecy against *Tyre*, which was in the eleventh Year, is because *Tyre* was first to be destroy'd, and *Egypt* was to be (z) the Wages of *Nebuchadnezzar* for Destroying *Tyre*. And that this might be observ'd the better, the Threatning of the Destruction of *Tyre*, which was given after but executed before,

(g) Jer. 37. 5. (h) Jer. 52. 29. (i) Jer. 34. 10, 11. (k) Jer. 34. 12 to the End. (l) Jer. 34. 10. (m) Jer. 37. 1 to 11. (n) Jer. 37. 11 to 15. (o) Jer. 37. 6, 7, 8, 9, 10. (p) Jer. Chap. 21. (q) Ezek. Chap. 29. (r) Ezek. 29. 13, 14, 15. (s) *Prideaux*, Anno 589. (t) Ezek. 29. 1. (u) Ezek. 26. 1. (x) Ezek. 29. 17. (y) Ezek. 31. 1. (z) Ezek. 29. 17, 18, 19, 20.



is set before the Threatning of the Destruction of *Egypt*, which was indeed spoken first, but executed after the other.

71. The *Egyptians* being retreated, *Nebuchadnezzar* (a) returns again to the Siege of *Jerusalem*, and *Zedekiah* (b) sends for *Jeremiah* out of the Prison, to consult with him what Word he had from GOD concerning the present Posture of his Affairs. To which he found, that there was no other Answer, but that he should be deliver'd up to the King of *Babylon*. However the Prophet so far prevail'd at this Time, that he was remov'd out of the publick Prison to the Prison of the King's Court, where he had an Allowance of a certain Portion of Bread out of the common Store, till the City was taken.

72. *Zedekiah* being now reduc'd to the last Extremities, sends (c) again to *Jeremiah* to enquire farther of him concerning the present War. The Chapter, which gives an Account hercof, is plac'd much before its proper Date, for a Reason already mention'd. *Jeremiah* answers, that GOD was much provok'd against him and his People for their Iniquities, and would therefore fight against the City, and smite it. That they who continu'd in the City should perish by the Sword, Famine and Pestilence, and they who went out to the *Chaldeans*, should have their Lives given them for a Prey. Several of the Princes and chief Commanders (d) being enrag'd at this Answer, perss the King against *Jeremiah*, as one who weaken'd the Hands of the Men of War and all the People; so that he being deliver'd over to them, they cast him into a Dungeon, where he must have perish'd, if (e) *Ebed-melech* an Eunuch of the Court had not interceded for him, and so deliver'd him thence. For which charitable Act he had (f) a Promise sent him from GOD of Mercy and Deliverance. This Prophecy happen'd before the Taking of the City, tho' it is plac'd after it; because when the HOLY GHOST had shew'd the Safety of *Jeremiah* in the common Destruction, he was willing to add the Safety of *Ebed-melech* according to *Jeremiah's* Prophecy.

73. After this *Zedekiah* sends for (g) *Jeremiah* into the Temple, and there secretly inquires of him; but he could get no other Answer from him, than what had been told him before, only an Assurance, that if he would immediately deliver up himself unto the King of *Babylon's* Generals, who commanded in the Siege, it might be the Means of Saving both himself and the City. *Zedekiah* instead of Harkening to him was offended at his plain and honest Answer, and

so sends him back to Prison, and after that consults no more with him.

74. And now the fatal Year comes on, which compleated the Destruction of *Jerusalem* and the Captivity of the Tribe of *Judah*, in which the three hundred and ninety Years of (h) *Ezekiel's* Prophecy from the Setting up of the Golden Calf, and the (i) forty Years Forbearance of the House of *Judah*, under the Preaching of the Prophet *Jeremiah*, ended. On the first Day of this Year the Prophet *Ezekiel* declares GOD's Judgments (k) against *Tyre* for their Insulring over the Calamities of *Judah* and *Jerusalem*, foretelling that the same Miseries should be brought upon them by the same *Nebuchadnezzar*, into whose Hands GOD would deliver them. On the (l) seventh Day of the same Month, this Prophet speaks also of the Fall of *Egypt*, that GOD would bring the King of *Babylon* against them, and deliver them into his Hands. And on (m) the first Day of the third Month he hath another Prophecy to the same Purpose, in which he adds, that notwithstanding their Greatness and Pride, they should no more escape his avenging Hand, than the *Assyrian* had done before them, who were higher and greater than they.

75. In (n) the ninth Day of the fourth Month, as it is related by the Prophet *Jeremiah*, and also in (o) the Books of *Kings* and *Chronicles*, the City of *Jerusalem* was taken by the *Chaldeans* after they had sat down before it for about the Space of a Year; and so reduc'd it not only by the Sword, but also by (p) Famine, as (q) the Prophet *Ezekiel* had foretold. At this Time *Nebuchadnezzar* (r) gave a particular Charge to *Nebuzaradan* his General to take Care of *Jeremiah*, who immediately gives Orders to loose him out of Prison, and after that he was treated by them with the utmost Respect and Esteem.

76. On the seventh Day of the fifth Month (s) *Nebuzaradan* the General comes to *Jerusalem*, plunders the Temple, Palace and other Houses of the City; and on the tenth Day of the same Month he burns all with Fire, overthrows all the Walls and Forts, till he had made it an absolute Desolation; and sends all the Spoils to *Babylon*, with the chief of the Inhabitants, leaving only the Poor of the Land to be employ'd in Husbandry, over whom he makes *Gedaliah* the Son of *Abikam* their Governor.

77. Upon this sad Misery which beset *Jerusalem*, the Prophet *Jeremiah* composeth his Lamentations in the most doleful and elegant Manner. All the Chapters in this Book,

(a) Jer. 37. 8. (b) Jer. 37. 16 to the End. (c) Jer. 21. 1 to 14. (d) Jer. 38. 1 to 7. (e) Jer. 38. 7 to 14. (f) Jer. 39. 15 to the End. (g) Jer. 38. 14 to the End. (h) Ezek. 4. 5. (i) Jer. 39. 2, and 52. 6. (k) Ezek. Chap. 26, 27, 28. (l) Ezek. 30. 20 to the End. (m) Ezek. Chap. 31. (n) Jer. 39. 2, and 52. 6. (o) 2 Kings 25. 3. Jer. 52. 6. (p) Ezek. 4. 9, 10, 11, 12, 13, 16, 17. (q) Jer. 39. 11, 12, 13, 14. (r) 2 Kings 25. 8 to 18. Jer. 52. 12 to 24. except



except the last, proceed in an *Alphabetical* Order at the Beginning of each Verse like the 119th and some other Psalms, and the third Chapter repeats each Letter three Times. Only in all the *Alphabets*, except the first Chapter, there is a visible Dislocation between the two Letters *γ Ain* and *ⲡ Pe*, by Interchanging of them contrary to the constant Method. The Letter *γ Ain* signifies *seventy*; and the Transposition seems to shew the Confusion, in which the Prophet was, when he consider'd, that this Captivity should last seventy Years.

78. After *Nebuzaradan* had thus destroy'd this famous City, he resolves to return to his Master, but first makes a *Rendezvous* at *Ramah*, where he disposeth of some of his Prisoners for Enlargement, particularly *Jeremiah* and *Ebed-melech*. He enlarg'd *Jeremiah*, by the King of *Babylon's* Orders, who no Doubt heard of all his Prophecies relating to himself. And he discharg'd *Ebed-melech* upon the Intercession of *Jeremiah*, and Representing him as the Instrument of Preserving him in the Dungeon. After this he goes forward to *Riblah*, and there he brings his Captives, being seventy two in Number, to *Nebuchadnezzar* the King, who orders them all to be put to Death. There is a Difference between this Account in the Books of *Kings* and *Jeremiah*. The Book of *Kings* saith, that (t) *Nebuzaradan* took away from *Jerusalem*, *Seraiah*, *Zephaniah*, three Porters, a chief Officer over the Army, and the chief Secretary of the Army, five Men that were near the King, and sixty Men of the Land; that is, five out of the Temple, two out of the City, five out of the Court, and sixty out of the Country; and brought them to *Riblah*, and there the King of *Babylon* slew them. The Prophet *Jeremiah* agrees exactly in (u) all the Account but this, that he saith, he took away seven Men that were near the King; which he did indeed, but slew only five of them, for *Jeremiah* and *Ebed-melech* escap'd, as was mention'd already.

79. In this Captivity (x) *Seraiah* the High Priest was taken and slain, so that he and *Zephaniah* the second Priest or *Sagan* came to an End, as fatal as *Hophni* and *Phinehas* (y) had done at the Ruin of *Shiloh*. This *Seraiah* is suppos'd to have been the immediate Father of *Ezra*, for (z) no other Reason but because *Ezra* is call'd *The son of Seraiah*. But this is very unlikely. If *Ezra* was born the Year that this *Seraiah* died, he must have liv'd to an extreme Age, since an hundred and forty three Years after we find him (a) completing an Edition of the Law of GOD, by having it fairly written out in the *Chal-*

*dean* Character, and (b) afterward reading publickly in it, and explaining it from Morning to Mid-day; which could hardly be perform'd by any one except in the full Vigour of his Age. *Ezra* was indeed the Son of *Seraiah*, and also of this *Seraiah*, and yet there might be four Generations between them. In the same Genealogy (c) *Azariah* is said to be the Son of *Merajoth*, to avoid a Multiplicity of Names; tho' in (d) the Book of *Chronicles* there are seven Generations between them. And as seven were omitted whilst the Temple was standing, and the High Priests were in Esteem, so for the same Reason we may suppose others to be omitted, when the Temple was destroy'd, and the Office ceas'd.

80. What happen'd in the remaining Part of this unfortunate Year is mention'd by the Prophet *Jeremiah* (e) at the End of his Prophecies relating to *Judah* and *Jerusalem*, and before those which related to other Nations. The rest of the Story is this: After *Nebuzaradan* the General had loosed *Jeremiah* from his Bonds at *Ramah*, he gave him free Liberty to go either to *Babylon* or to *Judea*, with a Promise that he should be taken Care of in either Place. *Jeremiah* upon (f) the immediate Direction of GOD goes to *Judea*, to *Gedaliah* the Governor there. At this Time all those who for Fear of the *Chaldeans* had taken Refuge among the neighbouring Nations, or hid themselves in Woods and Desarts, come also to him. He assures them of his Protection, and so they apply themselves to sow their Ground, dress their Vineyards, and do all other Acts of Husbandry.

81. But *Ishmael*, one of the royal Family, (g) treacherously kills *Gedaliah*, with a Design to make himself King, in the seventh Month, or about two Months after the Burning of the Temple. This he conceal'd for a little while; and the next Day meeting with fourscore Men, who came with a religious Design to worship GOD on the Place, where the Ruins of the Temple stood, he (h) craftily drew them to *Mizpeh*, and there he slew them all, except ten Men, who offer'd their Stores to save their Lives. *Ishmael* fearing that he was not strong enough to keep Possession of the Country, takes all the Captives, and resolves to go over to the *Ammonites* for Protection. *Johanan* hearing of this, heads (i) all the Forces that he could get together, overtakes him in his March, and recovers the Captives; so that *Ishmael* only escap'd with eight Men, and fled to the *Ammonites*. *Johanan* fearing the Anger of the King of *Babylon*, resolves to flee with the Remainder of the *Jews* into *Egypt* for Protection. *Jere-*

(t) 2 Kings 25. 18, 19. (u) Jer. 52. 24, 25. (x) 2 Kings 25. 18. (y) 1 Sam. 2. 24, and 4. 11, 17. (z) Ezra 7. 1. (a) Prideaux, Anno 445. (b) Neh. 8. 1 to 11. (c) Ezra 7. 3. (d) 1 Chron. 6. 6, 7, 8, 9, 10, 11. (e) Jer. Chap. 39, 40, 41, 42 and 43. (f) Jer. 40. 1. (g) Jer. 41. 1, 2, 3. (h) Jer. 41. 4 to 11. (i) Jer. 41. 11 to the End.



*miah* (k) endeavours to dissuade him from it, with the Promise of Safety in their own Country, and threatening their Destruction in the other; but all his Endeavours are to no Purpose. They all go into *Egypt*, and carry *Jeremiah* with them: When they came there, *Jeremiah* (l) foreshews by a Type the Conquest of *Egypt* by the *Babylonians*, as it afterward happen'd soon after the Taking of *Tyre*.

82. The *Jews* being now settl'd in *Egypt*, fall in a little Time to a common and open *Idolatry*, the Worshipping of the Moon, whom they call'd *The Queen of Heaven*. *Jeremiah* (m) now tells them, how they were lately made desolate for their former Crimes of this Nature, and threatens the utter (n) Destruction of those, who committed *Idolatry* in *Egypt*. The Men who heard him, declare that they would not hearken to what he said, but go on in the same Method; they vindicate their Wives for the same Crime; their Wives publicly own it, and that it was by the Consent and Approbation of their Husbands. Upon which he threatens them, that *GOD* would destroy them with the Sword and with the Famine, and only a very few should escape to be living Monuments of this Vengeance; and as a Sign of this, *Egypt* and the King thereof should be destroy'd by the King of *Babylon*, as *Judah* and her King had been before. There is Anno no certain Time when to date these 586. Transactions. This might possibly

have been in the Year after the *Jews* went to *Egypt*; for (o) we find them very obstinate at that Time. However, the History is set in its proper Place as immediately following the rest, that all the Prophecies relating to *Egypt* might come together.

83. In the next Chapter it is said (p) that *Baruch* had written these words at the mouth of *Jeremiah*, in the fourth year of *Jehoiakim* the son of *Josiah* king of *Judah*. This at first View seems very unlikely; for the six Chapters immediately before are a plain History, and could not be written till after the Facts; but the fourth Year of *Jehoiakim* was eighteen Years before. In Answer to this it may be said, That the *Hebrew* Text may be thus translated, *Baruch* had written these things at the mouth of *Jeremiah*. That is, All this is the same, which *Baruch* wrote eighteen Years before, as he had it from the Mouth of *Jeremiah*. *Jeremiah* utter'd Prophecies to this Purpose in the fourth Year of *Jehoiakim*, that *Jerusalem* should be destroy'd, that the Land should be left desolate, and the People carried Captives, and the Vengeance of *GOD* should follow them, until they did repent and amend. All this we find to be fully accomplish'd in these Chapters. The Design thereof is therefore to shew the Truth of those things, which that wretched King *Jehoiakim* would not believe, but (q) burnt the Book in the Fire. And this is the Subject of the other Copy, that (r) *Baruch* wrote, when the first was burnt.

(k) Jer. Chap. 42, and 43. 1 to 8. (l) Jer. 43. 8 to the End. (m) Jer. 44. 1 to 11. (n) Jer. 44. 11 to the End. (o) Jer. 42. 19 to the End, and Chap. 43. 1, 2, 3, 4. (p) Jer. 45. 1. (q) Jer. 36. 22, 23. (r) Jer. 36. 32.



TABLE the Forty sixth.

The History, and Texts of Scripture.													
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Zadock.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah.	Kings of Israel. Solomon.	
3001	1007	3706	1344	488	9 47	64 3	12	172				12	The Temple dedicated, 1 Kings Chap. 8, and Chap. 9. 1 to 10. 2 Chron. Chap. 5, 6, 7.
3004	1004	3709	1347	491	10 0	64 6	15	175				15	The tenth Year of Jubilee.
3005	1003	3710	1348	492	10 1	65 0	16	176				16	The sixty fifth Sabbatical Year.
3012	996	3717	1355	499	10 8	66 0	23	183				23	The sixty sixth Sabbatical Year.
3013	995	3718	1356	500	10 9	66 1	24	184				24	Solomon's Buildings are finish'd, 1 Kings 6. 37, 38. 1 Kings 7. 1. 1 Kings 9. 10. 2 Chron. 8. 1, 2. GOD appears to Solomon, 1 Kings 9. 1 to 10. 2 Chron. 7. 11 to the End. He brings Pharaoh's Daughter his Queen to the Palace, 1 Kings 3. 1, and 7. 8, and 9. 24. 2 Chron. 8. 11. and writes the Book of Canticles. He offers Cities to Hiram, which he refuses, 1 Kings 9. 10 to 15. 2 Chron. 8. 1, 2. builds Cities, and increases in Riches, 1 Kings 9. 15 to the End, and 2 Chron. 8. 3 to the End.
3014	994	3719	1357	501	10 10	66 2		185				25	Zadok the High Priest dies, and is succeeded by Ahimaaz, 1 Chron. 6. 8.
3019	989	3724	1362	506	10 15	67 0	5	190				30	The sixty seventh Sabbatical Year.
3020	988	3725	1363	507	10 16	67 1	6	191				31	The Queen of Sheba visits Solomon, 1 Kings 10. 1 to 14. 2 Chron. 9. 1 to 13.
3026	982	3731	1369	513	10 22	68 0	12	197				37	The sixty eighth Sabbatical Year.
3029	979	3734	1372	516	10 25	68 3	15	200				40	Shishak is made King of Egypt. Usher's Annals, page 58. Jeroboam flees to him, 1 Kings 11. 40, and 12. 2. Solomon repents of his Follies, and writes the Book of Ecclesiastes, 2 Chron. 11. 17. and dies, 1 Kings 11. 42. and 2 Chron. 9. 30. Rehoboam is made King of Israel, and Jeroboam is sent for out of Egypt, 1 Kings 12. 1, 2, 3. 2 Chron. 12. 1, 2, 3. Jeroboam treats with Rehoboam. A Revolt of the ten Tribes follows, 1 Kings 12. 3 to 25. 2 Chron. 10. 3 to the End, and 11. 1 to 5.
3030	978	3735	1373	517	10 26	68 4	16	201	1		1	1	Rehoboam and Jeroboam bring Armies into the Field, which separate without Action, 2 Kings 12. 21, 22, 23, 24. 2 Chron. 11. 1, 2, 3, 4. They both spend the Winter in Fortifying their Frontiers, 1 Kings 12. 25. 2 Chron. 11. 5 to 17.
3031	977	3736	1374	518	10 27	68 5	17	202	2		2	2	Jeroboam sets up the Golden Calves, and makes Israel to sin, 1 Kings 12. 25 to the End. The Prophet reproves him at the Altar, 1 Kings Chap. 13. Jehoiada the High Priest now born, 2 Chron. 24. 15.
3032	976	3737	1375	519	10 28	68 6	18	203	3	1	3	3	Rehoboam takes him many Wives, 2 Chron. 11. 18 to the End.
3033	975	3738	1376	520	10 29	69 0	19	204	4	2	4	4	The sixty ninth Sabbatical Year. Rehoboam grows wicked, 2 Chron. 11. 17. and 2 Chron. 12. 1.
3034	974	3739	1377	521	10 30	69 1	20	205	5	3	5	5	Shishak King of Egypt invades Judea, 1 Kings 14. 21 to 29. 2 Chron. 12. 1 to 13.



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.													
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah.	Kings of Israel.	
							Abi- maaz.				Reho- boam.	Jeroboam.	
3040	968	3745	1383	527	10 36	70 0	6	211	11	9	11	11	The seventieth Sabbatical Year.
3046	962	3751	1389	533	10 42	70 6	32	217	17	15	17	17	Rehoboam dies, and Abijah his Son succeeds him, 1 Kings 14. 21. 2 Chron. 12. 13. Abimaaz the High Priest dies, and is succeeded by his Son Azariah, 1 Chron. 6. 9.
3047	961	3752	1390	534	10 43	71 0	1	218	18	16	1	18	The seventy first Sabbatical Year. Abijah obtains a Victory over Jeroboam, 1 Kings 15. 1. 2 Chron. 13. 1 to 21.
3049	959	3754	1392	536	10 45	71 2	3	220	20	18	3	20	Abijah King of Judah dies, and Asa succeeds him, 1 Kings 15. 1, 2, 9. 2 Chron. 13. 1.
3050	958	3755	1393	537	10 46	71 5	4	221	21	19	Asa 1	21	Jeroboam is taken ill, and constitutes his Son Nadab as King under him, 1 Kings 15. 25: 2 Chron. 13. 30.
3051	957	3756	1394	538	10 47	71 4	5	222	22	20	2	22	Nadab and all his Family are slain, and it is probable, that Jeroboam was slain but a little while before, 1 Kings 15. 25 to 31. Baasha succeeds him, 1 Kings 15. 28.
3054	954	3759	1397	541	11 0	72 0	8	225	25	23	5	3	The eleventh Year of Jubilee, and the seventy second Sabbatical Year.
3055	953	3760	1398	542	11 1	72 1	9	226	26	24	6	4	Jehoshaphat is born, 1 Kings 22. 41, 42.
3060	948	3765	1403	547	11 6	72 6	14	231	31	29	11	9	Zerah the Cushite is conquer'd by Asa, 2 Chron. 14. 9 to the End.
3061	947	3766	1404	548	11 7	73 0	15	232	32	30	12	10	The seventy third Sabbatical Year.
3064	944	3769	1407	551	11 10	73 3	18	235	35	33	15	13	Asa at the Feast of Pentecost makes a thorough Reformation, 2 Chron. 15. 1 to 19, particularly Verse 1. Preparation for Wars between Israel and Judah, 2 Chron. 15. 19.
3065	943	3770	1408	552	11 11	73 4	19	236	36	34	16	14	Baasha invades the Kingdom of Judah, and Asa hires the Syrians against him, 2 Chron. 16. 1 to 7. Hanani reproves Asa, and Jehu reproves Baasha, 1 Kings 16. 1 to 8.
3068	940	3773	1411	555	11 14	74 0	22	239	39	37	19	17	Elah.
3075	933	3780	1418	562	11 21	75 0	29	246	46	44	26	24	The seventy fourth Sabbatical Year.
3076	932	3781	1419	563	11 22	75 1	30	247	47	45	27	2	The seventy fifth Sabbatical Year. Elah is made King of Israel, 1 Kings 16. 8.
												Zimri.	Elah is slain, and perhaps Baasha not long before, 1 Kings 16. 8, 9. Zimri reigns seven Days, 1 Kings 16. 8 to 15. Tibni sets up to be King in Opposition to Omri, 1 Kings 16. 16 to 23. Tibni and Omri are Competitors for four Years, 1 Kings 16. 21, 22.
												Tibni. Omri.	
												1	1
3079	929	3784	1422	566	11 25	75 4	33	250	50	48	30	4	Tibni is slain, 1 Kings 16. 22.
3080	928	3785	1423	567	11 26	75 5	34	251	51	49	31	5	Omri reigns alone, so that this is reckon'd as his first Year, 1 Kings 16. 23.
3082	926	3787	1425	569	11 28	76 0	36	253	53	51	33	7	The seventy sixth Sabbatical Year. The Palace in Tirzah being burnt at the Death of Zimri, Omri purchaseth Ground at Samaria, where he builds another, 1 Kings 16. 23, 24.

Jehoram



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.														
</														



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.													
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests.	From the Taking of Troy.	Year of the Division of Israel and Judah.	Kings of Judah.	Kings of Israel.		
												Ahab.	
3105	903	3810	1448	592	12 1	79 2	7	276	76	74	16	19	
3106	902	3811	1449	593	12 2	79 3	8	277	77	75	17	20	1
3107	901	3812	1450	594	12 3	79 4	9	278	78	76	18	21	2
3108	900	3813	1451	595	12 4	79 5	10	279	79	77	19	22	2
3109	899	3814	1452	596	12 5	79 6	11	280	80	78	20		
3110	898	3815	1453	597	12 6	80 0	12	281	81	79	21		
3111	897	3816	1454	598	12 7	80 1	13	282	82	80	22		
3112	896	3817	1455	599	12 8	80 2	14	283	83	81	23		
3113	895	3818	1456	600	12 9	80 3	15	284	84	82	24		

Ahab makes a Peace with Benhadad King of Syria, after a second Victory, 1 Kings 20. 22 to the End.

Naboth is slain, 1 Kings 21 throughout. Jehoshaphat makes his Son Jehoram his Viceroy, 1 Kings 22. 51, compar'd with 2 Kings 1. 17. and 2 Kings 3. 1. and Ahab doth the same by his Son Abaziah. Compare 1 Kings 22. 51, with 2 Kings 1. 17.

Ahab discourses with Jehoshaphat concerning the Recovery of Ramoth-gilead, 1 Kings 22. 2, 3, 4. They prepare for War, 1 Kings 22. 1, 2.

The Wars begin, 1 Kings 22. 1 to 41. Abaziah dies, 2 Kings 1. 1, 2. and Jehoram is nominated by Ahab to be his Viceroy, 2 Kings 8. 25. Ahab is slain at Ramoth-gilead, 2 Kings 22. 1, 5, 6 to 41. Jehoram the Son of Jehoshaphat being deputed as Viceroy, destroys all his Brethren, 2 Chron. 21. 2, 3, 4. He is a wicked King, Verse 5, 6, 7, 10, 11. He receives a terrible Letter from Elijah, 2 Chron. 21. 12 to 16. Elijah is soon after translated into Heaven, 2 Kings 2. 1 to 19. Elisha succeeds him, and works Miracles, 2 Kings 2. 19 to the End, 2 Kings 4. 1 to 8. and promiseth a Son to the Shunammite, 2 Kings 4. 8 to 17.

The Shunammite hath a Son, 2 Kings 4. 17. and more Miracles are done by Elisha, 2 Kings 4. 38 to the End, Chap. 5 throughout, and Chap. 6. 1 to 8. The King of Syria wars against Israel, 2 Kings 6. 8 to 24.

More Wars between the Kings of Syria and Israel. Samaria is besieged, 2 Kings Chap. 6. 24 to the End, and Chap. 7 throughout. The eightieth Sabbatical Year.

The Shunammite's Son dieth, and is restor'd to Life again, 2 Kings 4. 18 to 38. Elisha sends her to the Philistines to avoid a Famine, 2 Kings 8. 1, 2. Jehoshaphat King of Israel, Jehoram King of Judah, and the King of Edom, war against the Moabites, and Elisha is with them, 2 Kings Chap. 3. Jehoram is again deputed by Jehoshaphat to be the Viceroy of Judah, 2 Kings 8. 16. So that from hence the eight Years of his Reign are dated, 2 Kings 8. 16, 17. 2 Chron. 21. 1, 5.

Jehoshaphat visits his Kingdom, and promotes a Reformation, 2 Chron. Chap. 19.

Amariah the High Priest dies, and is succeeded by Johanan, who is suppos'd to be Jehoiada, 1 Chron. 6. 9, 10. 2 Chron. 23. 1 throughout, and 24. 1 to 18. Jehoshaphat conquers the Moabites and Ammonites, 2 Chron. 20. 1 to 31.

Jehoshaphat



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.													
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Jehoia-da.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Jehoshaphat. Jehoram.	Kings of Israel. Jehoram.	
3114	894	3819	1457	601	12 10	80 4	2	285	85	83	25 4	8	Jehoshaphat dies, and Jehoram hath the full Government of the Kingdom of Judah, 1 Kings 22. 42. 2 Chron. 20. 31. The Edomites and Libnah revolt from the King of Judah, 2 Chron. 21. 8, 9, 10. 2 Kings 8. 20, 21, 22.
3115	893	3820	1458	602	12 11	80 5	3	286	86	84	5	9	The Philistines and Arabians spoil the Kingdom of Judah, 2 Chron. 21. 16, 17.
3116	892	3821	1459	603	12 12	80 6	4	287	87	85	6	10	Jehoram King of Judah is taken ill in his Bowels, 2 Chron. 21. 18, 19.
3117	891	3822	1460	604	12 13	81 0	5	288	88	86	Ahaziah. 7	11	The eighty first Sabbatical Year. Hazael is declar'd by the Prophet King of Syria, 2 Kings 8. 7 to 16.
3118	890	3823	1461	605	12 14	81 1	6	289	89	87	I 8	12	The Shunammite's Land is restor'd to her, 2 Kings 8. 1 to 7. Jehoram dies, and Ahaziah succeeds him, 2 Kings 8. 23, 24, 25. Ahaziah King of Judah, and Jehoram King of Israel, are slain by Jehu, 2 Kings 8. 25 to the End. 2 Kings 9 throughout. 2 Chron. 21. 19, 20. 2 Chron. 22. 1 to 10. Jehu destroys all the Posterity of Ahab, 2 Kings 10. 1 to 15. Joash is born, 2 Chron. 22. 12, and 24. 1.
3119	889	3824	1462	606	12 15	81 2	7	290	90	88	Athaliah. I	Jehu. 1	Athaliah destroys all the Royal Family in Judah, and makes her self Queen, 2 Kings 11. 1, 2, 3. 2 Chron. 21. 10, 11, 12.
3120	888	3825	1463	607	12 16	81 3	8	291	91	89	2	2	Jehu destroys Baal out of Israel, 2 Kings 10. 15 to 32.
3121	887	3826	1464	608	12 17	81 4	9	292	92	90	3	3	Hazael King of Syria pursues his Victories, and takes from Jehu great Part of the Land beyond Jordan, 2 Kings 10. 32 to the End.
3124	884	3829	1467	611	12 20	82 0	12	295	95	93	6	6	The eighty second Sabbatical Year.
3125	883	3830	1468	612	12 21	82 1	13	296	96	94	Joash. I	7	Athaliah is slain, and Joash is declar'd King, 2 Kings 11. 2 to the End, and 2 Kings 12. 1, 2, 3. 2 Chron. 23 throughout, and 24. 1, 2, 3.
3131	877	3836	1474	618	12 27	83 0	19	302	102	100	7	13	The eighty third Sabbatical Year.
3138	870	3843	1481	625	12 34	84 0	26	309	109	107	14	20	The eighty fourth Sabbatical Year.
3139	869	3844	1482	626	12 35	84 1	27	310	110	108	15	21	Amaziah King of Judah is born, 2 Kings 14. 2. 2 Chron. 25. 1.
3145	863	3850	1488	632	12 41	85 0	33	316	116	114	21	27	The eighty fifth Sabbatical Year.
3146	862	3851	1489	633	12 42	85 1	34	317	117	115	22	28	Joash commands to repair the Temple, 1 Kings 12. 4, 5, 6. 2 Chron. 24. 4 to 10. Jehu dies, 2 Kings 10. 35, 36.
3147	861	3852	1490	634	12 43	85 2	35	318	118	116	23	Jehoiada prepares a Chest to put the Money in for the Repair of the Temple, 2 Kings 12. 6 to 17. 2 Chron. 24. 10 to 15. Jehoahaz succeeds Jehu in the Kingdom of Israel, 2 Kings 13. 1, 2.	



## A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.														
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah.	Kings of Israel.		
							Jehoiada.				Joash.	Jehoahaz.		
3150	858	3855	1493	637	12 46	85 5	38	321	121	119	26	4	Hazaël destroys the Israelites, 2 Kings 13. 3 to 8.	
3152	856	3857	1495	639	12 48	86 0	40	323	123	121	28	6	The eighty sixth Sabbatical Year.	
3154	854	3859	1497	641	3 0	86 2	42	325	125	123	30	8	The thirteenth Year of Jubilee.	
3159	849	3864	1502	646	13 5	87 0	47	330	130	128	35	13	Joash.	The eighty seventh Sabbatical Year.
3161	847	3866	1504	648	13 7	87 2	49	332	132	130	37	15		Joash is made King of Israel by his Father Jehoahaz, 2 Kings 13. 10 to 14.
3162	846	3867	1505	649	13 8	87 3	50	333	133	131	38	16		Amaziah is made King of Judah by his Father Joash, when Hazaël King of the Syrians prepar'd to invade the Country, 2 Kings 12. 17, 18. 2 Chron. 24. 23, 24, 25. Jehoiada the High Priest dies, 2 Chron. 24. 15.
3163	845	3868	1506	650	13 9	87 4	1	334	134	132	39	17		Zechariah the High Priest is ston'd for Reproving Joash King of Judah, 2 Chron. 24. 17 to 23. and Amariah the second succeeds him, 1 Chron. 6. 11. Jehoahaz the King of Israel dies, 2 Kings 13. 1, 8, 9.
3164	844	3869	1507	651	13 10	87 5	1	335	135	133	3		4	Joash King of Judah is kill'd, 2 Chron. 14. 23 to the End.
3165	843	3870	1508	652	13 11	87 6	2	336	136	134	4		5	Amaziah kills the Murderers of his Father, 2 Kings 14. 1 to 7. 2 Chron. 25. 1, 2, 3, 4. Hazaël King of Syria dies, and his Son Benhadad succeeds him, 2 Kings 13. 22, 23, 24.
3166	842	3871	1509	653	13 12	88 0	3	337	137	135	5		6	The eighty eighth Sabbatical Year.
3167	841	3872	1510	654	13 13	88 1	4	338	138	136	6		7	Joash visits Elisha in his last Sickness, 2 Kings 13. 14 to 20.
3168	840	3873	1511	655	13 14	88 2	5	339	139	137	7		8	The Moabites invade Israel, and a dead Person revives at the Touching of Elisha's Bones, 2 Kings 13. 20, 21.
3169	839	3874	1512	656	13 15	88 3	6	340	140	138	8		9	Joash beats Benhadad King of Syria the first Time, 2 Kings 13. 5, 6, 25.
3170	838	3875	1513	657	13 16	88 4	7	341	141	139	9		10	Joash beats Benhadad King of Syria the second Time, 2 Kings 13. 5, 6, 25.
3171	837	3876	1514	658	13 17	88 5	8	342	142	140	10		11	Joash beats Benhadad King of Syria the third Time, 2 Kings 13. 5, 6, 25.
3172	836	3877	1515	659	13 18	88 6	9	343	143	141	11		12	Amaziah King of Judah hires the Israelites against the Edomites, and dismisseth them again, 2 Chron. 25. 5 to 11.
3173	835	3878	1516	660	13 19	89 0	10	344	144	142	12		13	The eighty ninth Sabbatical Year.
3174	834	3879	1517	661	13 20	89 1	11	345	145	143	13		14	Amaziah conquers the Edomites, and is ensnar'd by their Idols, 2 Chron. 25. 14, 15, 16.
3175	833	3880	1518	662	13 21	89 2	12	346	146	144	14		15	Amaziah challengeth Joash King of Israel, and is beaten by him, Josephus Jewish Ant. Book 9. Chap. 10. 2 Chron. 25. 17 to 25. 2 Kings 14. 8 to 15.

Jeroboam



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.														
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Amariah II.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Amaziah.	Kings of Israel. Jeroboam II.		
3176	832	3881	1519	663	13 22	89 3	13	347	147	145	15	16	1	Jeroboam the second begins to reign over Israel, 2 Kings 14. 23, 24.
3177	831	3882	1520	664	13 23	89 4	14	348	148	146	16		2	Joash King of Israel dies, 2 Kings 13. 10, 11, 12, 13.
3180	828	3885	1523	667	13 26	90 0	17	351	151	149	19		5	The ninetieth Sabbatical Year.
3186	822	3891	1529	673	13 32	90 1	23	357	157	155	25		11	Uzziah is born, who is also call'd Azariah, 2 Kings 15. 1, 2. 2 Chron. 26. 1, 2, 3.
3187	821	3892	1530	674	13 33	91 0	24	358	158	156	26		12	The ninety first Sabbatical Year.
3190	818	3895	1533	677	13 36	91 3	27	361	161	159	29		15	Amaziah King of Judah dies, 2 Kings 14. 1, 2, 17. 2 Chron. 25. 1, 25, and an Interregnum happens for twelve Years. Compare 2 Kings 15. 1, 2, and 2 Kings 14. 1, 2, 17.
3192	816	3897	1535	679	13 38	91 5	29	363	163	161			17	Isaiah born about this Time. Abu'l Pharagii Hist. Dynast. pag. 67.
3193	815	3898	1536	680	13 39	91 6	30	364	164	162			18	Amariah the High Priest dies, and is succeeded by Ahitub the second, 1 Chron. 6. 11.
3194	814	3899	1537	681	13 40	92 0	Ahitub II. 1	365	165	163			19	The ninety second Sabbatical Year.
3201	807	3906	1544	688	13 47	93 0	8	372	172	170	Uzziah.		26	The ninety third Sabbatical Year.
3202	806	3907	1545	689	13 48	93 1	9	373	173	171	1		27	Uzziah, or Azariah, begins to reign, 2 Kings 14. 21. 2 Kings 15. 1, 2. 2 Chron. 26. 1, 2, 3.
3204	804	3909	1547	691	14 0	93 3	11	375	175	173	3		29	The fourteenth Year of Jubilee. Hosea begins to prophesy, Hos. 1. 1, 2. Uzziah conquers the Philistines, 2 Chron. 26. 6, 7.
3205	803	3910	1548	692	14 1	93 4	12	376	176	174	4		30	Jonah prophesies, that Jeroboam the King of Israel should recover the Country beyond Jordan, 2 Kings 14. 25. Joel begins to prophesy, Joel 1. 1, 2, 3.
3206	802	3911	1549	693	14 2	93 5	13	377	177	175	5		31	Jeroboam recovers the same Country, 2 Kings 14. 23 to 28. Amos begins to prophesy, Amos 1. 1, 2.
3208	800	3913	1551	695	14 4	94 0	15	379	179	177	7		33	The ninety fourth Sabbatical Year. A dreadful Earthquake, Amos 1. 1, 2. Zech. 14. 5.
3209	799	3914	1552	696	14 5	94 1	16	380	180	178	8		34	The Plague of the Palmer-Worm, Joel 1. 2, 3, 4, 10, 11, 12, 18. Hosea 4. 3.
3210	798	3915	1553	697	14 6	94 2	17	381	181	179	9		35	The Plague of the Locusts, Joel 1. 2, 3, 4, 10, 11, 12, 18. Hosea 4. 3.
3211	797	3916	1554	698	14 7	94 3	18	382	182	180	10		36	The Plague of the Cankerworm, Joel 1. 2, 3, 4, 10, 11, 12, 18. Hosea 4. 3.
3212	796	3917	1555	699	14 8	94 4	19	383	183	181	11		37	The Plague of the Caterpillar, Joel 1. 2, 3, 4, 10, 11, 12, 18. Hosea 4. 3.
3213	795	3918	1556	700	14 9	94 5	20	384	184	182	12		38	The Plague of the Grasshoppers, Amos 7. 1, 2, 3.
3124	794	3919	1557	701	14 10	94 6	21	385	185	183	13		39	The Plague of a Drought with Fire, Amos 7. 4. Amos 4. 11. Isai. 1. 9. Hosea 4. 3. Joel 1. 19, 20. Obadiab prophesies, Obadiab throughout.



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.													
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Abi-tub II.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Uzziah.	Kings of Israel. Jeroboam II.	
3215	793	3920	1558	702	14 11	95 0	22	386	186	184	14	40	The ninety fifth Sabbatical Year. <i>Jonah</i> prophesies, <i>Jonah</i> throughout.
3216	792	3921	1559	703	14 12	95 1	23	387	187	185	15	41	<i>Jeroboam</i> King of <i>Israel</i> dies, 2 <i>Kings</i> 14. 23.
3217	791	3922	1560	704	14 13	95 2	24	388	188	186	16	42	An Interregnum of two and twenty Years in the Kingdom of <i>Israel</i> .
3222	786	3927	1565	709	14 18	96 0	29	393	193	191	21	Interregnum.	The ninety sixth Sabbatical Year. <i>Jonah</i> prophesies, <i>Jonah</i> throughout.
3224	784	3929	1567	711	14 20	96 2	31	395	195	193	23		<i>Isaiah</i> prophesies, <i>Isai</i> Chap. 1.
3227	781	3932	1570	714	14 23	96 5	34	398	198	196	26		<i>Jotham</i> born, 2 <i>Kings</i> 15. 32, 33. 2 <i>Chron.</i> 27. 1.
3229	779	3934	1572	716	14 25	97 0	36	400	200	198	28		The ninety seventh Sabbatical Year.
3231	777	3936	1574	718	14 27	97 2	Zadok II.	402	202	200	30	Interregnum.	<i>Abitub</i> the second, being High Priest, dies, and is succeeded by <i>Zadok</i> the second, 1 <i>Chron.</i> 6. 12.
3233	775	3938	1576	720	14 29	97 4	2	404	204	202	32	Zechariah. 1 Shallum. Menahem	The Olympick Games in <i>Greece</i> begin.
3236	772	3941	1579	723	14 32	98 0	5	407	207	205	35		The ninety eighth Sabbatical Year.
3239	769	3944	1582	726	14 35	98 3	8	410	210	208	38		<i>Zechariah</i> the Son of <i>Jeroboam</i> succeeds as King of <i>Israel</i> , 2 <i>Kings</i> 15. 8, 9, 10, 11, 12.
3240	768	3945	1583	727	14 36	98 4	9	411	211	209	39		<i>Shallum</i> kills <i>Zechariah</i> , reigns a Month, is slain, and succeeded by <i>Menahem</i> as King of <i>Israel</i> , 2 <i>Kings</i> 15. 13, 14, 15, 16, 17.
3243	765	3948	1586	730	14 39	99 0	12	414	214	212	42	3	The ninety ninth Sabbatical Year.
3244	764	3949	1587	731	14 40	99 1	Azariah.	415	215	213	43	4	<i>Zadok</i> the High Priest dies about this Time, and is succeeded by <i>Azariah</i> , who probably was his younger Brother, 2 <i>Chron.</i> 26. 17, 20.
3250	758	3955	1593	737	14 46	100 0	6	421	221	219	49	10	The hundredth Sabbatical Year. <i>Menahem</i> King of <i>Israel</i> dies, 2 <i>Kings</i> 15. 17, 18, 19.
3251	757	3956	1594	738	14 47	100 1	7	422	222	220	50	Pekahiah.	The Throne of <i>Israel</i> is vacant for one Year.
3252	756	3957	1595	739	14 48	100 2	8	423	223	221	51		<i>Pekahiah</i> the Son of <i>Menahem</i> begins to reign in <i>Israel</i> , 2 <i>Kings</i> 15. 17, 23.
3253	755	3958	1596	740	14 49	100 3	9	424	224	222	52	1	<i>Uzziah</i> is smitten with Leprosy in the Beginning of the Year, and <i>Jotham</i> is made King in his stead, 2 <i>Kings</i> 15. 27, and 30, and 5 compar'd together. <i>Pekah</i> kills <i>Pekahiah</i> King of <i>Israel</i> , and reigns in his stead, 2 <i>Kings</i> 15. 25, 26, 27. <i>Uzziah</i> dies at the latter End of the Year, and <i>Jotham</i> is made sole King, 2 <i>Kings</i> 15. 32. <i>Isaiah</i> sees the Vision of the <i>Seraphims</i> in the Temple, <i>Isai.</i> 6. 1.
3254	754	3959	1597	741	15 0	100 4	10	425	225	223	2	2	The fifteenth Year of Jubilee.



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.													
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Azariah.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Jotham	Kings of Israel. Pekah.	
3257	751	3962	1600	744	15 3	101 0	13	428	228	226	5	5	The hundred and first Sabbatical Year. Jotham repairs the Temple, and builds and beautifies one of the Gates, 2 Kings 15. 39. 2 Chron. 27. 3.
3258	750	3963	1601	745	15 4	101 1	14	429	229	227	6	6	Micah begins to prophesy, Micah 1. 1.
3264	744	3969	1607	751	15 10	102 0	20	435	235	233	12	12	The hundred and second Sabbatical Year.
3265	743	3970	1608	752	15 11	102 1	21	436	236	234	13	13	Jotham conquers the Ammonites, and puts them under Tribute, 2 Chron. 27. 5, 6.
3266	742	3971	1609	753	15 12	102 2	22	437	237	235	14 A-	14	The Ammonites pay Tribute, 2 Chron. 27. 5, 6.
3267	741	3972	1610	754	15 13	102 3	23	438	238	236	15 haz.	15	The Ammonites pay Tribute, 2 Chron. 27. 5, 6.
3268	740	3973	1611	755	15 14	102 4	24	439	239	237	16 1	16	The Kings of Syria and Israel invade Judah, 2 Kings 15. 36, 37, 38. The Ammonites refuse to pay Tribute, 2 Chron. 27. 5, 6. Jotham marches against the Syrians and Israelites, 2 Chron. 27. 7. and leaves his Son Abaz to reign under him, 2 Chron. 27. 8, 9.
3269	739	3974	1612	756	15 15	102 5	25	440	240	238	2	17	Jotham dies, and Abaz is made sole King, 2 Kings 15. 32, 38. 2 Chron. 27. 8, 9, and Chap. 28. 1. Rezin King of Damascus, and Pekah King of Israel, make War against Abaz, and besiege Jerusalem, but without Success, 2 Kings 16. 5. Isaiah prophesies, Chap. 7, 8, and 9.
3270	738	3975	1613	757	15 16	102 6	26	441	241	239	3	18	Abaz is vanquish'd, and Judah is greatly oppress'd by Rezin and Pekah, 2 Kings 16. 6. 2 Chron. 28. 1 to 16. Isaiah prophesies, Chap. 17 and 28.
3271	737	3976	1614	758	15 17	103 0	27	442	242	240	4	19	The hundred and third Sabbatical Year. Abaz calls in Tiglath-pileser King of Assyria to his Help, who slays Rezin, and leads Part of Israel into Captivity, 2 Kings 16. 7, 8, 9. 2 Chron. 28. 16 to 22.
3272	736	3977	1615	759	15 18	103 1	28	443	243	241	5	20 Inter-regnum.	Abaz revolts from GOD, and wholly suppresseth his Worship in Judea, 2 Kings 16. 10 to the End. 2 Chron. 28. 22 to the End. Hosea prophesies, Chap. 5, and 6. Pekah King of Israel is slain by Hoshea, 2 Kings 15. 30.
3278	730	3983	1621	765	15 24	104 0	34	449	249	247	11	Hoshea	The hundred and fourth Sabbatical Year.
3279	729	3984	1622	766	15 25	104 1	35	450	250	248	12	1	Hoshea is now made King of Israel, 2 Kings 17. 1, 2.
3280	728	3985	1623	767	15 26	104 2	36	451	251	249	13	2	Isaiah foretels the Misery of Judah by the Assyrians, and their glorious Deliverance, Chap. 10 throughout, and delivers the Prophecies in Chap. 11, 12, 13, 14 to Verse 28.
3281	727	3986	1624	768	15 27	104 3	37	452	252	250	Hezekiah. 14	3	Hezekiah first made King. Compare 2 Kings 17. 1, and 18. 1.
3282	726	3987	1625	769	15 28	104 4	38	453	253	251	1 15	4	Hezekiah cleanses the Temple, 2 Kings 18. 1 to 9. 2 Chron. Chap. 29. and observes the Passover, 2 Chron. Chap. 30.

Abaz



## A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.												
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Azariah.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Abaz. Hezekiah.	Kings of Israel. Hosea.
3283	725	3988	1626	770	15 29	104 5	39	454	254	252	16 2	5
3284	724	3989	1627	771	15 30	104 6	40	455	255	253	3	6
3285	723	3990	1628	772	15 31	105 0	41	456	256	254	4	7
3286	722	3991	1629	773	15 32	105 1	42	457	257	255	5	8
3287	721	3992	1630	774	15 33	105 2	43	458	258	256	6	9
3289	719	3994	1632	776	15 35	105 4	1	460	260	258	8	
3292	716	3997	1635	779	15 38	106 0	4	463	263	261	11	
3293	715	3998	1636	780	15 39	106 1	5	464	264	262	12	
3294	714	3999	1637	781	15 40	106 2	6	465	265	263	13 and 14	
3295	713	4000	1638	782	15 41	106 3	7	466	266	264	14	
3298	710	4003	1641	785	15 44	106 6	10	469	269	267	17	

Abaz dies, 2 Kings 16. 2. *Isaiah* prophesies against the *Philistines* and *Assyria*, Chap. 14. 28 to the End, and publisheth his 15th and 16th Chapters.

The hundred and fifth *Sabbatical* Year. *Hosea* publisheth his eight last Chapters. *Hosea* rebels against the King of *Assyria*. *Samaria* is besieged, 2 Kings 17. 1 to 6.

*Samaria* is besieged, 2 Kings 17. 5. *Isaiah* publisheth the eighteenth and nineteenth Chapters.

*Samaria* is besieged, 2 Kings 17. 5.

*Samaria* is taken, and *Israel* made Captives, in the Beginning of the seventh Year of *Hezekiah's* Reign, 2 Kings 17. 6 to 24. 2 Kings 18. 9, 10, 11, 12.

*Azariah* the High Priest dies, and *Shallum* succeeds him.

The hundred and sixth *Sabbatical* Year observ'd, so that there was no Harvest. The Verb אכל, *Isai*. 37. 30, and 2 Kings 19. 29. being in the Infinitive Mood, may be of the Preterperfect Tense. So that the Texts, 2 Kings 19. 29, and *Isai*. 37. 30. may be refer'd to the two following Years thus :

The Jews having no Harvest did eat this Year, that which sprang up of it self.

The *Assyrian* Army being abroad conquering where they went at the last Harvest, the Jews were so terrified, no Prophet directing them what to do, that their Plowing and Sowing was neglected ; so that this Year they eat also that which was providentially rais'd for them. But the fourteenth Year of *Hezekiah* beginning this Year before Seed Time, the Prophet encourages them in the most difficult Times to sow, that they might reap, and plant Vineyards, that they might eat the Fruit thereof, which they did accordingly. For *Sennacherib* was gone southward to the Siege of *Libnah*, and *Tirhakah* King of *Egypt* and *Ethiopia* coming against him, prevent all Excursions back again into the Contry, *Isai*. 37. 7, 8, and 2 Kings 19. 8, 9.

*Sennacherib's* Army is slain, 2 Kings 19. 35. 2 Chron. 32. 21, 22, 23. *Isai*. 37. 36. *Hezekiah* is sick, and recovers, 2 Kings 20. 1 to 12. 2 Chron. 32. 24, 25. *Isai*. Chap. 38. *Isaiah* prophesies, Chap. 20, 21, 22, 23, 24, 25, 26, 27, 29, 30, 31, 32, 33, 34, 35. *Micah* prophesies, Chap. 3 to the End. *Isaiah* prophesies, Chap. 40 to the End.

*Nabum* prophesies throughout. *Manasseh* born, 2 Kings 21. 1. 2 Chron. 33. 1.



A Continuation of TABLE the Forty sixth.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Shalum.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Hezekiah.
3299	709	4004	1642	786	15 45	107 0	11	470	270	268	18
3304	704	4009	1647	791	16 0	107 5	16	475	275	273	23
3306	702	4011	1649	793	16 2	108 0	18	477	277	275	25
3310	698	4015	1653	797	16 6	108 4	22	481	281	279	29
3313	695	4018	1656	800	16 9	109 0	25	484	284	282	3
3320	688	4025	1663	807	16 16	110 0	32	491	291	289	10
3327	681	4032	1670	814	16 23	111 0	39	498	298	296	17
3332	676	4037	1675	819	16 28	111 5	44	503	303	301	22
3333	675	4038	1676	820	16 29	111 6	45	504	304	302	23
3334	674	4039	1677	821	16 30	112 0	46	505	305	303	24
3338	670	4043	1681	825	16 34	112 4	Hilkiah.	509	309	307	28
3341	667	4046	1684	828	16 37	113 0	3	512	312	310	31
3343	665	4048	1686	830	16 39	113 2	5	514	314	312	33
3348	660	4053	1691	835	16 44	114 0	10	519	319	317	38
3354	654	4059	1697	841	17 0	114 6	16	525	325	323	44
3355	653	4060	1698	842	17 1	115 0	17	526	326	324	45
3359	649	4064	1702	846	17 5	115 4	21	530	330	328	49
3362	646	4067	1705	849	17 8	116 0	24	533	333	331	52
3365	643	4070	1708	852	17 11	116 3	27	536	336	334	Amon.

The History, and Texts of Scripture.

The hundred and seventh Sabbatical Year.

The sixteenth Year of Jubilee.  
The hundred and eighth Sabbatical Year.  
Hezekiah dies, and Manasseh succeeds him, 2 Kings 18. 2. 2 Chron. 29. 1. Isai. 36. 1, and 38. 1, 5.

The hundred and ninth Sabbatical Year. The same Distance of Time between the Flood and this Year, as between the Creation and the Flood.

The hundred and tenth Sabbatical Year.

The hundred and eleventh Sabbatical Year.  
Esar-baddon compleated the Captivity of the Israelites, 2 Kings 17. 7 to the End. Isai. 7. 1, 8. Manasseh is carry'd Captive into Babylon, 2 Chron. 33. 1 to 12. and Shebna with him, Isai. 22. 15 to 20. Prideaux, Anno 677.

Manasseh is restor'd, 2 Chron. 33. 12, 13. Eliakim is set over the Household, Isai. 22. 20 to the End, and 36. 22.

The hundred and twelfth Sabbatical Year.  
Shallum the High Priest dies, and Hilkiah succeeds him, 1 Chron. 6. 13.

The hundred and thirteenth Sabbatical Year.  
Amon is born, 2 Kings 21. 1, 19. 2 Chron. 33. 1, 21.

The hundred and fourteenth Sabbatical Year.  
The seventeenth Year of Jubilee.

The hundred and fifteenth Sabbatical Year.

Josiah born, Compare 2 Kings 21. 1, 19, and 22. 1. also 2 Chron. 33. 1, 21, and 34. 8.

The hundred and sixteenth Sabbatical Year.  
Manasseh dies, and Amon succeeds him, 2 Kings 21. 1, 18. 2 Chron. 33. 1, 20.

Amon



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.										
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of the Departure from Egypt.	Year of Jubilee.	Sabbatical Year.	High Priests. Hil- kiah.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah.
3368	640	4073	855	17 14	116 6	30	539	339	337	Josiah.
3369	639	4074	856	17 15	117 0	31	540	340	338	1
3375	633	4080	856	17 21	117 6	37	546	346	344	7
3376	632	4081		17 22	118 0	38	547	347	345	8
3377	631	4082		17 23	118 1	39	548	348	346	9
3380	628	4085		17 26	118 4	42	551	351	349	12
3381	627	4086		17 27	118 5	43	552	352	350	13
3383	625	4088	857	17 29	119 0	45	554	354	352	15
3386	622	4091		17 32	119 3	48	557	357	355	18
3387	621	4092		17 33	119 4	49	558	358	356	19
3388	620	4093		17 34	119 5	Azari- ab III.	559	359	357	20
3389	619	4094		17 35	119 6	2	560	360	358	21
3390	618	4095	858	17 36	120 0	3	561	361	359	22
3393	615	4098		17 39	120 3	6	564	364	362	25
3397	611	4102		17 43	121 0	10	568	368	366	29

(a) By this we may observe, how populous the World might have been long before this Time without a Miracle. For let us suppose, that there were only three Generations in an hundred Years, and that each Father had two Sons and two Daughters, which is the least that can be suppos'd to make an Increase. In this Case there would be four and twenty Generations from the Departure out of Egypt to this Time. And accordingly from one Man might spring a Million of each Sex, as appears by Doubling the Number in each Generation. And as there were 600000 Men, who went out of Egypt, how great might the Number be in the whole World even at that Time?

Habakkuk



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.										
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	High Priests. Azariah. III.	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Josiah.	
3398	610	4103	17 44	121 1	11	569	369	367	30	Habakkuk prophecies about this Time. Habakkuk throughout.
3399	609	4104	17 45	121 2	12	570	370	368	Jehoa- haz Jehoiakim.	Josiah is slain at Megiddo. Jehoahaz reigns after him for three Months, and is succeeded by Jehoiakim, 2 Kings 23. 29 to the End, 2 Chron. 35. 20 to the End, and 36. 1 to 6. Jeremiah prophecies, Chap. 2 to 13.
3400	608	4105	17 46	121 3	13	571	371	369	1	Jeremiah prophecies, Chap. 13 to 21, and Chap. 26, and 27. 1 to 12. Zephaniah prophecies, throughout. Uriah the Prophet is slain, Jer. 26. 20, 21, 22, 23.
3402	606	4107	17 48	121 5	15	573	373	371	3	Nebuchadnezzar is made Partner with his Father in the Empire; so that from hence his Reign, according to the Jewish Account, begins. Prideaux Anno 607.
3403	605	4108	17 49	121 6	16	574	374	372	4	Jeremiah prophecies, Chap. 25, 47, 48, 49. Jeremiah discourses with the Rechabites, Chap. 35. Baruch writes the Prophecy, and reads it on a fast Day, Jer. 36. 1 to 9. Jeremiah comforts Baruch, Chap. 45. Nebuchadnezzar carries many Jews Captives, puts Jehoiakim in Chains, but restores him again, 2 Kings 24. 1 to 8. 2 Chron. 36. 5 to 9. So that from hence the seventy Years Captivity begin. Daniel and his Friends betake themselves to Abstinence, Dan. 1. 8 to 18.
3404	604	4109	18 0	122 0	17	575	375	373	5	The eighteenth Year of Jubilee. The hundred and twenty second Sabbatical Year. Baruch reads the Roll a second Time, Jer. 36. 9 to the End.
3406	602	4111	18 2	122 2	19	577	377	375	7	Daniel and his Companions are admitted to Favour with the King, Dan. 1. 18 to the End, and interprets his Dream, Dan. Chap. 2. Jehoiakim rebels against the King of Babylon, 2 Kings 24. 1 to 6.
3408	600	4113	18 4	122 4	21	579	379	377	9	Azariah the High Priest dies, and is succeeded by Seraiah, 1 Chron. 6. 14.
3410	598	4115	18 6	122 6	Seraiah. 2	581	381	379	11	Jehoiakim is slain by Nebuchadnezzar, 2 Kings 24. 1 to 8. 2 Chron. 36. 5 to 9. Jehoiachin reigns three Months, and is succeeded by Zedekiah, 2 Kings 24. 8 to 18. 2 Chron. 36. 9, 10, 11. Jeremiah prophecies against Jehoiachin, Jer. 22. 20 to the End. Ezekiel is carry'd Captive, Ezek. 1. 2, and 40. 1.
3411	597	4116	18 7	123 0	3	582	382	380	1	The hundred and twenty third Sabbatical Year. Jeremiah prophecies, Chap. 24.
3414	594	4119	18 10	123 3	6	585	385	383	4	Jeremiah prophecies, Chap. 27. Hananiah prophecies falsely, Jer. Chap. 28. Jeremiah prophecies, Chap. 48, and 49. 1 to 34. Zedekiah sends an Ambassador to Babylon by Seraiah, and Jeremiah sends an Epistle by him, Chap. 51. 59 to the End, and prophecies, Chap. 29, 30 and 31. and writes the Chapters plac'd at the End of Zechariah, viz. Chap. 9, 10, 11, 12, 13, 14. Compare Mat. 26. 9, 10, and Zech. 11. 12, 13. and Book 7. Sect. 38. Jeremiah prophecies again, Chap. 50, and 51 to Verse 59. Ezekiel



A Continuation of TABLE the Forty sixth.

The History, and Texts of Scripture.									
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	High Priests. Seraiah	From the Taking of Troy.	Year from the Division of Israel and Judah.	Year of Israel's Sin.	Kings of Judah. Zedekiah.
3415	593	4120	18 11	123 4	7	586	386	384	5
Ezekiel begins to prophesy, Chap. 1. 1, 2, and Chap. 1 to 7 throughout. Zedekiah plots secretly against the King of Babylon. Compare Jer. 28. 1, with Ezek. 8. 1, and 20. 1.									
3416	592	4121	18 12	123 5	8	587	387	385	6
3417	591	4122	18 13	123 6	9	588	388	386	7
3418	590	4123	18 14	124 0	10	589	389	387	8
The 124th Sabbatical Year, in which the Jews releas'd their Servants, Jer. 34. 8, 9, 10. Exod. 21. 2, 3, 4. Dent. 15. 12, 13, 14, 15.									
3419	589	4124	18 15	124 1	11	590	390	388	9
Nebuchadnezzar lays Siege to Jerusalem, 2 Kings 25. 1, 2. 2 Chron. 36. 11 to 18. Jer. 52. 4, 5. Ezekiel prophesies, Chap. 24 and 25. Zedekiah consults Jeremiah about it, Chap. 21.									
3420	588	4125	18 16	124 2	12	591	391	389	10
Jeremiah is shut up in Prison, where he buys a Field, Jer. 32. 1 to 26. and prophesies, Chap. 33. Nebuchadnezzar marches against the King of Egypt, and returns again to the Siege. Jeremiah prophesies the Destruction of the Philistines, Chap. 47. Jeremiah delivers another Message to Zedekiah, Chap. 34. 1 to 8, and Chap. 37. 1 to 11. The Jews in the Absence of the Babylonish Army seize their Servants again, Jer. 34. 10 to the End. Jeremiah is seiz'd, and put in Prison, Chap. 37. 6 to 11. Ezekiel prophesies, Chap. 29. 1 to 17. Jeremiah is consulted three Times, Jer. 37. 16 to the End. Jer. 21. 1 to 14, and Jer. 38. 1 to 7.									
3421	587	4126	18 17	124 3	13	592	392	390	11
Ezekiel prophesies against Tyre, Chap. 26, 27, 28. and Egypt, Chap. 30. 20 to the End, and Chap. 31. Jerusalem is taken, 2 Kings 25. 8 to 22. 2 Chron. 36. 17 to 22. Jer. 52. 5 to 12. The Temple is plunder'd and burnt, Jer. 52. 12 to 28. 2 Kings 25. 8 to 18. Jeremiah composes his Lamentations. Seraiah the High Priest is slain, and the Office ceases, 2 Kings 25. 18. Jeremiah is taken Care of, Jer. 40. 1 to 7. Gedaliah is made Governor of Judea, and kill'd by Ishmael, 2 Kings 25. 22 to 27. Jer. 40, and 41. 1 to 11. The Jews go into Egypt, Jer. 41. 11 to the End, and Chap. 42, and 43.									
3422	586	4127	18 18	124 4					
The Jews in Egypt fall to Idolatry, Jer. Chap. 44.									

The



A Continuation of TABLE the Forty sixth.

The History of the Edomites.				by his Name, and from which Time the learned Dr. Prideaux hath given us a Collection of these Emperors.				Priest, and reign'd 4 Years.			
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	2681 1327 3386 1024	A Table of the Sycionian Kings.	Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	2887 1121 3592 1229	Euneus was made Priest, and reign'd 6 Years.
				Lampares is made Emperor, and reigns 30 Years.						2893 1115 3598 1235	
2554 1454 3259 897				2711 1297 3416 1054						2902 1106 3607 1244	Amphigyes is made Priest, and reign'd 18 Years.
				Panyas is made Emperor, and reigns 45 Years.						2920 1088 3625 1262	
The Edomites are now govern'd by Kings, Numb. 20. 14.				2756 1252 3461 1099						2921 1087 3626 1263	This Kingdom is conquer'd, and made subject to the Kings of Argos.
				Sofarnus is made Emperor, and reigns 19 Years.						2921 1087 3626 1263	
2960 1048 3665 1303				2775 1233 3480 1118							
				Mitreus is made Emperor, and reigns 27 Years.							
David conquers the Edomites, and governs them by a Deputy, 2 Sam. 8. 14.				2802 1206 3507 1145							
				Tantanes is made Emperor, and reigns 32 Years.							
3107 901 3812 1440				2834 1174 3539 1177							
				Tanteus is made Emperor, and reigns 40 Years.							
The Edomites are still govern'd by Deputies, 1 Kings 22. 47.				2874 1134 3579 1217							
				Thineus is made Emperor, and reigns 30 Years.							
3109 989 3814 1442				2904 1104 3609 1247							
				Derilus is made Emperor, and reigns 40 Years.							
The Deputy goes with Jehoshaphat and Jehoram against the Moabites, 2 Kings Chap. 3 throughout.				2944 1064 3649 1287							
				Eupales is made Emperor, and reigns 38 Years.							
3116 982 3821 1449				2982 1026 3687 1325							
				Laosthenes is made Emperor, and reigns 45 Years.							
The Edomites revolt, and set up a King, 2 Kings 8. 20.				3027 981 3732 1370							
				Pyritiades is made Emperor, and reigns 30 Years.							
A Table of the Emperors in the Assyrian Monarchy.				3057 951 3762 1400							
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.	Ophrateus is made Emperor, and reigns 20 Years.							
				3077 931 3782 1420							
				Ophratenes is made Emperor, and reigns 50 Years.							
				3127 881 3832 1470							
				Ocraxapes is made Emperor, and reigns 42 Years.							
2574 1434 3279 917				3169 839 3874 1512							
				His Successors Name, or Names, are not known, who reign'd 72 Years.							
2599 1409 3304 942				3241 767 3946 1584							
				Sardanapalus is made Emperor, and reigns 20 Years.							
2629 1379 3334 972				3261 747 3966 1604							
				Nabonassar is made Emperor, from whence the famous <i>Aera</i> begins, which is call'd							
2661 1347 3366 1004											
Sofares is made Emperor, and reigns 20 Years.											



## A Continuation of TABLE the Forty sixth.

A Table of the Kings  
of the Latins.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.
2827	1181	3532	1070
<i>Æneas</i> comes to Italy.			
2828	1180	3533	1071
<i>Latinus</i> dies, <i>Æneas</i> is made King, and reigns 4 Years.			
2832	1176	3537	1075
<i>Ascanius</i> is made King, and reigns 37 Years.			
2869	1139	3574	1112
<i>Silvius Posthumus</i> is made King, and reigns 29 Years. From him all his Race are call'd <i>Posthumi</i> .			
2898	1110	3603	1141
<i>Æneas Silvius</i> is made King, and reigns 31 Years.			
2929	1079	3634	1172
<i>Latinus Silvius</i> is made King, and reigns 51 Years. From him the People were call'd <i>Latins</i> .			
2980	1028	3685	1223
<i>Alba</i> is made King, and reigns 39 Years.			
3019	989	3724	1262
<i>Capetus</i> is made King, and reigns 26 Years.			
3045	963	3750	1288
<i>Capys</i> is made King, and reigns 28 Years.			
3073	935	3778	1316
<i>Calpetus</i> is made King, and reigns 13 Years.			
3086	922	3791	1329
<i>Tiberinus</i> is made King, and reigns 8 Years.			
3094	914	3799	1337
<i>Agrippa</i> is made King, and reigns 41 Years.			
3135	873	3840	1378
<i>Allades</i> is made King, and reigns 19 Years.			
3154	854	3859	1397
<i>Aventinus</i> is made King, and reigns 37 Years.			
3191	817	3896	1434
<i>Procas</i> is made King, and reigns 23 Years.			
3214	794	3919	1457
<i>Amulius</i> is made King, and reigns 41 Years.			
3255	753	3960	1498
<i>Numitor</i> is made King, and reigns 1 Year.			

3256 752 3961 1499  
Rome is built, and the Kings afterward live at Rome. *Romulus* is King, and reigns 37 Years.

3293 715 3998 1536  
An *Interregnum* for a Year.

3294 714 3999 1537  
*Numa* is King, and reigns 43 Years.

3337 671 4042 1580  
*Tullus Hostilius* is King, and reigns 32 Years.

3369 639 4074 1612  
*Ancus Martius* is King, and reigns 24 Years.

3393 615 4098 1636  
*Tarquinius Priscus* is King, and reigns 38 Years.

3431 577 4136 1674  
*Servius Tullius* is King, and reigns 44 Years.

3475 533 4180 1718  
*Tarquinius Superbus* is King, and reigns 25 Years.

3500 508 4205 1743  
The Kingly Power is dissolv'd, and Rome is govern'd by *Consuls*.

A Table of the Kings  
of Athens.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.
2571	1437	3276	914
<i>Pandion</i> is made King, and reigns 40 Years.			
2611	1397	3316	954
<i>Erechtheus</i> is made King, and reigns 50 Years.			
2661	1347	3366	1004
<i>Cecrops</i> the second is made King, and reigns 40 Years.			
2701	1307	3406	1044
<i>Pandion</i> the second is made King, and reigns 25 Years.			
2726	1282	3431	1069
<i>Ægeus</i> is made King, and reigns 48 Years.			
2774	1234	3479	1117
<i>Theseus</i> is made King, and reigns 30 Years.			
2804	1204	3509	1147
<i>Menestheus</i> is made			

King, and reigns 23 Years.

2827 1181 3532 1170  
*Demophon* is made King, and reigns 33 Years.

2860 1148 3565 1203  
*Oxyntes* is made King, and reigns 12 Years.

2872 1136 3577 1215  
*Aphidas* is made King, and reigns 1 Year.

2873 1135 3578 1216  
*Thymates* is made King, and reigns 8 Years.

2881 1127 3586 1224  
*Melanthus* is made King, and reigns 37 Years.

2918 1090 3623 1251  
*Codrus* is made King, and reigns 21 Years.

His Successors were call'd *Archons*.

2939 1069 3644 1272  
*Medon* is made *Archon*, and reigns 20 Years.

2959 1049 3664 1292  
*Acastus* is made *Archon*, and reigns 36 Years.

2995 1013 3700 1328  
*Archippus* is made *Archon*, and reigns 19 Years.

3014 994 3719 1347  
*Thersippus* is made *Archon*, and reigns 41 Years.

3055 953 3760 1388  
*Phorbas* is made *Archon*, and reigns 31 Years.

3086 922 3791 1519  
*Megacles* is made *Archon*, and reigns 30 Years.

3116 892 3821 1549  
*Diognetus* is made *Archon*, and reigns 28 Years.

3144 864 3849 1577  
*Pherecles* is made *Archon*, and reigns 19 Years.

3163 845 3868 1596  
*Ariphron* is made *Archon*, and reigns 20 Years.

3183 825 3888 1616  
*Thespius* is made *Archon*, and reigns 27 Years.

3210 798 3915 1643  
*Agamestor* is made *Archon*, and reigns 20 Years.

3230 778 3935 1663  
*Æschylus* is made *Archon*, and reigns 23 Years.

3253 755 3958 1686  
*Alcmaeon* is made *Archon*, and reigns 2 Years.

3255 753 3960 1688  
Each *Archon* now reigns but ten Years, which continu'd for 70 Years.

3325 683 4030 1758  
From this Time the *Archons* are annually chosen.

A Table of the Kings  
of Upper Egypt.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year after the Flood.
2564	1444	3269	907
<i>Thyrillus</i> is made King, and reigns 8 Years.			
2572	1436	3277	915
<i>Semphucrates</i> is made King, and reigns 18 Years.			
2590	1418	3295	933
<i>Chuter Taurus</i> is made King, and reigns 7 Years.			
2597	1411	3302	940
<i>Meres</i> the Philosopher is made King, and reigns 12 Years.			
2609	1399	3314	952
<i>Choma Ephra</i> succeeds him, and reigns 11 Years.			
2620	1388	3325	963
<i>Anchunius Ochy</i> is made King, and reigns 60 Years.			
2680	1328	3385	1023
<i>Pentearhyris</i> is made King, and reigns 16 Years.			
2696	1312	3401	1039
<i>Stamenemes</i> is made King, and reigns 23 Years.			
2719	1289	3424	1062
<i>Sistofchermes</i> is made King, and reigns 55 Years.			
2774	1234	3479	1117
<i>Maris</i> is made King, and reigns 43 Years.			
2817	1191	3522	1160
<i>Siphoas Hermes</i> is made King, and reigns 5 Years.			
2822	1186	3527	1165
Another, whose Name is not known, is made King, and reigns 14 Years.			



A Continuation of TABLE the Forty sixth.

2836 1172 3541 1179 <i>Phenon</i> or <i>Nilus</i> is made King, and reigns 5 Years.				King, and reigns 26 Years.				made King, and reigns 9 Years.				A Table of the Kings of Germany.			
2841 1167 3546 1184 <i>Amurthaus</i> is made King, and reigns 63 Years.				2820 1188 3525 1163 <i>Thuores</i> is made King, and reigns 7 Years.				3218 790 3923 1561 <i>Pfammis</i> is made King, and reigns 10 Years.				Year of the World.			
2904 1104 3609 1247 <i>Amurthaus</i> dies, and the Tables of <i>Eratosthenes</i> end.				2827 1181 3532 1170 The twentieth Dynasty, or the third of the <i>Diospolites</i> begins, which lasted 178 Years. The Names of the Kings are uncertain.				3228 980 3933 1571 The twenty fourth Dynasty, or the <i>Saites</i> begin. <i>Bocchoris</i> is made King, and reigns 54 Years.				Year before CHRIST.			
3228 780 3933 1571 The <i>Olympiads</i> begin. <i>Dicharchus</i> affirms, that from the Death of <i>Nilus</i> to the <i>Olympiads</i> were 436 Years, which will place the Genealogies 49 Years sooner; but where the Mistake lies is uncertain; perhaps it may be in the 100 Years of <i>Apappus Maximus</i> , which bear no Proportion to the rest.				3005 1003 3710 1348 The twenty first Dynasty, or the <i>Tanites</i> begin, when <i>Semendis</i> was made King, who reign'd 26 Years.				3282 926 3987 1625 The twenty fifth Dynasty, or that of the <i>Ethiopians</i> , begins. <i>Sabacon</i> , or <i>So</i> , is made King of <i>Egypt</i> ; from whose Time the learned <i>Dr. Prideaux</i> hath given us a Catalogue of his Successors.				Year of the Julian Period.			
A Table of the Kings of Lower Egypt.				3031 977 3736 1374 <i>Pseusennes</i> is made King, and reigns 41 Years.				For a Table of the Emperors of China, see Page 90 and 91 of this Volume, and what is written on this Subject from Page 67. But the learned World may expect to see a satisfactory Account hereof in a Book now printing in Latin at Rome, written by a Missionary, who hath taken the Pains of Studying the Chinese Language and Character, and to make himself well acquainted with their History, on Purpose to reconcile the same with the Chronology of the sacred Scriptures.				Year after the Flood.			
2593 1415 3298 936 <i>Menophes</i> is made King, and reigns 40 Years.				3072 936 3777 1415 <i>Nephercheres</i> is made King, and reigns 4 Years.				2577 1431 3282 920 <i>Ingram</i> is made King, and reigns 52 Years.				2629 1379 3334 972 <i>Adelgar</i> his Son is made King, and reigns 49 Years.			
2633 1375 3338 976 The nineteenth Dynasty begins. <i>Sethos</i> is made King, and reigns 55 Years.				3076 932 3781 1419 <i>Amenophis</i> the second is made King, and reigns 9 Years.				2678 1330 3383 1021 <i>Larein</i> or <i>Laertes</i> is made King, and reigns 51 Years.				2729 1279 3434 1072 <i>Ulsing</i> or <i>Ulysses</i> is made King, and reigns 53 Years.			
2688 1320 3393 1031 <i>Ramses</i> is made King, and reigns 66 Years.				3085 923 3790 1428 <i>Onsochor</i> is made King, and reigns 6 Years.				2782 1226 3487 1125 <i>Brenner</i> his Son is made King, and reigns 36 Years.				2818 1190 3523 1161 <i>Hector</i> is made King, and reigns 31 Years.			
2754 1254 3459 1097 <i>Amenophis</i> is made King, and reigns 40 Years.				3091 917 3796 1434 <i>Pfina spinaces</i> is made King, and reigns 9 Years.				2849 1159 3554 1192 <i>Francus</i> his Son is made King, and reigns 41 Years; from him a People were call'd <i>Franks</i> .				2890 1118 3595 1233 <i>Wolfhem Sickinger</i> is made King, and reign'd 58 Years.			
2794 1214 3499 1137 <i>Ammenemes</i> is made				3100 908 3805 1443 <i>Pseusennes</i> the second is made King, and reigns 35 Years.				2948 1060 3653 1291 At his Death the Kingdom was divided. His Son <i>Kels</i> govern'd the <i>Celtae</i> , <i>Gall</i> govern'd the <i>Gauls</i> , and <i>Hyllir</i> govern'd the <i>Illyrians</i> , who were all call'd after the Names of their respective Kings.				Helvici Chronologia ex Tacito & Aventino.			
				3135 873 3840 1478 The twenty second Dynasty, or the <i>Bubastites</i> begin. <i>Senschoris</i> is made King, and reigns 21 Years.											
				3156 852 3861 1499 <i>Oforthon</i> is made King, and reigns 15 Years.											
				3171 837 3876 1514 <i>Tachelotis</i> is made King, and reigns 13 Years.											
				3184 824 3889 1527 The twenty third Dynasty, or the <i>Tanites</i> begin. <i>Petubastes</i> is made King, and reigns 25 Years.											
				3209 799 3914 1552 <i>Oforthon</i> the second is											



## C H A P. IV.

## The CONCLUSION.



AS the Books of the *Kings* treat of the Kings both of *Judah* and *Israel*, and the second Book of the *Chronicles* treats of the Kings of *Israel* according to their natural Succession; so there happen but few Dislocations, and it will be the more easy to compare them both together. In which it will be observable, that some Histories of the Transactions of the Kings of *Judah* are generally repeated in both. Sometimes the History is shorter in one Book and larger in the other, and sometimes some Histories are wholly omitted in one Book, which are plainly and fully spoken to in the other; so that the Comparing of both together will the better illustrate both, and fix the Method of the whole. Which may be done in the following Order, from the Dedication of the *Temple*, to the Time when the Prophets began to prophesy, whole Writings are preserv'd in the Books of the Holy *Scriptures*, which go under their Names. And this will best appear, when the whole is rang'd in a *Chronological* Order after this Manner.

Anno ante CHRISTUM 1007. *1 Kings* 7. 1 to 13. which is mention'd before the Story of the Dedication, though it was done after it, that the Account of all *Solomon's* Buildings might be laid together.

Anno 994. *1 Kings* 9. 1 to 10, and *2 Chron.* 7. 11 to the End. *1 Kings* 9. 10 to 25, and *2 Chron.* 8. 1 to 11. At this Time the Book of the *Canticles* comes most properly in, as being the Time, when *Solomon* wrote it.

*1 Kings* 9. 25 to the End, and Chap. 10 throughout, and *2 Chron.* 7. 12 to the End, and Chap. 8 throughout.

Then the Book of *Proverbs* comes naturally in, as being the Time, in which *Solomon* is suppos'd to have made the greatest Part of them.

Anno 988. *1 Kings* 10 throughout, and *2 Chron.* 9. 1 to 29.

*1 Kings* 11. 1 to 14. and then the Book of *Ecclesiastes*. *Solomon* being suppos'd to have recover'd himself by Repentance after the Admonition of the Prophet there mention'd.

*1 Kings* 11. 14 to 41.

*1 Kings* 11. 41, 42, 43, and *2 Chron.* 9. 29, 30, 31.

Anno 973. *1 Kings* 12. 1 to 25, and *2 Chron.* 10 throughout, and Chap. 11. 1, 2, 3, 4.

Anno 977. *1 Kings* 12. 25 to the End, and *2 Chron.* 11. 5 to the End. At the latter End of this Chapter in the *Chronicles* *Rehoboam's* Marriages are reckon'd up, and we are told,

that he desired many wives. As this was the Fault of *Solomon*, and as *Rehoboam* was one and forty Years old, when he began to reign; so without Doubt he took several of them during the Life of his Father, and therefore this Story might have come in after, *1 Kings* 11. 8. It is probable also, that he took some of them after the Retreat of *Shishak*. And the Expression, *2 Chron.* 11. 17. *They strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong*, seems to direct us to such Affinities, and to a like Expression *2 Chron.* 12. 13. where the same Story might be added, if there was any Need of a Repetition. However it is very properly plac'd where it is, because the former Verses speak of his Establishment and Prosperity, all which Particulars are now mention'd before the Story of his Declining. And as we are told immediately after, *2 Chron.* 12. 1. that he forsook the law of the LORD, and all *Israel* with him, which brought in the following Calamities by *Shishak* King of *Egypt*; so the Mentioning of his many Wives immediately before may teach us to observe, that this was the original Cause of all the Wickedness and Idolatry in the Reign of *Rehoboam*, in the same Manner as it had been before in the Days of his Father *Solomon*.

Anno 977. *1 Kings* Chap. 13, after which follows the *eighty eighth Psalm*, which was written by *Heman* the *Ezrahite*, when he was grievously troubled for the fatal Breach between the House of *Israel* and *Judah*, and for the Neglect of the Worship of GOD occasion'd thereby, *Verse* 18.

Anno 975. *1 Kings* 14. 1 to 25, and *2 Chron.* 12. 1.

Anno 974. *1 Kings* 14. 25 to the End, and *2 Chron.* 12. 2 to the End. After this follows the *eighty ninth Psalm*, which was written by *Ethan* the *Ezrahite*, in which he puts GOD in mind of his Promise to the House of *David*, complains that the Events did not answer his Expectation, and prays for Deliverance from these Troubles.

Anno 962. *1 Kings* 15. 1 to 9, and *2 Chron.* 13 throughout.

Anno 959. *1 Kings* 15. 9 to the End, and *2 Chron.* Chap. 14, 15, 16.

Anno 958. *1 Kings* Chap. 16, 17, 18. 15, 20, and 21. 1 to 41.

Anno 918. After this *1 Kings* 22. 41 to the End, and *2 Chron.* 20. 31, 32, 33, 34, which contains the short History of *Jehoshaphat*, might have been plac'd any where; but it is plac'd



## Chap. IV. The SCRIPTURE CHRONOLOGY.

705

plac'd where we find it, because of the following Transactions with *Abaziah* King of *Israel*.

*2 Chron. Chap. 17.*

*Anno 902. 1 Kings 22. 1 to 41. 2 Chron. Chap. 18, and 2 Kings Chap. 1. which is nearly contemporary with it. For when Jehoshaphat went to the Battle at Ramoth-gilead, he left his Son Jehoram to govern the Kingdom, and Ahab did the same by Abaziah his Son; so that his Fall from the Lattice, and the Battle, happen'd near the same Time.*

The Stories of *Elijah* the Prophet in the first Book of *Kings* are plac'd in their proper Order; but the Story of *Elijah's* being taken up into Heaven, *2 Kings Chap. 2.* is plac'd before its real Time, that it might be connected with the preceding Story concerning him and *Abaziah* in the End of the former Chapter. The true Method and Reason of it hath been already mention'd, and therefore needs not to be repeated.

*Elisha* succeeding *Elijah* in the Prophetic Office, and the Power of Working Miracles, manifests the same in the next Chapter, *2 Kings 3. 11 to 20.* by Procuring Water for *Jehoshaphat* King of *Judah*, *Jehoram* King of *Israel*, and the King or Deputy of *Edom*, after they had gone seven Days in the Wilderness, and were distress'd for Want of it; and by the Promise of a Victory, which succeeded accordingly the next Day. Immediately upon this there follows several remarkable Stories of *Elisha*, *2 Kings Chap. 4. 5. and 6. Verse 1 to 8.* which are not in their proper Order of Time, because the HOLY GHOST would give an Account of all these Particulars at once, and leave the others to be related with the respective Histories of the Kings of *Israel* and *Judah*, to which they properly belong, as they are in *2 Kings 6. 8 to the End. Chap. 7. Chap. 9. 1, 2, 3. and Chap. 13. 14 to 22.* The true Method is thus:

*Anno 902. 2 Kings 3. 1. Abaziah* being ill of his Fall, was unable to manage the Affairs of the Kingdom, and therefore *Ahab* constitutes his other Son *Jehoram* to act as his Viceroy in his Absence. *Jehoshaphat* also appoints his Son *Jehoram* to act in the same Manner.

*2 Chron. 21. 1, 2, 3, 4. Jehoram* Viceroy of *Judah* immediately upon this destroys all his Brethren.

*2 Chron. 21. 12, 13, 14, 15.* Upon this *Elijah* writes him a terrible Letter, threatening him with a sore Disease, which is plac'd at the End of his Reign, that the Prophecy and the Accomplishment might be read together.

*2 Kings Chap. 2.* Soon after this *Elijah* is translated up into Heaven, and *Elisha* begins to work Miracles.

*2 Kings 4. 1 to 18. Elisha* works more Miracles, and promises a Son to the *Shunammite*.

*Anno 899. 2 Kings 4. 38 to the End. Chap. 5, 6, 7. Elisha* works more Miracles.

*Anno 897. 2 Kings 4. 18 to 38. 2 Kings 8. 1, 2. The Shunammite's Son* is restor'd to Life. This is plac'd so, that the whole Story thereof may be read together.

*Anno 897. 2 Kings 8. 16, 17, 18, 19. 2 Chron. 21. 5, 6, 7. Jehoshaphat* makes *Jehoram* Viceroy of *Judah* again.

*2 Kings 3. 4 to the End.* Upon this *Jehoshaphat* takes *Elisha* with him into the Field, and goes with the Kings of *Israel* and *Edom* against the *Moabites*. This is plac'd so near, that it may lie nearer to the other Acts of *Jehoshaphat*, mention'd in the latter End of the other Book, and might not be mix'd with the Acts of his Son *Jehoram*.

*Anno 896. 2 Chron. Chap. 19. Jehoshaphat* at his Return visits his Kingdoms.

*Anno 895. 2 Chron. 20 throughout. Jehoshaphat* obtains a Victory over the *Moabites*, *Ammonites*, and others, and promotes a foreign Trade.

*Anno 894. 2 Kings 8. 20, 21, 22. 2 Chron. 21. 8, 9, 10, 11.*

*Anno 893. 2 Chron. 21. 16, 17.*

*Anno 892. 2 Kings 8. 23, 24. 2 Chron. 21. 18, 19, 20.*

*Anno 890. 2 Kings 8. 3, 4, 5, 6. and 2 Kings 8. 7 to 16.*

*2 Kings 8. 25 to the End, and 2 Chron. 22. 1, 2, 3, 4.*

*2 Kings 9. 1 to Verse 29. 2 Chron. 22. 5 to 10.*

*2 Kings 9. 29 to the End, and Chap. 10. 1 to 15.*

*Anno 889. 2 Kings 11. 1, 2, 3.* This is postpon'd, that the History of *Jehu* might be taken in all at once in the former Chapter, *2 Chron. 21. 10, 11, 12.*

*Anno 888, and 887. 2 Kings 10. 15 to 35.*

*Anno 883. 2 Kings 11. 4 to the End, and 2 Kings 12. 1, 2, 3. 2 Chron. 23 throughout, and 24. 1, 2, 3.*

*Anno 862. 2 Kings 12. 4, 5, 6. 2 Chron. 24. 4 to 10.* After this comes the Death of *Jehu*, *2 Kings 10. 35, 36.* which was plac'd before in the History of his Life.

*Anno 861. 2 Kings 12. 6 to 17, and 2 Chron. 24. 10 to 15. Jehoahaz* succeeds *Jehu*, *2 Kings 13. 1, 2.*

*Anno 858. 2 Kings 13. 3 to 8.*

*Anno 857. 2 Kings 13. 10 to 14.*

*Anno 856. 2 Kings 12. 17, 18. 2 Chron. 24. 23, 24, 25. 2 Chron. 24. 15, 16.*

*Anno 845. 2 Chron. 24. 17 to 23. 2 Kings 13. 1, 8, 9.*

*Anno 844. 2 Kings 12. 19, 20, 21. 2 Chron. 24. 23 to the End.*



Anno 843. 2 Kings 14. 1 to 8, and 2 Chron. 25. 1, 2, 3, 4. 2 Kings 13. 22, 23, 24.  
 Anno 841. 2 Kings 13. 14 to 20.  
 Anno 840. 2 Kings 13. 20, 21.  
 Anno 839. 2 Kings 13. 25. The Reason why all these Texts are not plac'd in an exact Chronological Order, is for the better Connexion of the History.  
 Anno 836. 2 Chron. 25. 5 to 14.  
 Anno 834. 2 Chron. 25. 14, 15, 16.  
 Anno 833. 2 Chron. 25. 17 to 25. 2 Kings 14. 8 to 15.  
 Anno 832. 2 Kings 14. 23, 24.  
 Anno 831. 2 Kings 13. 10, 11, 12, 13.  
 Anno 818. 2 Kings 14. 17, 18, 19, 20. 2 Chron. 25. 25 to the End.  
 Anno 806. 2 Kings 14. 21, 22. 2 Kings 15. 1, 2, 3, 4. 2 Chron. 26. 1, 2, 3, 4, 5.  
 Anno 803. Hosea begins to prophesy, Chap. 1 and 2. Uzziah prospers, 2 Chron. 26. 6, 7.  
 Anno 802. 2 Kings 14. 23 to the End. About this Time Hosea prophesies, Chap. 3 and 4. and soon after Joel, Amos and Obadiah throughout.  
 Anno 793. Jonab's Prophecy and History comes in about this Time.  
 Anno 784. Isaiah prophesies, Chap. 1, 2, 3, 4, 5.  
 Anno 769. 2 Kings 15. 8 to 13.  
 Anno 768. 2 Kings 15. 13 to 23.  
 Anno 756. 2 Kings 15. 23 to 29.  
 Anno 755. 2 Kings 15. 5, 6. 2 Chron. 26. 7 to the End. Isaiah prophesies, Chap. 6.  
 Anno 754. 2 Kings 55. 32 to 38. 2 Chron. 27. 1 to 9.  
 Anno 751. Micah begins to prophesy, Chap. 1 and 2.  
 Anno 739. 2 Kings 15. 38, and 2 Chron. 27. 9.  
 2 Kings 16. 1 to 5, and 2 Chron. 28. 1 to 6. Isaiah prophesies, Chap. 7, 8, 9, 17 and 28.  
 Anno 738. 2 Kings 15. 29. 2 Kings 16. 5 to 10. 2 Chron. 28. 6 to 16.  
 Anno 737. 2 Kings 15. 29, and 16. 10 to 20. 2 Chron. 28. 16 to 22.  
 Anno 736. 2 Chron. 28. 22 to 27. 2 Kings 15. 30. Hosea prophesies, Chap. 5 and 6.  
 Anno 729. 2 Kings 17. 1, 2.  
 Anno 728. Isaiah prophesies, Chap. 10, 11, 12, 13, and 14 to Verse 28.  
 Anno 726. 2 Kings 18. 1 to 9.  
 Anno 725. 2 Kings 16. 20. 2 Chron. 28. 27. Isaiah prophesies, Chap. 14. 28 to the End, and Chap. 15 and 16.  
 Anno 724. 2 Kings 18. 3 to 9. 2 Chron. 29. 30 and 31. Hosea publisheth his remaining Prophecy, Chap. 7 to the End.  
 Anno 723. 2 Kings 17. 3 to the End. 2 Kings 18. 9, 10, 11, 12. Isaiah publisheth Chap. 18 and 19.  
 Anno 714. 2 Kings Chap. 18. 13 to the

End, and Chap. 19, 20. 2 Chron. Chap. 32. Isaiah Chap. 36, 37, 38, and 39. Isaiah prophesies, Chap. 20, 21, 22, 23, 24, 25, 26, 27, 29, 30, 31, 32, 33, 34, 35. Micah prophesies, Chap. 3 to the End. Isaiah prophesies, Chap. 40 to the End.

Anno 710. Nabum prophesies throughout.

Anno 697. Manasseh's Reign, 2 Kings 21. 1 to 19, and 2 Chron. 33. 1 to 21.

Anno 642. Amon's Reign, 2 Kings 21. 19 to the End, and 2 Chron. 33. 21 to the End.

Anno 639. Josiah's Reign, 2 Kings 22, 1, 2, and 2 Chron. 34. 1 to 8.

Anno 627. Jeremiah begins to prophesy, Chap. 1.

Anno 622. Josiah's Reign, 2 Kings 22. 3 to the End, and 23. 1 to 29. 2 Chron. 34. 8 to the End, and 35. 1 to 20.

Anno 609. Jeremiah prophesies, Chap. 2 to 13. Josiah is slain, 2 Kings 23. 29, 30. 2 Chron. 35. 20 to the End. Habakkuk and Zephaniah prophesy throughout.

Anno 609. Jehoabaz's Reign, 2 Kings 23. 31, 32, 33, and 2 Chron. 36. 1, 2, 3, 4. Jehoiahim begins to reign, 2 Kings 23. 36, 37. 2 Chron. 36. 5. Jeremiah prophesies, Chap. 13, 14, 15, 16, 17, 18, 19, 20, and Chap. 22. 1 to 24. After this he prophesies, Chap. 26 and 27. 1 to 12. After this, Chap. 25, 46, and 49.

Anno 605. Jeremiah prophesies to the Rechabites, Chap. 35. After this follows the Story of Baruch, Jer. Chap. 36. 1 to 9. and Jeremiah's Comforting of him, Chap. 45. This Year Nebuchadnezzar carries the Jews Captives; so that from hence their seventy Years begin, 2 Kings 24, part of Verse 1. 2 Chron. 36. 6, 7. Dan. 1. 1 to 18. Baruch reads the Roll again, Jer. 36. 9 to the End.

Anno 602. Dan. 1. 18 to the End, and Dan. 2 throughout.

Anno 598. 2 Kings 24. part of Verse 1, to Verse 8. Jer. 52. 28, 29. 2 Kings 24. 9, 10. 2 Chron. 36. 8, 9. Jer. 22. 24 to the End, and Chap. 23. 2 Chron. 36. 10. 2 Kings 24. 10 to 17.

Anno 597. 2 Kings 24. 17 to the End, 2 Chron. 26. 11, 12, 13. and Jerem 52. 1, 2, 3. Jeremiah prophesies, Chap. 24.

Anno 594. Jeremiah prophesies, Chap. 49. 34 to 39, and Chap. 27. 12 to the End, and Chap. 28. He also publisheth these other Prophecies, Chap. 48, and 49. 1 to 34, and Chap. 29, 30, and 31. and afterwards the Chapters which are added at (a) the End of the Prophet Zechariah, but were really written by this Prophet. After this he publisheth Chap. 50, and 51 to 59, and delivers the same to Seraiah, Chap. 51. 59 to the End.

(a) Zech. Chap. 9, 10, 11, 12, 13, 14. The Reasons whereof see in the following Book, Chap. 1. Sect. 38.

Anno



## Chap. IV. *The* SCRIPTURE CHRONOLOGY.

707

Anno 593. *Ezekiel* prophecies, Chap. 1, 2, 3, 4, 5, 6, 7.

Anno 592. *Ezekiel* prophecies, Chap. 8 to Chap. 20.

Anno 591. *Ezekiel* prophecies, Chap. 20, 21, 22, 23.

Anno 589. *Jerusalem* is besieged, 2 *Kings* 25. 1, 2. *Jer.* 39. 1, and 52. 4, 5. *Ezekiel* prophecies, Chap. 24 and 25. *Jeremiah* prophecies, Chap. 21 and 47.

Anno 588. The *Egyptians* raise the Siege, and *Jeremiah* prophecies, Chap. 37. He is imprison'd, and the Transactions happen, Chap. 32, 33, 34. *Nebuchadnezzar* sends away his Captives, *Jer.* 52. 29. *Ezekiel* prophecies, Chap. 29. 1 to 17.

Anno 587. *Ezekiel* prophecies, Chap. 26, 27, 28, and Chap. 30. 20 to the End, and

after that Chap. 31. *Jeremiah* is in the Dungeon, Chap. 38. and prophecies, Chap. 39. 15, 16, 17, 18. *Jerusalem* is taken, 2 *Kings* 25. 3 to 18. 2 *Chron.* 36. 14 to 22. *Jer.* 39. 1 to 15. and *Jer.* 52. 6 to 28. *Jeremiah* composeth the *Lamentations* throughout. After this the other Transactions happen, which are mention'd, 2 *Kings* 25. 18 to 27, and *Jeremiah* Chap. 40, 41, 42, 43, 44.

*N. B.* That wherever any Dislocations of the History happen in the sacred Text, the Reason is for the better Connecting together the History of particular Persons, Places or Transactions, as is usual in all Authors. And wherever any Dislocations happen in the Prophecies, the Reason of them hath been already mention'd.



BOOK





# B O O K VII.

## C H A P. I.

### *From the Destruction of Jerusalem to the Birth of CHRIST.*



ALL (a) our latest and best Chronologers agree, that from the Destruction of *Jerusalem*, the Burning of the Temple, and the Captivity of the *Jews*, in the eleventh Year of the Reign of *Zedekiah*, and the seventeenth Year of *Nebuchadnezzar* according to the *Babylonian* Account, to the Birth of CHRIST according to the *Vulgar* Account, there were 588 Years, and in this they agree with the *Canon* of *Ptolemy*, which is the surest Measure of Time, in all those Cases where the *Scriptures* are silent. And as they reckon this Number to the Year of CHRIST 1, whose *Julian* Period is 4714; so we may reckon 587 Years to the Year of CHRIST 00, whose *Julian* Period is 4713.

2. This Space of Time is divided into two Parts. The first Part contains the Space from the Destruction of *Jerusalem* to the End of the *Scripture* History of the *Old Testament*, or the last of the Prophets, or *Malachi*, being (b) about 160 Years, and the other begins from thence, and ends at the Birth of CHRIST, which contains about 427 Years.

3. To begin with the first of these: In the first Year of the Captivity of Anno *Jehoiachin* and *Ezekiel*, and the 585. eighteenth Year of *Nebuchadnezzar* King of *Babylon*, in the tenth Month, and the fifth Day of the Month, there (c) comes a Person from *Jerusalem* to the Pro-

phet *Ezekiel* then in *Babylon*, giving him an Account of the Manner how the City was taken and burnt, and the Condition of the *Jews* at that Time. This was almost a Year and an half after the Fact, so that we cannot suppose it to be the first Time that the Prophet heard of it; tho' it might be the first Time that any one of those, who were left behind, came afterward to *Babylon*, and discours'd with him on this Subject. This Messenger is said to be one who had escaped out of *Jerusalem*, and therefore it is probable, that he came from thence after the Murder of *Gedaliah*, when *Johanan* had driven *Ishmael* out of the Land, and was resolving to go into *Egypt*. Upon this his Mouth was opened again to prophesy to his own People, which he had not done before since the Day that *Nebuchadnezzar* first laid Siege to *Jerusalem*, tho' he had prophesy'd many heavy Calamities against other Countries, as appears in the former Chapters. In this Chapter he prophesies the utter Desolation of those who were then in the Land, and herein he seems to contradict the Prophet *Jeremiah*, who (d) prophesy'd Safety to them who dwelt in *Judea*, and Destruction to those who went into *Egypt*. In Answer to which it must be consider'd, that this Prophecy might be spoken before *Johanan* and the Forces went into *Egypt*; and tho' he prophesies of the Desolation of those who were then in their own Country, yet he doth not say that it should happen in their own Country, but it might be fulfill'd

(a) *Archbishop Usher, Marshall, and Prideaux, &c.* (b) *From the Year 587, to the Year 427. Prideaux, Book 7, in the Beginning.* (c) *Ezek. 33. 21 to the End.* (d) *Jer. Chap. 42.*



in *Egypt*. Besides, he prophesies against those who (e) stood upon their sword, and resolv'd to defend themselves by Force of Arms; who claim'd a Right to the Land from their Father *Abraham*, independent of any other, and that the Land was given to them for an inheritance; and therefore the Prophecy might be fulfill'd upon them when they were in *Egypt*, tho' the poor People of the Land (who apply'd themselves to Husbandry, submitted to the King of *Babylon*, and intermeddled not in State Affairs) were in Peace and Quiet, according to the Prophecy of *Jeremiah*. However, the Prophet *Jeremiah* prophesy'd only Safety to *Johanan* and his Forces, if they stay'd in the Land of *Canaan*, but said nothing of the rest. And therefore when they went to *Egypt*, the Promise was of no Effect, but they were afterward destroy'd by *Nebuchadnezzar*, as he told them; and four Years after their great Captivity, the poor Remainder of the Land were also carry'd to *Babylon* by the same Monarch: and tho' their Persons might be safe, yet their Land was made desolate of its former Inhabitants, which is all that the Prophet *Ezekiel* mentions.

4. In the same Year the Prophet *Ezekiel* (f) had a Prophecy against *Egypt*, on the first Day of the last Month, and (g) another to the same Purpose on the fiftenth Day of the same Month. The Dislocation of this Chapter is easily seen; for the Chapter already mention'd, which follows it, was dated in the twelfth Month, and this in the tenth of the same Year. But the Reason of it is very plain; because there are several Prophecies against *Egypt* and other Countries immediately before; and this is also brought to them, that they may all lie together.

5. We may therefore suppose, that it was very early in the Spring, or rather in the Winter, that *Johanan* the Son of *Kareah*, and the People that were left, fearing the King of *Babylon*, because of the Murder of *Gedaliah*, departed from *Mizpah* to (h) fly into the Land of *Egypt*, and came to *Bethlehem* in their Way thither. Here they (i) stopp'd for some Time, and consulted the Prophet *Jeremiah* (whom they had carried with them) about their intended Journey, desiring him to inquire of GOD concerning them, who after ten Days receiv'd an Answer, assuring them of Safety in *Judea*, and Destruction if they went into *Egypt*. But all this had no Effect with them. For they pursu'd their first Resolution, and (k) took *Jeremiah* and *Baruch*, and carry'd them with them. Upon this the Prophet (l) when he came thither, foretels by a Type the Destruction of the King of *Egypt*, and

the Conquest of the Country by the *Babylonians*. All which happen'd within twenty Years after, (m) exactly as it had been foretold.

6. The *Jews*, who went into *Egypt*, gave themselves wholly up to Idolatry, (n) worshipping the *Moon* under the Title of the *Queen of Heaven*, and the other false Deities of the Land, and burning Incense to them without any Regard to the LORD their GOD. The Women make Cakes for such a Purpose, and declare that their Husbands were privy to it; and the Men vindicate their Wives in this Practice, and testify their Resolution of Going on as they had began. The Prophet *Jeremiah* cries aloud against them; but all being of no Effect, the (o) Word of the LORD comes to him, declaring their utter Destruction by the Sword and by the Famine, except only some few, who should make their Escape into the Land of *Judah*. And it was also declar'd as a Sign thereof, that *Pharaoh-hophra* King of *Egypt* should be given into the Hand of his Enemies, in the same Manner as *Zedekiah* had been given into the Hands of *Nebuchadnezzar*; and then they might be assur'd, that all those Words, which GOD had spoken against them, should be fulfill'd upon them. But all this working no Reformation, GOD ceas'd to strive with them in this Manner; and so we hear nothing more in *Scripture* of the Prophet *Jeremiah*.

7. About the same Time *Nebuchadnezzar* return'd to *Babylon*, with the Spoils which he had taken, and out of them he soon after (p) made the Golden Image in Honour of *Bel* his God, which he set up in the Plains of *Dura*. The Refusing to worship it, was the Cause that *Shadrach*, *Mesbach* and *Abed-nego* were cast into the burning fiery Furnace; but upon their miraculous Preservation they were advanc'd higher in the Province of *Babylon*, and *Nebuchadnezzar* publish'd a Decree, that no one, upon Pain of Death, should speak against the GOD, who had thus deliver'd them.

8. Soon after this we may suppose, that the Prophet *Ezekiel* had the thirty fourth and five following Chapters reveal'd to him. They are upon different Subjects, and therefore may be suppos'd to be penn'd at different Times; however we may take them at large to have been wrote between the twelfth Year of the Captivity of *Jehoiachin*, which was the Date of the thirty third Chapter, and the five and twentieth Year of the same, which was the Date of the fortieth. They all contain Comfort to the *Jews*, their be-

(e) Ezek. 33. 26. (f) Ezek. 32. 1. (g) Ezek. 32. 17. (h) Jer. 41. 13 to the End. (i) Jer. 41. 17, 18, and Chap. 42. (k) Jer. 43. 1 to 8. (l) Jer. 43. 8 to the End. (m) Prideaux, Anno 573. (n) Jer. Chap. 44. (o) Jer. 44. 11 to 15. (p) Dan. Chap. 3.



ing restor'd into their own Land, the Destruction of their Enemies, the Kingdom of CHRIST, and the Blessings consequent thereupon, and their happy State when they shall be converted to *Christianity*.

9. In the three and twentieth Year of the Reign of *Nebuchadnezzar*, according to the *Jewish* Account, Anno 583. whilst he lay at the Siege of *Tyre*, he sent *Nebuzaradan* the Captain of his Guard with Part of the Army to invade the Land of *Israel*, and revenge the Death of *Gedaliah*, who seiz'd on all the Race of *Israel* that he could meet with, made them Captives, and sent them to *Babylon*; so that in the Midst of all, their Lives were preserv'd, and they perish'd neither by Sword nor by Famine, as they afterward did, who went into *Egypt*. But they all (q) amounted to no more than 745 Persons, the rest being all fled away before. So that here is the last Blow given to the *Jews* by the *Babylonians*; and *Judea* and *Jerusalem* is in full and complete Captivity: At which Time we may suppose, that the Prophet *Ezekiel* compos'd the hundred and thirty seventh *Psalms*, which describ'd the Posture, Sorrow and Scorn of these captiv'd People; and withal, foretels the Destruction of *Babylon* at the appointed Time, and also of the *Edomites*, who acted their Parts in this dismal Tragedy.

10. In the five and twentieth Year of the Captivity of *Jehoiachin* and *Ezekiel*, Anno 573. and the fourteenth from the Destruction of *Jerusalem* in the eleventh Year of *Zedekiah*, GOD shews this Prophet the Vision, which he describes in his nine last Chapters, of a new Temple bigger than all the old *Jerusalem*, and a new *Jerusalem* bigger than all the Land of *Canaan*. These very Dimensions shew, that these things cannot literally but must spiritually be understood of the Gospel Times, when both *Jews* and *Gentiles* shall be call'd, and as the Prophet *Isaiah* (r) speaks more clearly, when *the mountain of the LORD's house shall be established and exalted above the hills, and all nations shall flow unto it*.

11. The following Year, *Nebuchadnezzar* made himself Master of *Tyre*, after Anno 572. a Siege of thirteen Years Continuance, where he lay (s) till every head was bald, and every shoulder peeled, by the Length and Hardship of the War. The Prophet *Ezekiel* hath another Prophecy against *Egypt*, upon (t) the first Day of the next Year, or in the Beginning of the Spring, in which he promileth *Nebuchadnezzar* the Spoils of *Egypt* (as a Recompence for his

hard Service) which he conquers the same Year with little or no Opposition. At this Time most of the *Jews*, who had fled thither, fell into his Hands. Many of them he slew, and carry'd others Captives with him into *Babylon*. The few that escap'd, sav'd themselves by Fleeing out of *Egypt*, and afterward settl'd in their own Land at the End of the Captivity; and thus their Desolation spoken of by (u) the Prophet *Jeremiah* was fully accomplish'd. This is also the last Prophecy, which we have of the Prophet *Ezekiel*. And tho' in Order of Time it should be plac'd at the End of the Book; yet it is plac'd in the Middle, that all the Prophecies against *Egypt* might come together, and the Book might conclude with those which were last to be fulfill'd, and contain'd a more glorious Subject.

12. Two Years after this *Nebuchadnezzar* being return'd from his *Egyptian* Expedition to *Babylon*, had there the Anno 569. Dream of (x) the wonderful great Tree, and the Cutting down thereof, which (as *Daniel* interpreted it) signify'd such a Disorder in his Senses, that he abandon'd all Company, and liv'd in the open Fields for the Space of (y) almost seven Years, at the End of Anno 562. which his Understanding returning to him, he was reinstated in his Kingdom, and by a publick Decree he (z) acknowledg'd GOD's Almighty Power in his Punishment, and magnify'd the divine Anno 561. Mercy in his Restoration.

13. After this *Nebuchadnezzar* liv'd but one Year, and died in the (a) seven and thirtieth Year of the Anno 560. Captivity of *Jehoiachin* King of *Judah*, and *Evil-merodach* coming to the Throne, releas'd him out of Prison, and entertain'd him at his Table as long as he liv'd. And as this King reign'd but two Years, so we may conclude, that either this, or the following Year, was Anno 559. the Year in which *Jehoiachin* died.

14. After *Evil-merodach* succeeded *Neriglissar*, and then *Belshazzar*. In the first Year of his Reign (b) *Daniel* hath a Vision of the four Monarchies under the Representation of four Anno 554. Beasts; and after that he had a Vision of the Destruction of the (c) *Persian* Empire by *Alexander* the Great, represented to him in the same Manner, in the third Year of the same King's Reign, under the Anno 552. Representation of a Ram and an He-goat. These Chapters are plac'd later than their proper Order, that the Historical Part might be all plac'd together in the Be-

(q) Jer. 52. 30. (r) Isai. 2. 2, 3, 4. (s) Ezek. 29. 18. (t) Ezek. 29. 17 to the End. (u) Jer. 44. 20 to the End. (x) Dan. Chap. 4. (y) Dan. 4. 16, 25. Each of these Times being 360 Days, the seven Times came short of the Era of Nabonassar 35 Days, and of so many Julian Years one or two Days more. (z) Dan. 4. 37. (a) Jer. 52. 31. (b) Dan. Chap. 7, throughout. (c) Dan. Chap. 8, throughout.



ginning of the Book, and the prophetical Part in the End.

15. In the seventeenth or last Year of the Reign of *Belshazzar*, he was besieged in *Babylon*; and very much confiding in the Strength of the Place, he order'd the Vessels to be brought before him, which had been taken away from the Temple at *Jerusalem*, and upon this Occasion he (*d*) prais'd their own Pagan Deities, as the Cause of all their Prosperity. Upon this a Hand-writing on the Wall put him into a great Consternation, which *Daniel* interpreted to foreshew the Loss of his Kingdom. Accordingly he was (*e*) slain the same Night, and *Darius* the *Mede* is said to have taken the Kingdom; so that the Government of it is sometimes attributed to *Darius* and sometimes to *Cyrus*. The Case was this: *Darius* was the (*f*) Uncle of *Cyrus*, and had in his own proper Right the supreme Dominion of *Media*. *Cyrus* was a *Persian* by his Father, but the Nephew of *Darius* King of *Media* by his Mother; and he joining his Uncle with an Army of *Persians*, which came to his Assistance, was made the General of both, and so commanded at the Siege of *Babylon*. When this City was taken by (*g*) *Cyrus*, as long as *Darius* his Uncle liv'd, he allow'd him a joint Title with himself in the Empire, because it was all gain'd by his Valour, and out of Deference to him yielded him the first Place of Honour in it. So that the whole Power of the Army, and the chief Conduct of all Affairs, being still in the Hand of *Cyrus*, he only was look'd upon as the supreme Head of the Empire, which he had erected, and therefore there is no Notice at all taken of *Darius* in the *Canon* of *Ptolemy*. But immediately after the Death of *Belshazzar* (who is there call'd *Nabonadius*) *Cyrus* is plac'd as the next Successor. However *Cyrus* being absent from *Babylon* two Years in his *Syrian*, *Egyptian*, and other Expeditions, according to the *Scripture* Account the two first Years from the Death of *Belshazzar* is attributed to *Darius* the *Mede*, and the following Years to *Cyrus* the *Persian*.

16. As soon as *Cyrus* had settl'd his Affairs at *Babylon*, he (*h*) went into *Persia*, and on his Return thro' *Media* he marry'd the Daughter of his Uncle *Darius*, having with her the Reversion of the Kingdom of *Media* after her Father's Death; by which Means the *Medes* and *Persians* were united into one Empire. Upon this *Darius* and *Cyrus* return to *Babylon*, and there consulted together for the Settling of the whole Empire;

and having (*i*) divided it into an hundred and twenty Provinces, they distributed the Government of them among those, who had born with *Cyrus* the chief Burden of the War, and had deserv'd best from him. Over these were appointed three Presidents, who constantly residing at Court were to receive of them from Time to Time an Account of all Particulars relating to their respective Governments, and send back to them the King's Orders on all Occasions. Over these *Daniel* was made the first, which drew upon him the Envy of the other two, and several of the Governors consulted together and laid that Snare for him, which cast him into the Lions Den. But he being deliver'd from thence by a Miracle, this malicious Contrivance ended in the Destruction of all its Authors, and *Daniel* was immediately settl'd in the Favour of *Darius* and *Cyrus*, and prosper'd greatly in their Time, which was as long as he liv'd.

17. This Deliverance of *Daniel* from the Lions Den, made him think more seriously of the approaching Deliverance of the *Jews* from their Captivity; and therefore comparing what was said in (*k*) the Prophet *Jeremiah*, that they should continue in this State for seventy Years, and finding that the Time was now expiring, he (*l*) earnestly prays to GOD that he would remember his People, and grant Restoration to *Jerusalem*, and make his Face to shine again upon the holy City, and the *Sanctuary*, which he had plac'd there. Upon this he had an Assurance given him by the Angel *Gabriel*, not only of the Deliverance of *Judah* from their temporal Captivity under the *Babylonians*, but also of a much greater Redemption, which GOD would give his Church from their spiritual Captivity under Sin and *Satan*; and after this the Destruction of the *Legal* Temple by the *Romans*, to make Way for the *Evangelical*. For the Accomplishment of which, the Angel fixes seventy Weeks in general, or four hundred and ninety Years of *Chaldean* Times, to begin (*m*) from the commandment to restore and to build *Jerusalem*. These seventy Weeks are again divided into seven weeks, or 49 Years, threescore and two weeks, or 434 Years or Times, and one week, or seven Years or Times; which is also divided into two equal Parts, each consisting of about three Years and an half. This is allow'd to be the clearest Prophecy concerning the Coming of the MESSIAH, and (*n*) his Cutting off, as it is expressly call'd, of any which we have in the *Old Testament*. It fixes so many *Chronological* Periods, and is so full for the Confutation of the *Jews*,

(*d*) Dan. Chap. 5 throughout. (*e*) Dan. 5. 30, 31. (*f*) Prideaux, Anno 559. Sect. 3. (*g*) Prideaux, Anno 538. (*h*) Ibid. Sect. 3. (*i*) Dan. 6. 1, &c. (*k*) Jer. 25. 12; and 29. 10. (*l*) Dan. Chap. 9 throughout. (*m*) Dan. 9. 25. (*n*) Dan. 9. 26.



and the Confirmation of *Christians*, that there is a Necessity to say something to it on this Occasion.

18. The Date from whence this *Epocha* of Years is to begin, is express'd in these Words, (o) *Know therefore, and understand, that it shall commence from the going forth of the commandment to restore and to build Jerusalem.* But concerning the Time when this Date began there are various Opinions, because there are four Commandments.

19. The first Command is the Decree of *Cyrus* for the Building of the Temple, when the seventy Years of the *Jewish* Captivity were just ended, according as the Prophet *Isaiah* (p) had spoke of him by Name almost two hundred Years before. The History hereof is (q) fully related by *Ezra* in these Words. *Now in the first year of Cyrus king of Persia (that the word of the LORD by the mouth of Jeremiah might be fulfilled) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD GOD of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His GOD be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD GOD of Israel (he is the GOD, which is in Jerusalem). And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods and with beasts, besides the free-will offering for the house of GOD that is in Jerusalem.* This at first View looks so clear, that the learned Dr. *Lightfoot* (r) asserts from hence, That from the Return of the Jews out of *Babel* to the Death of *CHRIST* are 490 Years, and he adds, That it needeth as little to confirm it, as to tell that seventy times seven is four hundred and ninety. But since it is evident that there are 568 Years from the Date of this Proclamation to the Death of *CHRIST*, this Opinion hath been generally and with good Reason rejected.

20. The second Commandment, was from the third Year of the Reign of *Darius* the Son of *Hystaspes*, when upon (s) a Search made, the Decree of *Cyrus*, dated seventeen Years before for the Building of the Temple, was found, and therefore he not only confirm'd it, but also gave an Order for the Compleating of it. But this was only a Subsequent of the former; and since nei-

ther the sixty ninth or seventy Weeks of Years ended with any remarkable Occurrence, it was never taken to be the Date of this *Epocha*.

21. The third Commandment was dated in the seventh Year of *Artaxerxes Longimanus*, at which Time Anno he gave a Commission to *Ezra*, that 458. he and all the Jews which were in his Kingdom might go up to *Jerusalem*, and settle all the Service of the Temple, and defray a considerable Part of the Charges out of his royal Revenue. From this Time to the Death of *CHRIST* are exactly 490 Years; so that the learned Dr. *Prideaux* dates it from this Time, and hath (t) given us a large Dissertation on this Subject; and he hath the general Stream of all Writers on this Subject concurring with him.

22. Against this Opinion there are two Objections. First, That it ought to commence from (u) a commandment to restore and to build *Jerusalem*, which must signify either the City, or the Temple: Now in all this Commission here is no Command for either, but only to settle the Service there; neither do we find, that *Ezra* was any way concern'd in any Building when he came thither, but only acted as a Priest and a Reformer of their Religion; and Dr. *Prideaux* himself tells us, that these Words to restore and build *Jerusalem* are not to be understood literally, but figuratively, for the Resettling of the State of the Jews, as well the political as ecclesiastical, and the Restoring of both according to the Law of Moses. The Command for Building the Temple was given 78 Years before, and the Command for the Building of the City was given 13 Years after. And secondly, This makes seventy full Weeks from the Date of this Command to the Crucifixion of our blessed SAVI-OUR, whereas he, who observes the Text, will find, that there are but (x) seven Weeks, and (y) threescore and two weeks, or sixty nine Weeks in all between the one and the other, and that (z) the last Week related to something, which was to follow after it.

23. The fourth or last Commandment was that of (a) *Artaxerxes Longimanus* to *Nehemiah*, in the twentieth Year of his Reign, and thirteen Years after the other, upon this Occasion. *Nehemiah* (b) was the Cupbearer to this King, when being inform'd by some who came from *Judah*, that the Walls of *Jerusalem* were broken down, and the Gates were burnt with fire, he mourned, fasted and prayed before GOD for this sad Calamity. When he went in afterward to wait on the King, according to Custom, the King perceiv'd his Sadness, and ask'd him the

(o) Dan. 9. 25. (p) *Isai.* 44. 28, and 45. 1 to 5. (q) *Ezra* 1. 1, 2, 3, 4. (r) *Vol.* 1. Page 390.  
(s) *Ezra* 5. 7 to the End, and 6. 1 to 13. (t) Anno 458. (u) *Dan.* 9. 25. (x) *Ibid.* (y)  
*Ibid.* Verse 25, 26. (z) *Dan.* 9. 27. (a) *Nehem.* 2. 1. (b) *Nehem.* Chap. 1 and 2.



Reason of it. Upon this he tells the King the whole Truth. The King gives him Leave to go to *Jerusalem*, and to repair whatever was deficient; so that he immediately goes thither, and encourages the *Jews*, who proceed with all possible Unanimity, to repair and build the Walls, which (c) were put in a Posture of Defence, in two and fifty Days, and then they proceed to rebuild the Towers and the Streets, and repair the Temple, which took up more time, because they were not in so much Haste. From this Date the learned Bishop *Lloyd* the late Bishop of *Worcester* began the Date of *Daniel's* seventy Weeks. This he makes to consist also of 490 Years; and for this Purpose he takes the Space of 69 Weeks, which in the Text is divided into seven Weeks and sixty two Weeks, for the Space of Time between the Date of this Commission and the Crucifixion of our SAVIOUR, and makes the last Week to refer to the Destruction of *Jerusalem* and the Temple by the *Romans* almost forty Years after. According to this Account there will be four hundred eighty three Years in this *Epocha* of sixty Weeks; but there really were but four hundred and seventy five. To solve this Difficulty he saith, that we must not reckon by *Julian* Years consisting of three hundred sixty five Days and a Quarter, but by the antient *Chaldean* Year, which (d) consisted only of three hundred and sixty Days, and then every thing agrees exactly as he hath stated it. For the Supporting of this Exposition, there are (e) three Rules laid down to be observ'd in a Work of this Nature. First, One Place of *Scripture* must never be so interpreted, as that by the Consequence of, or Inferences from it, the same shall by such Exposition or Inference be made to oppose another. Secondly, Express Characters in the Text must always closely be adher'd to, and expounded as given in the Letter of them, unless there appears very evident Cause for the contrary. But especially they must be always so expounded, when other *Scriptures* do expressly point out and immediately warrant such an Exposition. And thirdly, The Canon of *Ptolemy*, as it ought ever to be the *Chronologer's* Guide in Point of Time, coincident with

*Scripture* Times in any *Scripture* Exposition; so it ought to be a Rule to him once and always in the *Chronological* Exposition of the Prophecy before us. And as these are Rules, which no one can reject; so according to them the Exposition of this learned *Prelate* will bear the Test.

24. However it must be own'd, that there are some Objections against it. The first is, that for above two hundred Years before *Daniel* saw this Vision, the *Chaldeans* had us'd a Year of 365 and not of 360 Days; which began from the Year of *Nabonassar*: and therefore allowing that *Daniel* counted by *Chaldean* Years; yet he ought to count by the Years then in Use. In Answer to this, we find that *Daniel* hath two different Accounts in his Book, one of these he calls *Times* both in that Part of the Book which is written in (f) *Hebrew*, and the Part which is written in (g) *Chaldee*, and the other he calls (h) Years. This *Time* was the Space of the antient *Chaldean* Year, or 360 Days; but the Word which signify'd a Year was the (i) Revolution of the Sun to the same Point of the *Ecliptick*, which then was suppos'd to be in the Space of 365 Days. Now *Daniel* mentioning only *seventy Weeks*, or so many Times seven, and not having particularly express'd either *Times* or *Years*, we are at Liberty to interpret it of either, according as it will best suit with the Events there foretold. To this it is farther objected, that supposing they went according to these antient *Chaldean* Years, yet the *Chaldeans* once in six Years added an intercalary Month, that so the Year might begin at the same Season; and therefore this Account must also take in these Months according to their constant Way of Reckoning. But this is denied in this Case, because in a long Series of Time such a Year as this their *Time* would be the same with their Year or Revolution; whereas in this Book it is mention'd as something of a distinct Nature from the other. And that this Space, according to *Daniel's* Reckoning, consisted of twelve Months, each Month having only thirty Days, or of 360 Days, without the Addition of five Days in a Year, or a Month in six Years, will be evident from the Expression which he useth (k) of *A Time*, and

(c) *Nehem.* 6. 15. (d) *Whiston's Theory of the Earth*, Hyp. 10. Page 144 to 181. *Marshall's Treatise of the seventy Weeks*, Page 233. Chap. 4. N.B. Concerning this Account of *Daniel's* seventy Weeks, Bishop *Kidder* saith, in his Preface to the third Part of his Demonstration of the MESSIAS, Page 1. I am prevented in this Matter by a far better Hand; and the Reader will be so far from a just Cause of Complaint for my Omitting it, that he is like to be a greater Gainer upon that Account. A very Reverend and Learned Prelate of this Church, who did many Years ago take this Argument upon himself, hath given me Leave to assure the Reader, that he will finish it. This Prelate his Lordship assur'd me was Dr. *Lloyd* the late Bishop of *Worcester*; so that it was what he had long labour'd in, and to which he had given the finishing Stroke. It is publish'd in *Marshall's Chronological Tables*, and appears to be every Way becoming so great an Author. (e) *Marshall's Treatise*, Introduction Page 13. (f) *Dan.* 12. 7. (g) *Dan.* 4. 16, 25, and 7. 25. (h) *Dan.* 5. 31, and 9. 2, and 11. 6, 8, 13. In which last Words, as they are in the *Hebrew*, both Times and Years are mention'd, that the Reader might be at Liberty to follow either Computation. (i) From the Verb *שנה*, Iterare, Iterum facere. (k) *Dan.* 12. 7.



two *Times*, and *half a Time*. This (l) St. John sometimes uses, and being the best Commentator thereon, he calls it sometimes (m) *forty and two months*, and at other Times, (n) *one thousand two hundred and sixty days*, allowing each Day for a Year. If then this is *Daniel's* Way of Reckoning in the larger Space of 1260 Days, each Day signifying a Time, we may be allow'd to put the same Construction upon the seventy Weeks, or the 490 Times, which he himself also mentions. Besides, that the *Chaldean* Word *מן*, and the other Word *על*, which answers to the *Hebrew* Word *על*, doth signify a determinate Quantity of Time, and must not be taken in *Daniel* for an indefinite Space, appears from what he saith (\*) of the four *Empires*, they had their dominion taken away, but their lives were prolonged for a season and a time. Here both the Words are us'd, and if they signify only as we translate them, nothing can be more obscure. But if one of these Words signifies a Time in the larger Sense (as (†) St. John uses it) consisting of three hundred and sixty Years; and if the other Word signifies a Time in a stricter Sense (as (‡) *Daniel* uses it in another Place) for three hundred and sixty Days, the Meaning will be absolute and positive, and they, who shall live near the Time, may accordingly expect the Accomplishment. And if he had only meant a select Number of Years, or annual Revolutions, he might have express'd himself in other Words without the least Obscurity.

25. I may also add, that there is a plain Intimation in the Text it self, that we are to go by this Way of Reckoning. The Word (o) *Times*, which *Daniel* mentions (and is expounded by St. John) is us'd in the Text of this (p) Prophecy; and why not in the same Sense? From the Commission of *Nehemiah* to repair the *Walls* and the *City*, to the complete Finishing of it, is said to be seven Weeks, or 49 of these Times. After this it should stand in its Glory for many Years, or *threescore and two weeks*, or 434 of these Spaces, *the street shall be built again and the wall*. Our Translation adds, *even in troublous times*; but we may venture upon another Exposition of the Words. The *Hebrew* Word *קצת* signifies, a lesser Space of Quantity or Time; and therefore we may well render it, *in (or according to) the lesser Computation of Times*, which *Daniel* uses, and St. John explains, and not according to the longer Computation of Years. Others may put what Interpretation they please upon the Words, but I see no Reason why they should reject this; and if

this is admitted, the Controversy is ended.

26. Another Objection which is made against this Account of Weeks, is, That it puts the last Week at too great a Distance from the other sixty nine; whereas they ought to be join'd together as in all other Instances of this Nature. In answer to this it is sufficient to say, That this Prophecy is so explain'd by the greatest Commentator in the World, I mean our blessed LORD and SAVIOUR. *Daniel* speaking of what should happen in this last Week, saith as we render it, *And for the overspreading of abominations he shall make it desolate*. These Words, (as they stand (q) in the *Hebrew*) may be thus translated, *And because of abominations upon the wing of the Temple, there shall be a destroyer*. These Words were quoted by our SAVIOUR, and the two *Evangelists*, who repeat them from his Mouth, take the two last of them as translated by the *Septuagint*, *ἡ ἀβὼμυα τῆς ἐρημώσεως*, *The Abomination of Desolation*. The whole Sentence runs thus, (r) *When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (or (s) where it ought not) (whoso readeth let him understand) then let them which be in Judea flee to the mountains. (t) For these be the days of vengeance, that all things which are written may be fulfill'd*. The *Christians* at that Time, who were taught the Meaning of these Words of CHRIST from the *Apostles* themselves, understood them in this Sense; and therefore when *Titus Vespasian* without any visible Reason rais'd the Siege of *Jerusalem*, they all remov'd from thence to a Town call'd *Pella*, on the other Side of *Jordan*, and so were preserv'd in the Midst of the following utter Destruction both of *City* and *Temple*.

27. For the Explaining of this Prophecy we must consider, that the Word which is here render'd *Abominations*, is in the *Mosaical* Law originally appropriated to that Set of Pollutions that sprang from Bodies, either alive or dead, which were unclean, as may be plainly prov'd from several Passages in (u) *Leviticus*, where the Word is us'd. The other (\*) more common Word signifies an *abominable* thing of a moral as well as a legal Nature, and more frequently the former; and even when it relates to legal Pollutions, it is not often us'd with Reference to any particular sort of them. And accordingly it is observable, that in (x) *Ezekiel*, where both sorts of Abominations are hinted at, the two *Hebrew* Words are set down. So that the *Abomination* mention'd by *Daniel* was occasion'd by the Pol-

(l) Rev. 12. 14. (m) Rev. 11. 2. (n) Rev. 11. 3, and 12. 6. (\*) Dan. 7. 12. (†) Rev. 12. 14. (‡) Dan. 4. 16, 34. where we find it to be computed by Days, and not by Years. (o) Dan. 4. 16, 25, and 7. 25, and 12. 7. (p) עתים, Dan. 9. 25. (q) על כנף שקוצים משומם. (r) על כנף שקוצים משומם. (s) Mark 13. 14. (t) Luke 21. 22. (u) Levit. 7. 18, and 11. 10, 11, 12, 13, 41, 42. (x) Ezek. 5. 11, and 7. 20.



lution of dead Bodies. These were על כנף, upon the Wing, as it is in Hebrew, or ἐν τῷ ἱερῷ, upon the Temple, as it is in the Septuagint, or upon the Wing of the Temple, as we may expound it from both. The Hebrew Word properly signifies the Wing of a Bird, which is spread out to a considerable Distance from the Body, when the Bird flees; and thence by a Metaphor it came to signify the Battlements of the Buildings round the Courts, which were at a Distance from the Temple, strictly so call'd. Thus (y) St. Matthew and St. Luke say, that our SAVIOUR when tempted was plac'd ἐν τῷ πτερύγῳ, not upon the Pinnacle, where his standing must have been miraculous, but upon the Wing or Battlement of the Temple, from whence his Casting himself down must be a voluntary Act.

28. Now Josephus informs us, that this was actually fulfill'd in the last Siege of Jerusalem. Among the rest there were two Parties in the City; one was for Accommodating Matters with an Enemy so vastly superior to them in Power, and from whom nothing less than utter Ruin was to be expected at last, and others were as violent against it. The chief and most mischievous who were against it, were a Crew of Robbers, who for their seeming Concern for the Honour of GOD, which they could not bear to see prostituted to a Gentile Power, were call'd Zealots. This Gang of Men had seiz'd upon these Parts of the Temple, and fortify'd them. There were great Quantities of Engines, which had been left in the Country by Cestius Gallus the Syrian Governor, when he besieg'd the City about three Years before. With some of these they shot from the Battlements or Wings of the Temple; and with others they were shot at, and kill'd upon the Battlements, so that the Temple became polluted with the blood of the slain, that were within it. This was literally an abominable thing, the daily Service was intermitted, and the Sanctuary according to the Jewish Notion of the Word was become desolate. There was never the like Instance recorded in History before, whilst the Battlements were standing, and there can never happen the like again, because these Battlements are destroy'd. So that there is the best Authority in the World to postpone (z) this last of Daniel's Weeks until the Destruction of Jerusalem, when it was most exactly fulfill'd.

29. From what hath been said, I shall only add a short Exposition of this remarkable Prophecy, leaving it to the Reader to judge of it. (a) GOD

(a) Verse 24. Seventy weeks are determined

hath appointed a certain Period of Time for general Events to happen therein, which he hath divided in-

to seventy weeks: As a Week consists of seven Days; so each of these consists of seven Chaldean Times, which are not exact Years, but in each of them there were three hundred and sixty Days, being the most ancient Length of the Chaldean Year, before the other five Days were added.

(b) In this Space of Time GOD hath determined to restrain the Power of the extended Guilt of Adam's first Sin, by the Coming of CHRIST, or the second Adam, who should take it away.

(b) to finish the transgression,

(c) And also fully to put away the Guilt of all our Sins, by his Suffering in our Nature for them upon the Cross, which was a full, perfect, and sufficient Satisfaction for the Sins of the whole

(c) and to make an End of sins,

World. (d) Hereby he hath reconcil'd us to GOD, and fully freed us from the Punishment due to Sin, as

(d) and to make reconciliation for iniquity,

if we had never done any thing amiss, or had made a full Satisfaction in our own Persons: (e) And also by his perfect Fulfilling of the whole Law, he hath purchas'd for us a Title to everlasting Happiness in the Kingdom of Heaven: so that as his Sufferings imputed to us do fully free us from the Punishment, his Righteousness being also imputed to us shall be sufficient to purchase this Reward for us. (f)

(e) and to bring in everlasting righteousness,

Thus all those Visions and Prophecies mention'd in the Law, and even in the Gospel (which without CHRIST we could have no Title to) are seal'd, confirm'd, and made over to us, and we may confidently expect the Performance of all on GOD's Part, if we fail not in ours. (g) For this Purpose the CHRIST, or

(f) and to seal up the vision and prophecy,

MESSIAH, shall come in this Space of Time, who shall be The most holy one of GOD, and shall be anointed with the HOLY GHOST, and with sufficient Power to perform all those Offices of a Mediator between GOD and Man, by the original Holiness of his Birth, by the perfect Obedience of his Life, by the bitter Sufferings of his Death, and his continual Intercession for us.

(g) and to anoint the most holy.

(b) But that there may be no Mistake in this Computation, it is necessary to consider, that it is not to begin from the Command

(h) Verse 25. Know therefore, and understand,

of Cyrus to repair and build the Temple, as Daniel might imagine, it being then in his Thoughts, because he, Verse 2, knew that the Time was nigh. Nor from the Com-



mand of *Artaxerxes* in the seventh Year of his Reign to *Ezra* to settle the daily Service there; but (i) from the

(i) that from the going forth of the commandment to restore, and to build Jerusalem,

Month, that he should repair all the Walls and Fortifications of *Jerusalem*, which he did accordingly with the utmost Expedition.

(k) unto the MESSIAH the prince shall be seven weeks, and threescore and two weeks.

But these shall be divided into two Parts, the first containing *seven Weeks*, and the other containing *sixty two Weeks*. By the End of these first seven Weeks, or *49 Chaldean Times*,

(l) the street shall be built again, and the wall,

tion, that there will be no Occasion of any farther Buildings. And therefore they who live at the End of this Period, when they see the first Part of this Prophecy fulfill'd, may certainly expect the Fulfilling of the

(m) even in troublous times.

Times, which consisted of 360 Days, and not according to the larger Computation of *Chaldean Years*, which consisted of 365

(n) Verse 26. And after threescore and two weeks shall MESSIAH be cut off,

(o) but not for himself;

of his own; but

(p) and the people of the prince that shall come,

shall be subject to the Empire then at its Height, but as

(q) shall destroy the city and the sanctuary,

Commandment and Leave given by *Artaxerxes* to *Nehemiah*, in the twentieth Year of his Reign, and the first Day of the first Month, that he should repair all the Walls and Fortifications of *Jerusalem*, which he did accordingly with the utmost Expedition. (k) From this Date to the Death of the MESSIAH afterward mentioned, there shall be *sixty nine* of these Weeks, or so many Times seven of the *Chaldean Epochs* of 360 Days.

all (l) the Wall shall be built, the Towers shall be rais'd upon it, and all the Streets and Houses shall be in so flourishing a Condition,

that there will be no Occasion of any farther Buildings. And therefore they who live at the End of this Period, when they see the first Part of this Prophecy fulfill'd, may certainly expect the Fulfilling of the other at its appointed Time,

(m) provided they reckon according to the short Computation of *Chaldean*

Times, which consisted of 360 Days, and not according to the larger Computation of *Chaldean Years*, which consisted of 365 Days. But (n) immediately

after the Expiration of these sixty and two Weeks, added to the other seven, at the Time of the following Passover, the MESSIAH shall be crucify'd.

However (o) this cursed Death like a Malefactor shall not be for any Crime of his own; but as a propitiatory Sacrifice for the Sins of the World.

And (p) this cruel Act of the Jews shall so provoke the Justice of GOD against them, that the People who

shall be subject to the Empire then at its Height, but as yet not establish'd, or the Romans, shall take away both (q) their Place and Nation. They shall destroy the City of *Jerusalem*, and burn the Temple, leav-

ing both but a Heap of Ruins. The (r) Roman Forces shall come into *Judea* like an overflowing Inundation, sweeping all before it.

And as there shall be a War upon them for their Cutting off of the MESSIAH; so it shall be the most fatal and final to them, and shall end in the intire Subversion of their Church and State.

(s) This is the last Week of the seventy, and plac'd at a Distance of Time from the rest. In

which for the more effectual Carrying on of this Judgment of GOD upon the Jewish Nation, the Romans shall make a firm Covenant with many Nations, and be at Peace with them, and so they shall begin to prosecute the War in the first Part of this Week, or Period of seven *Chaldean*

Times. And (t) in (u) the other half, or the latter Part of this Period, the Romans shall lay a close Siege to *Jerusalem*, so that it can have no Communication with the rest of the Country. This will cause

the daily Sacrifices and Oblations to cease at the Temple. The Zealots shall (x) seize the House of GOD, and stand upon the Battlements in an hostile Manner, so that they shall kill others, and some of

them shall be kill'd there; and thus their dead Bodies, which is an Abomination according to the *Levitical Law*, shall be upon the Battlements of the Temple. And the first Instance of this Nature shall be a sure Sign of the Desolation both of City and Temple, and both of Church and State. (y) This shall continue until the Time

that GOD shall have completed his Vengeance upon the Jews for this their Fact, both in Respect of the Jewish People being desolate, and the Roman Empire the Desolaters. (a) Thus (b) *Jerusalem* shall be trodden down

of the gentiles, until the time of the gentiles are fulfilled, when GOD will execute these

Judgments no longer, but have Mercy upon both. The Jews shall be call'd, and the Gentiles shall return with them to the Knowledge of CHRIST as their GOD, and the Obedience of the Gospel.

(r) and the end thereof shall be with a flood.

(s) Verse 27. And he shall confirm the covenant with many for one week.

(t) And (u) in the midst, the other half or latter Part, of the week, he shall cause the sacrifice and the oblation to cease.

(x) And for the overspreadings of abominations he shall make it desolate,

(y) even until the consummation.

(a) and that determined shall be poured upon the desolate.

(b) Luke 21. 24. He who would see a larger Paraphrase on this Prophecy, may consult Marshall's Treatise on the seventy Weeks, Page 1, &c. or the whole Book, which is written on this Subject, and also his Chronological Tables.



30. Upon the Death of *Darius*, *Cyrus* became (c) the sole and absolute Monarch of the *Persian* Empire, who in the Beginning of his Reign publish'd a Decree for the Restoring of all the Captive *Jews* and *Israelites* to their own Country, with full Liberty to rebuild their City and Temple. He also restor'd all the Vessels of Gold and Silver, and other Utensils, which had been taken from thence, and (d) deliver'd them by the Hand of *Mithredath* his Treasurer to *Sheshbazzar*, as he was call'd by the *Chaldeans*, or *Zerubbabel*, as he was call'd by his own Countrymen. In Summing up of these Vessels there is some Difficulty. For there is a (e) particular Sum given only of two thousand four hundred and ninety nine, and yet the next Verse sums them up to be five thousand and four hundred. To this it hath been answer'd, that the Text particularizeth only those, which were of a greater Size, but sums up the whole Number of all. And this Distinction is made in *Scripture*, where (f) *Nebuchadnezzar* is said to have brought all the Vessels of the House of GOD to *Babylon*, both great and small. Others translate the Words, *other vessels a thousand*, not as we do, but *other vessels by thousands*, that is, *all other vessels* were four thousand, wanting but one hundred. However there may be also this Distinction: The Vessels of Gold and Silver are first particularly accounted for, and then the Vessels of Brass or other Materials made up the whole Sum. Or, The Vessels of the Temple are particularly accounted for; but there were others, which belong'd to the Palaces, and other Houses in *Jerusalem* not before mention'd, which made up a greater Number, and were restor'd at the same Time.

31. But there is a far greater Difficulty in the Number of those, who went up from *Babylon* to *Jerusalem*, as they are mention'd in (g) the Books of *Ezra* and *Nehemiah*. In Answer to which we must observe, First, That these two Accounts were taken at two different Times. What we find in *Ezra*, was taken when they were in *Babylon*, and form'd themselves into different Companies in order march regularly toward *Jerusalem*. This Account was taken by *Zerubbabel*, or some other Person, who had the chief Command

at that Time, and lodg'd in the Records at *Babylon*, from whence *Ezra* transcrib'd it, and brought it up with him to *Jerusalem*. The other Account was taken by some other Person, when they were return'd to *Jerusalem*, and lodg'd in the Records there, where *Nehemiah* found it, when he (h) intended to make a new Genealogy. To this Account in *Ezra* he annexes the Sum total, as he found it in the Record at *Jerusalem*; and this makes the Number of the (i) whole congregation, their men servants, their maid servants, singing men and singing women, their horses, mules and camels to exactly to agree. These in both Accounts are divided into several Companies, by which we must not mean their natural Children; for many of their Names are Names of Places, as the Children of *Gibeon*, of *Jericho*, the Men of *Bethlehem*, *Anathoth*, *Bethel* and *Ai*, &c. who were taken from thence, liv'd together in the Captivity, and return'd to dwell again in the same Cities. Others were Names of Men who commanded the respective Companies, whose Numbers are reckon'd up, and by an usual Metaphor in the oriental Languages are call'd their Children. Where therefore the Numbers in *Ezra* are greater than those in *Nehemiah*, as happens only in (k) five Instances, it is suppos'd, that the rest alter'd their Minds, or died by the Way, or remov'd into other Companies, either as they themselves thought fit, or for some particular Reasons, which happen'd in their March. The Leaders in *Ezra*, which (l) are omitted in *Nehemiah*, may be suppos'd to have (m) been incorporated into other Companies in their March. And where the Numbers in *Nehemiah* are greater than those in *Ezra*, those Companies may be suppos'd to have been occasionally join'd by other Persons, as they return'd home, which makes (n) the Number in *Nehemiah* greater than that in *Ezra*. And as to the general Number in *Ezra* and *Nehemiah*, which is said to be forty two thousand three hundred and sixty, but the particular Numbers summ'd up together are much less; for that in *Ezra* amounts only to 29818, and that in *Nehemiah* to 31031: The Reason is this, They are (o) only the Tribes of *Judah*, *Benjamin* and *Levi*, which are reckon'd up by their Families in both these Places,

(c) Prideaux, Anno 538. Ezra 1. 1, 2; 3, 4. (d) Ezra 1. 7, 8, and 5. 14. (e) Ezra. i. 8, 9, 10. (f) 2 Chron. 36. 18. (g) Ezra Chap. 2. 1 to 68. Nehem. 7. 6 to 70. (h) Nehem. 7. 5. (i) Ezra 3. 64, 65, 66, 67, and Nehem. 7. 66, 67, 68, 69. (k) Ezra 2. 5, 8, 28, 33, 42, and Neh. 7. 10, 13, 32, 37, 45, of which the whole Difference is but 328. (l) Ezra 2. 30, Magbish 156, and the three Companies of the Nethinims, under Akkub, Hagab and Alnah, Verse 45, 46, 50, whose Numbers are uncertain. (m) Thus the Company of Magbish, Ezra 2. 30. consisting of 156, being added to the 328 already mention'd, in which the Numbers in *Ezra* exceed those in *Nehemiah*, make but 484 in all, which, with many more in their March, might all be join'd to the Company of Azgad, the Number of which, Neh. 7. 17, is 1100 more than what we find in Ezra 2. 12. and the three Companies of the Nethinims omitted in *Nehemiah*, might easily join the other 32 of the same Order, which he mentions. (n) The Numbers in *Nehemiah* are but 1213 more than those in *Ezra*, which are not a great Number to be join'd to them in so long a March. (o) Compare Ezra 1. 5, and 21, and Neh. 7. 5, 6.



the rest being of the other Tribes of *Israel*, are number'd only in the gross Sum, which makes it so much exceed the Particulars in both the Computations.

32. The *Jews* returning from their Captivity with joyful Hearts, began to set up the Altar on the (g) first Day of the seventh Month, which answers in Anno 535. Part to our *September*, and then they (r) kept the Feast of *Tabernacles* on the fifteenth Day of the same Month.

In the (s) second Month of the next Anno Year, or about *April*, they began to 534. lay the Foundation of the *Temple*, which had a different Effect upon those who beheld it. The younger People rejoic'd to see it go forward at any Rate; and the elder People, who had seen the former *Temple*, wept to see how far this was inferior to it, insomuch that it could not be distinguish'd which was greatest, either the Joy of the one, or the Sorrow of the other. The (t) Prophet *Haggai* owns, that it was *as nothing in comparison* of the first, especially in the Eyes of those who had seen both. The Fund, which they rais'd for it, was but small, and therefore the Building must be proportionable. It was (u) threescore and one thousand Drams of Gold, and five thousand Drams of Silver, and an hundred Priests Garments, which hath been thus (x) computed: That every Dram of Gold is worth about ten Shillings of our Money, at the Rate of four Pounds an Ounce. And every (y) *Pound* or *Mina* of Silver worth seven Pounds and ten Shillings, because it contain'd 60 Shekels, and every Shekel is (z) about half a Crown in Value. So that according to this Computation, the Gold was worth 30000 *l.* 10 *s.* and the Silver 37500 *l.* or the whole 67500 *l.* 10 *s.* For the Raising of this Money, it is suppos'd, that they who stay'd behind contributed, as well as they who return'd, or else it would not have been possible to have rais'd so much.

33. The *Samaritans* finding the Building go forward, (a) offer their Assistance, but with a real Design to hinder it. But being refus'd,

they do them all the Mischief possible at the Court of *Cyrus* in (b) the Anno third Year of his Reign. By these 533.

Methods they very much retarded the Work of the *Temple*, which *Daniel* being inform'd of, gave himself up to (c) Fast-ing and Mourning for three Weeks together. After this, upon the (d) the twenty fourth Day of the first Month, he saw the Vision concerning the Succession of the Kings of

*Persia*, the Empire of the *Macedonians*, and the Conquest of the *Romans*, with the (e) happy State of the Church, which should succeed them, of which the three last Chapters give us an Account. This is the last that we hear of him; and he being of a very great Age at that Time, it cannot be suppos'd that he liv'd much longer.

34. *Cyrus* being dead, and *Cambyſes* (who (f) in *Scripture* is call'd *Abasuerus*) succeeding him, the Enemies of the *Jews* apply to him in the same Man- Anno 528. ner as before, so that the Building of the *Temple* went on heavily during his Reign.

35. *Cambyſes* being dead, was succeeded by *Smerdis*, who was of the Sect of the *Magi*, and in *Scripture* is call'd (g) Anno *Artaxerxes*. He reign'd but seven 521. Months. However, the *Samaritans* write a Letter to him against the *Jews*, which is recorded (h) at large by *Ezra*. Upon which he sends a positive Order to put a Stop both to the Building of the *Temple* and the Repairing of the City, so that there was nothing more done in the remaining Part of his Reign.

36. It is observable, that (i) one Verse in *Jeremiah*, a (k) great Part of *Daniel*, and (l) Part of *Ezra*, are written in *Chaldee*, but all the rest of the Old Testament is in the *Hebrew* Language. And the Reasons for it are either general or particular. The Reasons in general are the great Affinity of both Languages; the Necessity of its being in Use among the *Jews* as they were subject to the *Babylonian* Empire, where the *Chaldee* was the original Language; and that the Learning of it for the compleat Understanding of the *Hebrew* Bible might open a Way for a greater Progress in other *Oriental* Studies. The Reason in particular for the Verse (m) in *Jeremiah* is, because the Prophet telling the *Jews* what they should speak to the *Chaldeans* against their *Idolatry*, would not express it in a Tongue unknown to them, but in their native Language. As for *Daniel*, he begins in *Hebrew*, but (n) when he mentions the Speech of the *Chaldeans* to the King, he mentions it in the *Chaldean* Language, to shew that we should not content our selves with Translations, but have Recourse to the Original. From this Place to the End of the seventh Chapter he writes in *Chaldee*, and after that in *Hebrew*, because he would register in the *Chaldean* Language the Affairs that fell under the *Chaldean* Monarchy. But as soon as the Kingdom is destroy'd, he will have no more to do with

(g) *Ezra* 3. 1, 2, 3, 6. (r) *Ezra* 3. 4, 5. (s) *Ezra* 3. 8 to the End. (t) *Haggai* 2. 3.  
(u) *Ezra* 2. 68, 69, 70. (x) *Prideaux*, Anno 535. (y) *Ezek.* 45. 12. (z) *Patrick on Gen.* 23.  
15. (a) *Ezra* 4. 1 to 4. (b) *Dan.* 10. 1. (c) *Dan.* 10. 2, 3. (d) *Dan.* 10. 4, &c. (e)  
*Dan.* 12. 12. (f) *Ezra* 4. 4, 5, 6. (g) *Ezra* 4. 7. (h) *Ezra* 4. 7, 11, 23. (i) *Jer.* 10. 11.  
(k) *Dan.* 2. 4 to the End, and Chap. 3, 4, 5, 6, 7, throughout. (l) *Ezra* 4. 8 to the End, and Chap. 5 and  
6, to Verse 19, and Chap. 7. 12 to 27. (m) *Jer.* 10. 11. (n) *Dan.* 2. 4, &c.



the Language, but applies himself to write in his own native Tongue the *Hebrew*: since GOD would not have the *Persic*, under which Language he now was, to be the Original of any Part of *Scripture*, as having not the least Affinity with the *Hebrew*. As for *Ezra*, he begins his Book in *Hebrew*, but (o) afterwards he copies the original Letter, which was in *Chaldee*, with the Letter of *Artaxerxes* in Answer thereto, as also the Letter to *Darius*, and his Answer, and all the intermediate Verses, and what follows to the nineteenth Verse of the sixth Chapter, it being all proper to be sent to *Babylon*, as it undoubtedly was, that on other Occasions, when their Case was thus fairly stated from the original Records, they might expect the greater Favour. And indeed the following Verses in the same Chapter would be no Way proper for such a Design, and were therefore written in *Hebrew*. There only remains in the *Chaldee* Language the (p) gracious Commission of *Artaxerxes* to *Ezra* himself, which it was most proper to preserve in its Original for the Reasons already mention'd.

37. *Artaxerxes* being dead, was succeeded by *Darius* the Son of *Hystaspes*, Anno when the Edict of his Predecessor 520. ceas'd, and the *Jews* were again at Liberty to rebuild the *Temple*; but upon their Neglect of it, GOD (q) smote the Land with Barrenness, so that both the Vintage and the Harvest fail'd them. The Occasion of their Delay was (\*) some treacherous *Jews*, who were hir'd by the Enemy, and were always discouraging the Work with this proverbial Expression, (r) *The time is not yet come, that the house should be built.* To prevent the Effects of which, GOD (s) stirs up the Prophet *Haggai*, on the Anno first day of the sixth month in the 519. second year of the Reign of *Darius*, who reproves (t) the People for the Neglecting this Building, tells them, that this was the particular Reason of GOD's Judgments upon them, and stirs them up to go on with the Work. Upon this, on (u) the twenty fourth Day of the same Month, (x) *Zerubbabel* the Governor, and *Joshua* the High Priest, make Preparation to go on with the Building, and (y) *Haggai* promises GOD's Assistance to them in this Undertaking; and for their Encouragement, (z) in the one and twentieth day of the seventh month, he tells them, that the Glory of this second Temple should exceed that of the first; because CHRIST, the desire of all nations, should come, and honour it with his Presence.

And in (a) the second day of the eighth month, the Prophet *Zechariah* begins to exhort them to turn unto GOD, that so they might be qualify'd for those other gracious Promises, which he should afterward give them. On the (b) four and twentieth Day of the ninth Month they begin to lay the Stones in the Walls of the Temple, and to raise the Building; for on these three Months last, they had only prepar'd Materials; and on this Day *Haggai* had two Visions, (c) one of them to tell the *Jews*, that hitherto their Sins had hinder'd the Success of the Work, and (d) the other being a Promise to *Zerubbabel*, that he should go on and prosper in Spite of all Opposition; and with this he ends the Book.

38. At this Time the *Babylonish* Year, according to the *Æra* of *Nabonassar*, began on the third Day of January, Anno from whence they began to reckon 518. the third Year of *Darius*. *Tatnai*, and other Enemies of the *Jews*, (e) endeavour to hinder the Building by Threatnings and other *Artifices*; but these having no Effect, they (f) write a Letter to *Darius* the King against them, and desire him to search, whether they had any Order from *Cyrus* for this Purpose, as they pretended. The *Jews* being now much concern'd at this unexpected Difficulty, had great Need of a Prophet to support them; and GOD, who never fails those, who trust in him in Time of Need, declares his Will by the Prophet *Zechariah*, on the (g) twenty fourth Day of the eleventh Month of the same Year, which is about the Beginning of our February. All this is contain'd in the Book of his Prophecies, from the seventh Verse of the first Chapter to the ninth Verse of the sixth. In which he expresseth the Mercy, that GOD would shew to his People in the Restoration and Redemption of *Sion*, and the Vengeance which he would execute upon those who had oppress'd them. And soon after he had the Vision of what is contain'd in the latter Part of the same Chapter; wherein by Crowns made for the Head of *Joshua* the High Priest, is shew'd the Church, the Priesthood, and Kingdom of CHRIST under the Name of the BRANCH, and the happy Conversion of the Gentiles to him.

39. *Darius* having (h) receiv'd this Letter, order'd a Search to be made in the *Persian* Records, where the Decree of *Cyrus* for the Building of the Temple was found; and upon this he gives a full and ample Direction, that they should go on with all Expedition, and that their Enemies should give

(o) Ezra 4. 8. (p) Ezra 7. 12 to 27. (q) Hag. 1. 6, 9, 10, 11. (\*) Ezra 4. 5. (r) Hag. 1. 2. (s) Hag. 1. 1. (t) Hag. 1. 3, 4. (u) Hag. 1. 14, 15. (x) Ezra 5. 1, 2. (y) Hag. 1. 13. (z) Hag. 2. 1 to 10. (a) Zech. 1. 1 to 7. (b) Hag. 2. 10. (c) Hag. 2. 10 to 20. (d) Hag. 2. 20 to the End. (e) Ezra 5. 3, 4, 5. (f) Ezra 5. 6 to the End. (g) Zech. 1. 7 to the End, and Chap. 2, 3, 4, 5, 6. (h) Ezra, Chap. 6. 1 to 14.



them no Disturbance. This Answer coming the Beginning of the next Year, 517. 1st all Hands to work. And so every thing succeeded beyond their Hopes. At the latter End of the same Year, (i) on the fourth Day of the ninth Month, which answers in Part to our *November*, some Messengers come from the *Jews* at *Babylon* to inquire of *Zechariah* concerning their Fasts, whether they should continue them or lay them down, because every thing went on so prosperously, the *Temple* was almost finish'd, and they could not well observe some of them without giving Umbrage to their Enemies in the Land, where they were Captives. Now the (k) Fasts, which they observ'd, were these.

The Fast in the ninth Day of the fourth Month, because (l) the *City* was then broken up.

The Fast on the seventh Day of the fifth Month, because (m) the *Temple* was then burnt.

The Fast on the thirtieth Day of the seventh Month, because (o) *Gedaliah* was then slain, and all the *Jews* dispers'd.

And the Fast on the tenth Day of the tenth Month, because (p) the Siege of *Jerusalem* did then begin.

*Zechariah* reproves their (q) Fasting, as done more out of Custom than Conscience, but gives them no particular Direction either to continue or discontinue it. He adviseth them to a Reformation, and tells them, that their Sins were the Cause of their Captivity. However, (r) GOD would restore *Jerusalem* again to her former Prosperity. That if they went on with the Building of the *Temple* he would bless them with Peace and Plenty; and if they continu'd obedient to his Laws, their Mourning should be turn'd into Joy, and all other Nations should confess that their GOD was among them.

Under such Encouragements as these, Anno 514. they went on so successfully, that the *Temple* was (s) finish'd on the third Day of the twelfth Month, which answers to our *February*, in the sixth Year of the Reign of King *Darius*; so that they kept the Dedication of it at that Time, and the Feast of the Passover and of unleaven'd Bread in the following Month with the utmost Joy and Solemnity.

40. Soon after this *Zechariah* (t) is suppos'd

to publish the remaining Part of his Prophecy. In the Beginning hereof, he tells them of GOD's (u) Care over them, and exhorts them (x) to rejoice in Hope of the Coming of CHRIST among them, that he should have a (y) peaceable and flourishing Kingdom, and (z) they should have Victory, Success and Plenty. He speaks of the (a) Conversion of St. Paul, and the (b) Gospel beginning at *Hadrach* and *Damascus*, and that (c) *Antioch* in *Hamath* should be famous upon the same Account, where (d) the Disciples were first call'd Christians. He speaks of (e) CHRIST's Riding into *Jerusalem* upon an Ass, of his (f) confounding the three Shepherds, the *Pharisees*, *Sadducees* and *Essenes*, of his (g) being sold for thirty Pieces of Silver, of (h) his Disciples being scatter'd from him, of (i) the Conversion of many of the *Jews*, who should mourn over him, whom they had pierced, and that (k) the rest, who continu'd obstinately in their Unbelief, should bring Destruction upon themselves, their *Temple*, their *City*, and their Nation, that (l) *Asia* and *Africa* should be left in Ignorance and Superstition, when his Worship should be in *Europe*, tho' the Worshipers should be in a poor and an afflicted Condition; but when (m) the appointed Day of the LORD shall come, there shall be a general Reformation, and all the Enemies of his Church shall submit themselves to the Obedience of the Gospel. Tho' it is more probable, that (n) the six last Chapters at the End of the Prophet *Zechariah*, were written by the Prophet *Jeremiah*, and plac'd there by a Mistake of the last Compiler of the *Old Testament*. Let it be written by either, and plac'd in any Book, it must be of divine Authority. St. *Matthew* seems to determine it this Way, who quoting (o) a Text out of these Chapters, and telling (p) how it was fulfill'd, when the chief priest took the thirty pieces of silver, and bought with them the potters field to bury strangers in, he saith, that this was spoken by *Jeremiah* the Prophet. And he might have had good Authority at that Time for such an Assertion. It is certain, (q) that such things are contain'd in these Chapters, as agree well with the Time of *Jeremiah*, but by no Means with the Time of *Zechariah*. He prophesies (r) that

- (i) Zech. 7. 1, 2, 3. (k) Zech. 7. 5, and 8. 19. (l) 2 Kings 25. 3, 4. Jer. 38. 2, and 52. 6, 7. (m) 2 Kings 25. 8. (o) Jer. 41. 1, 2. 2 Kings 25. 25, 26. (p) 2 Kings 25. 1. Jer. 39. 1, and 52. 4. (q) Zech. 7. 5, 6, 7, &c. to the End. (r) Zech. 8. 1 to 9. (s) Ezra 6. 14 to the End. (t) Zech. Chap. 8, 9 to the End of the Book. (u) Zech. Chap. 8, 9 to the End, and 9. 1 to 9. (x) Zech. 9. 9. (y) Zech. 9. 10, 11. (z) Zech. 9. 12 to the End. (a) Zech. 9. 1. The eyes of a man in *Damascus* shall be toward the LORD. (b) Zech. 9. 1. (c) Ibid. (d) Acts 11. 25, 26. (e) Zech. 9. 9. (f) Zech. 11. 8. (g) Zech. 11. 11, 12. (h) Zech. 13. 7. (i) Zech. 12. 10 to the End. (k) Zech. 11. 1 to 10. (l) Zech. 13. 8, 9. השלישי, with an Article, The principal third Part, or Europe, as τὸ τρίτον. Rev. 9. 15, 18. (m) Zech. Chap. 14. (n) Kidder's Demonstration of the MESSIAS, Part 2. Page 75 and 76. (o) Zech. 11. 12, 13. (p) Mar. 27. 9, 10. (q) Kidder as before. (r) Zech. 10. 11.



the *pride of Assyria shall be brought down, and the scepter of Egypt shall depart.* This had not happen'd in the Time of *Jeremiah*; but before *Zechariah's* Time the *Assyrians* were overturn'd by the *Persian* Monarchy, the *Egyptians* were also over-ran by *Nebuchadnezzar*, and *Pharaoh-Hophras* their King had lost his Crown. He also prophesies (s) against the Cities of the *Philistines*, particularly *Askelon*, *Gaza* and *Ekron*, that they should see the Destruction of *Tyre*, and fear, and be very sorrowful, and their Expectation should be sham'd, and particularly, that the King should perish from *Gaza*, and *Askelon* should not be inhabited, and the *Pride of the Philistines*, or *Egypt*, on whom they depended, should be cut off. This agrees well with the Cup of (t) GOD's Fury, which *Jeremiah* was commanded to make all the Nations to drink of, particularly all the Kings of the Land of the *Philistines*, and *Askelon*, and *Azzah* or *Gaza*, and *Ekron*, and the Remnant of *Ashdod*. This (u) the Prophet *Jeremiah* seems to hint at, when he dates his Prophecy against the *Philistines*, before the Time that *Pharaoh* King of *Egypt* smote *Gaza*, whilst *Nebuchadnezzar* lay at the Siege of *Jerusalem*, and where he speaks of the Accomplishment of all the rest by waters, which should arise up out of the north, or whilst *Nebuchadnezzar* lay at the Siege of *Tyre*; for this was the Fountain, from whence the Streams did flow, which over-ran all the Countries, particularly the Land of the *Philistines*, to make Way for his better Marching into *Egypt*. And when (as he farther added) *Baldness* was come upon *Gaza*, and *Askelon* was cut off with the remnant of their valley, and the LORD had given a charge to the Sword to come against *Askelon*, and against the sea-shore. Thus the Prophet *Zephaniah* (x) tells us, that *Gaza* shall be forsaken, and *Askelon* a desolation; they shall drive out *Ashdod* at the noon day, and *Ekron* shall be rooted up; which he joins with the Judgments that should come upon *Moab* and *Ammon*. And thus (y) during this Siege of *Tyre*, the *Philistines*, *Moabites*, *Ammonites*, *Edomites* and *Zidonians*, seem also to have been broken, and harass'd by the Excursions of the *Babylonians*, and to have had all those severe Judgments executed upon them, which we find in the Prophecies of *Jeremiah* and *Ezekiel* to have been denounc'd against them. Thus these Prophecies against *Gaza*, *Ashdod*, *Askelon* and the *Philistines*, mention'd at the End of the Prophet *Zechariah*, agree very well to the Time of *Jeremiah*, but cannot well be put farther off; which makes

it puzzle our best Historians and Commentators to find the Time, when they were accomplish'd. Besides, the Prophet hath (z) another remarkable Expression, *Ye shall flee, like as when ye fled from before the earthquake in the days of Uzziab king of Judah.* This the Prophet *Jeremiah* might report, as a Calamity, which their Fathers might have told some of them in their Time; and thus it is mention'd as more fresh in their Memories. But to speak of it in this Manner an hundred and thirty Years later in the Time of *Zechariah*, doth not seem so applicable to the Prophet's Design, especially since the (a) Flight of King *Zedekiah* and his Forces, when *Jerusalem* was taken, would have been as full to the Purpose, and much more fresh in their Memories. As therefore the Prophet in these Chapters speaks very largely of the MESSIAH; so they might be of the same Date with, and properly be set immediately after (b) those other Chapters, where the Prophet *Jeremiah* treats of the same Subject in the fourth Year of the Reign of *Zedekiah*. And the Reason of the Mistake in Placing it thus might be, that *Simon* the Son of *Onias* last Compiler of the *sacred Canon* might meet with this Prophecy without Name and without Date, and supposing that *Ezra* had collected all the Prophecies of *Jeremiah* then extant, he might without any farther Consideration conclude, that it was written by the Prophet *Zechariah*, after the other Books of *Scripture* had been plac'd in their Order, and so he might add it to the End of this Book, where we now find it.

41. After this we have no farther *Scripture* History for the Space of three and fifty Years; when the Book of *Anno Esther* begins, (c) in the third Year 461. of the Reign of *Artaxerxes Longimanus*, who is (d) there call'd *Abasuerus*; who having conquer'd great Difficulties, (e) appointed a solemn Rejoicing for an hundred and eighty Days in the City of *Shushan*. At this Time *Abasuerus*, or *Artaxerxes*, being disoblig'd by his Queen *Vashti*, puts her away, and four Years after in the (f) seventh Year of his Reign, he takes *Esther* for his Queen. At this Time Anno two of the King's Chamberlains in- 457. tended probably to have promoted some other Person to this Dignity, and being disappointed in their Design, could not but expect to be out of Favour; to prevent which, they conspir'd against the Life of the King, and it being discover'd by *Mordecai* the Queen's Uncle, they were both executed for the same.

(s) Zech. 9. 3, 4, 5, 6.

(t) Jer. 25. 15, 19, 20, 21.

(u) Jer. 47. 1, 2.

(x) Zeph. 2. 4.

(y) Prideaux, Anno 584.

(z) Zech. 14. 5.

(a) 2 Kings 25. 4, 5.

Jer. 39. 4, 5, and 52. 7, 8.

(b) Chap. 30, 31.

(c) Esther 1. 1, 2, 3.

(d) Esther 1. 1, 9, 15, &c.

(e) Esther 1. 3 to the End.

(f) Esther 2. 16.



42. But tho' the Marriage was deferr'd, yet we may conclude, that *Esther* was in very great Favour with the King before that; for in the Beginning of this Year (g) *Ezra* obtain'd of the King and his seven Counsellors a very ample Commission to return to *Jerusalem*, with all his Nation, who were willing to accompany him thither, that they might restore and settle the State, reform the Church of the *Jews*, and regulate and govern both according to their own Laws. This extraordinary Favour must have been the Effect of some extraordinary Interest; and there is none which can be guess'd at except hers. On the first Day of the first Month, which answers to some Day of *March*, (h) *Ezra* sets out from *Babylon* to go to *Jerusalem*. On the ninth, tenth, and eleventh Days he musters his Company, and keeps a Fast at the River (i) *Abava*, that ran to a Town of the same Name. This could not be many Days Journey from *Shushan*; and as the Name is lost, so we may conjecture, that it was the River *Caprus*, that runs into the *Tigris*, which lay nearest to him, and where he might stay to be join'd by others from *Media*. On the twelfth Day of this Month he (k) begins to march; but marching slowly, he came not to *Jerusalem* till the first Day of (l) the fifth Month, on the fourth Day of which Month he (m) delivers out by Weight all the Gold and Silver that he had brought with him for an Offering from the King, and from his Princes, and from the *Israelites* in *Babylon*. What the (n) King, and his Counsellors, and his Lords offer'd on this Occasion is not mention'd; but supposing it came to the Value of 23744 *l.* together with the silver Vessels, which weigh'd an hundred Talents, and the Golden Vessels of the same Weight, and the two Vessels of fine Copper, as precious as Gold; yet after all, the Offerings of the *Israelites* in *Babylon* will appear to be twelve Times as much, as what was offer'd when *Cyrus* granted the Decree 78 Years before. For the Value of that was but 67500 *l.* 10 *s.* as it hath been already mention'd; whereas (o) the 650 Talents of Silver amount to 243750 *l.* and the (p) 100 Talents of Gold amount to 600000 *l.* which make 843750 *l.* in the whole, and is twelve Times as much as the former Sum, beside the Excess already mention'd. This shews, that after their Captivity was ended, the *Jews*, which continu'd in *Babylon*, were in a much more flourishing Condition under the Favour of the following Emperors, than they were

before; and it is an Argument of GOD's being with them, and prospering them in this strange Land, according as he had (q) before frequently mention'd by his Prophets.

43. There is one Difficulty remaining, which is, that the same Emperor is call'd *Artaxerxes* in *Ezra*, and *Ahasuerus* in *Esther*, which is an Argument, that he was not the same Person. To this it may be answer'd, That in his own Empire of *Chaldea* he was call'd *Artaxerxes*; but in *Judea* he was call'd *Ahasuerus*. Accordingly *Ezra*, writing some Part of his Book in the *Chaldean* Language, and having Occasion to translate the original Letter, at large, where his Name was mention'd, was oblig'd to speak of him throughout his whole Book, as he found him there. But the Author of the Book of *Ezra*, writing only in *Hebrew*, and having no Occasion to mention any such Record, speaks of him only by that Name, by which he was most commonly known among the *Jews*.

44. On the (r) the tenth Day of the tenth Month of the same Year, this King *Ahasuerus*, or *Artaxerxes*, made Anno *Esther* his Queen, and makes a great 456. Feast, and a Release of some Taxes, and gave Gifts to others, that so it might be done with the greater Solemnity. This encourages *Ezra* to go on (s) with the Reforming of the People, according to the Commission which the King had given him in the former Part of the same Year. And tho' there is no Doubt, but he rectify'd many other Abuses; yet (t) the only one recorded is their Marrying of strange Wives contrary to the Law of *Moses*. He issued out a Proclamation for this Purpose (u) on the twentieth Day of the ninth Month, or in *December*. They began to inquire into it (x) about eleven Days after, or the first Day of the tenth Month, which took them up three Months Time; so that the whole was not finish'd till the first Day of Anno the first Month, or the Spring in the 456. following Year, which concludes the Book of *Ezra*.

45. *Haman* being promoted to the chief Honour at Court, in (y) the twelfth Year of this King's Reign, forms a Anno Plot to destroy all the *Jews* for the 452. Sake of *Mordecai*, who paid him not so great a Respect as he intended. For this Purpose he calls together his Diviners to find out the most lucky Day for Executing the same. They meet as he desir'd

(g) *Ezra* 7. 8. (h) *Ezra* 7. 8, 9. (i) *Ezra* 8. 15, 31. (k) *Ezra* 8. 31. (l) *Ezra* 7. 8, 9. (m) *Ezra* 8. 24 to 31, and 33 to the End. (n) *Ezra* 8. 25. (o) At 5 Shillings for each Ounce, 12 Ounces to each Pound, and 125 Pounds to each Talent. (p) At 4 Pounds for each Ounce, and the rest as before. (q) *Jer.* 24. 4, 5, 6, 7. *Jer.* 29. 1 to 8, and Verse 28. (r) *Esther* 2. 16. (s) *Ezra*, Chap. 7. 8, 9, 10. (t) Chap. 9 and 10. *Exod.* 23. 32, 33. *Deut.* 7. 1, 2, 3, 4. (u) *Ezra* 10. 7, 8, 9. (x) *Ezra* 10. 16, 17. (y) *Esther* 3. 7, or 3. 1 to the End.



them (z) in the first Month, and cast Lots for the Time, first for each Month, and then for each Day of the Month. Thus (a) *the lot was cast, and the whole disposal thereof was from the LORD*, whose Providence determin'd it for the last Month of all, and in the

mean Time the Service which *Mordecai* did, was discover'd; he was advanced, *Haman* was executed, and an (b) annual Thanksgiving was afterward enjoin'd to be observ'd by the *Jews* for so great a Deliverance, as it is related in the Book of *Esther*.

46. After this *Ezra* proceeds to take Care, that the Law should be read and expounded to all the *Jews*, that they might know their Duty, and practise it accordingly, and that Copies thereof should be written out and dispersed for this Purpose; and places those Books, which were receiv'd as of divine Authority, in the most proper Method, that they might lie all together, and so the better be preserv'd in future Ages.

47. In the (c) twentieth Year of *Artaxerxes*, in the Month *Chisleu*, which answers in Part to our November and December, *Nehemiah* had an Information by one, who came from *Jerusalem*, that the whole City lay in a deplorable Condition, that the Walls (d) were broken down, and the gates burnt with fire. This was a very great Grief to him, and he waited for an Opportunity to lay this Case before the King, which he had not till (e) the Spring in the Month *Nisan*, or the first Month of the *Jewish* Year, according to their sacred Account. At this Time he was the King's Cup-bearer, and a great Favourite with him; so that when he deliver'd the Cup into the King's Hand, he laid hold on that Opportunity, and obtain'd (f) a Commission to go thither, and take Care of all the Repairs. This *Daniel* calls (g) *the going forth of the commandment to restore and to build Jerusalem*, and from hence he dates the Beginning of his *seventy Weeks*, relating to the MESSIAH. The King ask'd him, (h) How long he would be absent? And he fix'd a set Time for his Return. This Commission (i) was dated in the Month *Nisan*, or the first of the *Jewish* Months, which was in the Spring of the Year. It was about four Months before he could settle every one to his Work, which they afterward follow'd with such Expedition, that the (k) Wall was put in a Posture of Defence in the Space of two and fifty Days, or more particularly on the twenty fifth Day of the Month *Elul*, which

answers to the Beginning of our *September*. At this Time he regulates the Abuse concerning the Exacting of Usury from their poor Brethren, (l) contrary to their Law, he settles their Genealogies, takes Care that the Law should be read distinctly to the People, in Pursuance of which they observ'd the Feast of Tabernacles in the following Month according to Order. After this they observe a solemn Fast, and make a Confession of GOD's Goodness to them, and their Ingratitude to him, and enter into a solemn Covenant to serve him better for the Time to come, to which the chief of them both sign'd and seal'd. And that *Jerusalem* might not be destitute of Inhabitants, they chose out every tenth Man by Lot to dwell there, whilst the rest took Care to manure the Country. All which is contain'd in the eleven first Chapters of the Book of *Nehemiah*, which plainly appears to be written by himself. After this they (m) make a solemn Procession upon the Walls of *Jerusalem*, to testify their Joy, that they were so soon and so compleatly finish'd, and *Nehemiah* settl'd the Priests and *Levites* in their Order, to perform the daily Service of the Temple for the future.

48. What Day of the Year this Commission was granted to *Nehemiah* is no where express'd, and therefore we may suppose it to have been on or about the twenty first Day of *April*, according to the *Julian* Year, as the learned Bishop of *Worcester* hath plac'd it, or rather some Time later. Whatever Decree was made by the (n) Emperor of the *Medes* and *Persians* was unalterable, and therefore they would do nothing hastily. Besides, this Court was generally slow in its Proceedings. *Abasuerus* (o) rul'd over an hundred and seven and twenty Provinces, even from *India* to *Ethiopia*; and therefore he had a Multiplicity of Business, and a Multiplicity of Hands, thro which any Business was to go after his Directions, before it came to him for his Hand and Seal. And how dilatory their Proceedings were, may be guess'd at by this single Instance, that tho' *Nehemiah* (p) heard of the Desolation of *Jerusalem* in the Month *Chisleu*, or the ninth Month; yet it was (q) the first Month of the following Year, or *Nisan*, that is, four Months Distance, before he could so much as speak to the King about it. Besides, we may conclude, that when *Nehemiah* had the Decree or Commandment granted him to restore and to build *Jerusalem*, he would lose no Time to go thither; and as he had a set Time fix'd for his Return, so he

(z) *Esther* 3. 7. (a) *Prov.* 16. 33. (b) *Esther* 9. 20, 21, 22. (c) *Nehem.* 2. 1. (d) *Nehem.* Chap. 1. (e) *Nehem.* Chap. 2. 1 to 9. (f) *Ibid.* (g) *Dan.* 9. 25. (h) *Nehem.* 2. 6. (i) *Nehem.* 2. 1. (k) *Nehem.* 6. 15. (l) *Exod.* 22. 25. *Levit.* 25. 36, 37. *Deut.* 23. 19, 20. (m) *Nehem.* 12. 27 to 44. (n) *Esther* 1. 19, and 8. 8. *Dan.* 6. 8. (o) *Esther* 1. 1. (p) *Nehem.* 1. 1, 2, 3. (q) *Nehem.* 2. 1.



would go thither with all Expedition; and as he had only (q) *Captains of the army, and horsemen* with him, who could be ready at a Day's Warning, and make long Marches, so he might have gone from *Babylon* to *Jerusalem* in the Space of thirty Week Days, at the Rate of 23 Miles in a Day, the Distance being not above 690 Miles in all. We may also suppose, that as soon as he came thither, and produc'd his Commission, the *Jews* would immediately begin to build. Now as the Wall was finished on (r) *the twenty fifth Day of the Month Elul*, or the sixth Month, in two and fifty days; so it was begun on the third Day of the Month *Ab*, or the fifth Month. And therefore since the Month *Nisan* in this Year ended on the fourteenth Day of *April*, and it is uncertain on what Day of the Month *Nehemiah* spoke to the King; so we cannot allow less than a Weeks Time from the End of the Month to the Date of the Commission, because in such a Case *Nehemiah* would have been at *Jerusalem*, and the *Jews* would have begun to build the Walls before the Time expressly mention'd. For the Finding out the Day on which the Month *Nisan* began on this Year, and consequently when it ended, we may conclude, that the *Jews* being now return'd from *Babylon*, and being acquainted with the common *Astronomical* Methods us'd in that Country, might from thence bring the Length of the Months since in Use among them; that is, for the first Month to consist of thirty Days, and the next of nine and twenty, and so successively to the End of the Year. And the Year consisting in this Manner of *Lunar* Months, they began it from the first Appearance of that *Moon* after Sun-set, whose Full happen'd immediately after the *Autumnal Equinox*. From hence the *Chaldeans* computed it, before the *Æra* of *Nabonassar* was in Use. From hence the *Jews* computed it ever since the Time of *Rabbi Hillel* about the Year of *CHRIST* 358 to this Time, who brought in no new Method for the civil Year, but only improv'd the old; and therefore *Nehemiah* being now in *Babylon*, might compute from the *Babylonish* antient Method; or if he reckon'd from an Observation in the following Spring, it would only make the Month to begin about two Days sooner at the most. Now before the Date of this Commission the Sun came to the *Autumnal Equinox* on the twenty ninth Day of *September* according to the *Julian* Account. The Moon, which began the Year, chang'd on the 17th Day of *September*, about Midnight, in the Longitude of *Jerusalem*. At this Time the Moon being slow in Motion, in *swift descending* Signs, and having a great *South Latitude*,

could not be seen on the nineteenth Day in the Evening, as appears by the following *Calculation*. The first Evening of her Visibility was therefore *September 20*; so that the first Day of their civil Year was *September 21*, and the first Day of the Month *Nisan*, in the following Year, being *Bissextile*, happen'd on the sixteenth Day of *March*. In this famous Year it is also remarkable, that the Year of the *Julian Period* being 4269, the Number for the Cycle of the Sun was 13, and consequently the *Dominical Letter* for that Part of the Year was *E*. This shews that the sixteenth Day of *March*, or the Day of the new Month, on which their sacred Year did certainly begin, was upon a *Sunday*, even on that Day of the Week, on which our LORD rose from the Dead, and consecrated it as a *Sabbath* to be observ'd by *Christians*. And thus the Rejoicing at this *New Moon*, which preceded the Commission of *Nehemiah* to restore and to build *Jerusalem*, may put us in Mind of the great Cause which we have to rejoice for the *New Covenant*, that GOD hath confirm'd to us on the same Day of the Week; whereby we are reconcil'd to him, and restor'd to greater Privileges than those which we had lost, especially as we are Members of the *New Jerusalem*, which is from above, and is the mother of us all.

An Epitome of the whole Calculation follows.

	d.	m.	
Longit. of <i>Jerusalem</i>			
from <i>London</i> Eastward	37	30	
Latitude	31	50	
			D. H. m. "
Sun sets <i>Anno ante CHRIS-</i>			
<i>TUM</i> 445, <i>September</i>	19	06	09 20
Time of Visibility	00	00	48 00
Apparent Time	19	06	57 20
Equation of <i>Anomaly</i> 3 <sup>d.</sup>	00	00	07 27
15 m. subtract			
Remainder	19	06	50 07
Equation of <i>m</i> 20 subtract	00	00	03 38
Remainder	19	06	53 45
Refraction add	00	00	02 00
Equal Time of Setting	19	06	55 45
	s.	d.	m. "
Sun's true Place	$\pi$	20	33 20
Moon's true Place	$\pi$	12	41 12
Distance from <i>Apogæum</i>	1	00	22 32
Latitude South	0	03	42 53
Sun's Declination North	0	03	45
Sun's Right Ascension	171	19	
Sun's Ascensional Difference	0	02	20
Sun's Oblique Descension	173	39	

(q) Neh. 2. 9. (r) Neh. 6. 15.



	d. m.
Moon's Declination	08 27
Moon's Right Ascension	190 18
Moon's Ascensional Difference	05 18
Moon's Oblique Descension	185 00
Difference of Oblique Descen- sion between Sun and Moon	11 21

which being less than twelve Degrees on the Equinoctial, or forty eight Minutes of Time allow'd for Visibility, shews, that the Moon could not be seen that Evening at her Setting, especially being so near her *Apo-  
gæum*.

	Number of Days.
<i>Tisri</i> 1, or <i>Sept.</i> 21.	264
To <i>Nisan</i> 1, add	177
Total is	441
Year substract	365
Remainder <i>March</i> 16. <i>Bissex.</i>	076
To <i>Elul</i> 25	172
<i>Sept.</i> 4. <i>Bissex.</i>	248

According to this Computation, their Work was finish'd on *Thursday* the fourth Day of *September*; so that on the Day following they prepar'd for their *Sabbath*, or Day of Rest, which could not but be observ'd at that Time with the utmost Solemnity.

49. How long *Nehemiah* had Leave to be absent, is no where expressly said. It is evident, that all these things were done in the same Year, and so the Months, in which they were said to be done, do exactly follow each other. This makes it probable, that the *Time*, or *זמן*, here mention'd, being a *Chaldean* Word, implies the antient Space of a *Chaldean* Time, or 360 Days.

And accordingly he might set out Anno from *Jerusalem* in the Winter, and 443. so return to *Babylon* in the Spring, according to the Space of 360 Days, or *Time* appointed.

50. During the Absence of *Nehemiah*, there were (s) great Abuses committed in the Temple, in Permitting of Strangers of other Nations; and particularly *Tobijah* an *Ammonite*, who was (t) always their Enemy, to lodge there. All this was occasion'd by the *Jews* marrying with Women of other Nations, before they turn'd Profelytes, and were obliged to observe the Law of *Moses*; and this was (u) look'd upon to be (x) contrary to their Law. *Nehemiah* hearing of

Anno this, obtain'd Leave again of (y) *Ar-  
taxerxes* in the thirty second Year

of his Reign, to come into *Judæa*; and there being no set Time for his Return, we may suppose, that he then resign'd his Office at Court, and spent the rest of his Days at *Jerusalem*, where (z) we find him very zealous in Reforming all Abuses, particularly Ordering all the Chambers of the Temple to be cleans'd, Appointing the *Priests* and *Levites* in their Offices, and Taking Care, that their Revenues should be particularly paid them. He gives a more strict Charge for the better Observing of the *Sabbath*, and rectifies their Marriages with strange Women, and so he continues promoting the Glory of GOD, and the Welfare of that Nation.

51. About this Time liv'd the Prophet *Malachi*. It is certain, that he was the last of all the Prophets of the Old Testament, and that the Temple was all finish'd, and every thing relating to it was restor'd before he prophesy'd. He speaks (a) of the Altar, the (b) Sacrifices, and (c) the Table of the LORD, as in his Time, and tells them for their Encouragement, that (d) the LORD, or the MESSIAH, whom they did seek or expect, should suddenly come to his temple; in this agreeing with the Prophet *Haggai*, but only placing it at a nearer Distance. Neither doth he charge the *Jews* with Neglecting to build the Temple, or encourage them to go on in it, as *Haggai* and *Zechariah* did, but he only blames their Neglecting what did belong to the true Worship of GOD in it, since it was built. It is certain, that he liv'd in the Times of Corruption, the Beginning of which is mention'd by *Nehemiah*. Both (e) *Ezra* and (f) *Nehemiah* complain much of the *Jews* marrying with strange Wives, and express what they did to prevent it. The Prophet *Malachi* speaks (g) fully against this, and to prevent it, he declares (h) against Polygamy, and (i) Putting away their Wives for every Cause, almost in the same Language with our SAVIOUR in (k) the Gospel. *Nehemiah* (l) observ'd, that the Portions of the *Levites* had not been given them, and he contended with the Rulers about it, and made Treasurers over the Stores to regulate this Abuse. The Prophet *Malachi* taxes the *Jews*, that (m) they had robbed GOD in tythes and offerings; and to prevent it, he orders them to bring all their tythes into the store-house. *Nehemiah* (n) redresseth the Profanation of the *Sabbath*, and when that was done, the Prophet *Malachi* (o) reproves their Unwillingness to perform their Duties. *Ezra* the

(s) Nehem. Chap. 13. (t) Nehem. 2. 10 and 19. Nehem. 4. 3 and 7. Nehem. Chap. 6. throughout.  
(u) Maimonides in Issure Biah. (x) Deut. 7. 1, 2, 3, 4. (y) Nehem. 13. 6. (z) Nehem. 13. 6  
to the End. (a) Mal. 1. 7, and 2. 13. (b) Mal. 1. 8, 14. (c) Mal. 1. 12. (d) Mal. 3. 1.  
(e) Ezra Chap. 9 and 10. (f) Nehem. 13. 23 to the End. (g) Mal. 2. 11. (h) Mal. 2. 14, 15.  
(i) Mal. 2. 16. (k) Matth. 5. 31, 32. Matth. 19. 3 to 10. Mark 10. 2 to 13. Luke 16. 18. (l) Ne-  
hem. 13. 10 to 15, and Neh. 12. 44. (m) Mal. 3. 8, 9, 10. (n) Nehem. 13. 15 to 23. (o) Mal. 1. 13.  
8 Y Priest,



Priest, and *Nehemiah*, (o) bring the People into a strict Covenant with GOD, and (p) the Prophet *Malachi* reproves them for their *Corrupting* this Covenant of *Levi*; and therefore he could not utter his Prophecy many Years after this Time. He concludes with (q) Turning them to the Study of *Moses* and the Old Testament, that they might not expect any new Revelations, and (r) speaks of *Elijah* the Prophet, or (s) *John the Baptist*, and that he should come immediately before that great and dreadful Time of CHRIST's Appearing in the Flesh, and before he should smite the Land of *Canaan* with a Curse, and take away both their place and nation. Before his Departure out of the World, the Spirit of Prophecy departed also, and was a Stranger among the *Jews* until the Publication, that (t) the kingdom of GOD was at hand, or the MESSIAS was born among them. This is a plain Evidence, that the *Apocryphal* Books, which were written in the Times between, were not written by divine Inspiration, like the other Scriptures, and therefore need not to be consider'd at this Time.

52. There is indeed one Part of (u) *Nehemiah*, which seems to be of a much later Date, because therein is twice Mention made of (x) *Jaddua* the High Priest, who met *Alexander the Great* when he came to *Jerusalem*. It is plain that *Nehemiah* could not live so long as this; since from the Time

that he had his Commission to repair Anno *Jerusalem*, in the twentieth Year of 444. *Artaxerxes*, when he could not 340. but be of a considerable Age, to the first Year when *Jaddua* was High Priest, was 104 Years. It is justly suppos'd therefore by (y) others, that this was inserted into the Book of *Nehemiah* by *Simon* the High Priest, who was the Son of *Onias*, and was surnam'd the Just, and of whom the Author of (z) *Ecclesiasticus* gives us an excellent and a deserved Character. The Interruption which is made thereby, in the Sense and Connexion of that Book, doth plainly shew it. And it may be farther confirm'd by (a) the last Verse thereof, in which the Author having reckon'd up several Names, adds these Words, *These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governour, and of Ezra the priest, the scribe*. It would be strange for *Nehemiah* to write of himself in this Manner, and implies him to be as certainly dead, as the

rest were in the Days of *Jaddua* the High Priest, or the Time when this was wrote. The whole is of no great Moment, containing only a Catalogue of the Priests and Levites, which came up from *Babylon* with *Zerubbabel*, as also the Succession of the High Priests, and the chief of the Levites. It seems to be inserted by *Simon*, that he might have an Opportunity of Recording the Names of the High Priests from the Return out of *Babylon*, to the Time of his own Grandfather, and thought most proper to insert them here, after the Catalogue of the principal Men, who were chosen by Lot to dwell at *Jerusalem*.

53. As for *Simon* the High Priest, the Story is thus: He (b) was the President of the Great Synagogue, which resided at *Jerusalem*, and consisted of an hundred and twenty Elders, who succeeding some after others in a continual Series from the Return of the *Jews* out of *Babylon* to this Time, labour'd in the Restoring of the Jewish Church and State in that Country; and in order to this, the Holy Scriptures being the Rule, by which they were to walk, their chief Care and Study was to make a true Collection of the Scriptures, and publish them accurately to the People. *Ezra* and the Men of the great Synagogue, who liv'd in his Time, completed it till then. The Books, which were afterward added, were the two Books of *Chronicles*, *Ezra*, *Nehemiah*, *Esther* and *Malachi*. It is plain, that these could not be put into the Canon by *Ezra*; for four of these Books (that is, the two Books of *Chronicles*, and the Books of *Ezra* and *Esther*) are suppos'd to be written by himself. The Book of *Nehemiah* was written after his Time, and so most likely was the Book of *Malachi* also. So that a later Date must be assign'd for their Insertion into the Canon, and none is more likely than that of *Simon* the Just, who is said to be the last of the Men of the great Synagogue, and so might settle these sacred Books in the same Order that we find them in our *Hebrew Bibles*. And tho' the Spirit of Prophecy, as it related to future Events, or immediate Revelations was now ceas'd; yet in a bare Collection of Names he might be so assisted, as to make no Mistake, and likewise be directed to insert them, where they are. For we may safely conclude, that he being so pious and good a Man, would never have done it, without a sufficient Warrant for such a Purpose.

(o) *Ezra* 10. 3, 4, 5. *Neh. Chap.* 10. (p) *Mal.* 2. 8. (q) *Mal.* 4. 4. (r) *Mal.* 3. 1, and 4, 5, 6.  
(s) *Matth.* 11. 11 to 15. *Matth.* 17. 10 to 14. *Mark* 9. 11, 12, 13. (t) *Matth.* 3. 1, 2, 3. *Mark* 1.  
2, 3, 4. *Luke* 3. 1 to 7. (u) *Neh.* 12. 1 to 27. (x) *Verse* 11 and 22. (y) *Prideaux, Anno* 292.  
(z) *Ecclus.* 50. 1 to 22. (a) *Neh.* 12. 26. (b) *Prideaux, Anno* 292.



TABLE the Forty seventh.

The History, and Texts of Scripture.					
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	
3423	585	4128	18 18	124 5	Ezekiel prophecies, Chap. 33. 21 to the End, and again Chap. 32. 1 to 17, and again Chap. 32. 17 to the End. The Jews in Egypt fall off to Idolatry, and Jeremiah prophecies against them, Chap. 44. Nebuchadnezzar makes the Golden Image, Dan. Chap. 3.
3424	584	4129	18 19	124 6	Ezekiel prophecies, Chap. 34, 35, 36, 37, 38, 39.
3425	583	4130	18 20	125 0	The hundred and twenty fifth Sabbatical Year. The last Captivity of Judah, Jer. 52. 30.
3432	576	4137	18 27	126 0	The hundred and twenty sixth Sabbatical Year.
3435	573	4140	18 30	126 3	The Prophet Ezekiel hath his Visions, Chap. 40 to the End.
3436	572	4141	18 31	126 4	Nebuchadnezzar conquers Tyre. Ezekiel prophecies, Chap. 29. 17 to the End.
3437	571	4142	18 32	126 5	Nebuchadnezzar conquers Egypt, Ezek. 29. 19, 20.
3439	569	4144	18 34	127 0	The hundred and twenty seventh Sabbatical Year. Nebuchadnezzar dreams of the great Tree, Dan. 4. 1 to 28.
3440	568	4145	18 35	127 1	Nebuchadnezzar is disorder'd in his Senses, Dan. 4. 28 to 34. The Edomites are driven out of their Country, inhabit the South of Judea, and never return any more, Mal. 1. 3, 4, 5. Prideaux, Anno 740, and 165.
3446	562	4151	18 41	128 0	The hundred and twenty eighth Sabbatical Year.
3447	561	4152	18 42	128 1	Nebuchadnezzar recovers his Senses, Dan. 4. 16, 25, and 34 to the End.
3448	560	4153	18 43	128 2	Nebuchadnezzar dies, and Evil-merodach succeeds him, who is kind to Jehoiachin King of Judah, 2 Kings 25. 27 to the End.
3449	559	4154	18 44	128 3	Jehoiachin dies; 2 Kings 25. 30. Evil-merodach dies, and is succeeded by Neriglissar.
3453	555	4158	18 48	129 0	The hundred and twenty ninth Sabbatical Year.
3455	553	4160	19 0	129 2	The nineteenth Year of Jubilee.
3455	553	4160	19 0	129 2	Neriglissar dies, and Belshazzar succeeds him. Daniel hath the Vision of the four Monarchies, Chap. 7.
3457	551	4162	19 2	129 4	Daniel hath the Vision of the Destruction of the Persian Monarchy by the Grecians, Chap. 8.
3460	548	4165	19 5	130 0	The hundred and thirtieth Sabbatical Year.
3467	541	4172	19 12	131 0	The hundred and thirty first Sabbatical Year.
3471	537	4176	19 16	131 4	Belshazzar's impious Feast. He is slain, and the Medes and Persians obtain the Kingdom, Dan. Chap. 5. This is 70 Years current from the first Invasion of Judea by Nebuchadnezzar, and so long hath Babylon been the Lady of the Kingdoms, Isai. 47. 5. Jer. 27. 6, 7. Jer. 25. 11, 12. Cyrus by Draining the River, and thereby Overflowing the Country, caus'd the Prophecy of Isaiah to be fulfill'd, Chap. 14. 21, 22, 23. and Jer. 51. 41, 42, 43. Isai. 13. 17, 18, 19, and 21. 1, 2, 9. Jer. 50. 38, 39, 40, 41. Jer. 51. 11, 12, 13, 14, 27, 28, 29, 30, 36, 37, 38, 39.
3472	536	4177	19 17	131 5	Daniel is deliver'd from the Den of Lions, Chap. 6. and hath the Vision of the seventy Weeks, Chap. 9.
3473	535	4178	19 18	131 6	Darius dying, Cyrus is made sole Emperor of Persia, and issues out a Proclamation for the Rebuilding of the Temple, 2 Chron. 36. 22, 23. Ezra 1. 1 to 5. The Altar is set up, Ezra 3. 1 to 7.
3474	534	4179	19 19	132 0	The hundred and thirty second Sabbatical Year. The Foundation of the Temple is laid, Ezra 3. 8 to the End.
3475	533	4180	19 20	132 1	The Samaritans endeavour to hinder the Building, Ezra 4. 1, 2, 3, 4, 5. Dan. 10. 1. Upon this, Daniel gives himself to Fasting and Prayer, and hath other Visions, Chap. 10, 11, 12.
3480	528	4185	19 25	132 6	Abasuerus succeeds Cyrus, and is exasperated against the Building, Ezra 4. 6.
3481	527	4186	19 26	133 0	The hundred and thirty third Sabbatical Year.
3487	521	4192	19 32	133 6	Artaxerxes the Magian succeeds Abasuerus, and is exasperated against the Building of the Temple, Ezra 4. 7 to the End.
3488	520	4193	19 33	134 0	The hundred and thirty fourth Sabbatical Year. Artaxerxes dies, and Darius Hystaspes succeeds him.



## A Continuation of TABLE the Forty seventh.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	The History, and Texts of Scripture.
3489	519	4194	19 34	134 1	The Prophet <i>Haggai</i> encourages the Jews to build the Temple, <i>Ezra</i> 4. 24, and 5. 1. <i>Haggai</i> , Chap. 1, and 2. 1 to 10. <i>Zechariah</i> also prophesies, Chap. 1. 1 to 7. The Jews begin to lay the Foundation, and <i>Haggai</i> prophesies twice, on the four and twentieth Day of the ninth Month, <i>Hag.</i> 2. 10 to the End.
3490	518	4195	19 35	134 2	The Enemies of the Jews endeavour to hinder them from Building, <i>Ezra</i> 5. 3 to the End. <i>Zechariah</i> prophesies, Chap. 1. 7, to Chap. 6. 9.
3491	517	4196	19 36	134 3	<i>Darius</i> finds the Decree of <i>Cyrus</i> , and confirms it, <i>Ezra</i> 6. 1 to 13. Thus <i>Jerusalem's</i> Captivity began in the fourth Year of <i>Jehoiakim</i> , and ended in the first Year of <i>Cyrus</i> , when he made his Decree at 70 Years Distance. And 18 Years after their Captivity was completed in the eleventh Year of <i>Zedekiah</i> ; and the Decree of <i>Cyrus</i> was completed by the Confirmation of it by <i>Darius</i> , at the same Distance of seventy Years. The Jews in <i>Babylon</i> send to enquire, whether they shall observe their antient Fasts any longer? <i>Zech.</i> 7. 1, 2, 3. and are answer'd, <i>Zech.</i> 7. 4, 5, 6, 7, and <i>Zech.</i> 8. 18 to the End.
3492	516	4197	19 37	134 4	The <i>Babylonians</i> revolt from <i>Darius Hystaspes</i> . The Jews warn'd by <i>Zechariah</i> , Chap. 2. 6, 7, 9, depart from <i>Babylon</i> . The Besieged kill all the Women, that they may hold out the longer, as foretold, <i>Isai.</i> 47. 8, 9.
3493	515	4198	19 38	134 5	<i>Babylon</i> is taken 70 Years after the complete Desolation of <i>Judah</i> , and then declines, until it was utterly desolate, as foretold, <i>Jer.</i> 25. 12, 13. <i>Prideaux</i> , Anno 518, and 516. It was no longer the Metropolis of <i>Chaldea</i> , <i>Isai.</i> 47. 5. Her Walls, which before were 250 Cubits high, are now levell'd to 50 Cubits, as foretold, <i>Jer.</i> 50. 15, and 51. 44, 58. <i>Prideaux</i> , <i>ibid.</i> and Anno 570.
3494	514	4199	19 39	134 6	The Temple is finish'd, and the Dedication observ'd, <i>Ezra</i> 6. 14 to the End. <i>Zechariah</i> prophesies, Chap. 8. For his six last Chapters see Anno <i>Zedekia</i> 4.
3495	513	4200	19 42	135 0	The hundred and thirty fifth Sabbatical Year.
3502	506	4207	19 47	136 0	The hundred and thirty sixth Sabbatical Year.
3505	503	4210	20 0	136 3	The twentieth Year of Jubilee.
3506	502	4211	20 1	136 4	<i>Darius</i> restores <i>Tyre</i> to its antient Privileges, as foretold, <i>Isai.</i> 23. 15, 16, 17.
3509	499	4214	20 4	137 0	The hundred and thirty seventh Sabbatical Year.
3516	492	4221	20 11	138 0	The hundred and thirty eighth Sabbatical Year.
3523	485	4228	20 18	139 0	The hundred and thirty ninth Sabbatical Year.
3528	480	4233	20 23	139 5	<i>Xerxes</i> begins the famous Grecian War, as foretold, <i>Dan.</i> 11. 2.
3530	478	4235	20 25	140 0	The hundred and fortieth Sabbatical Year.
3531	477	4236	20 26	140 1	<i>Xerxes</i> destroys all the Idols in <i>Babylon</i> , as foretold, <i>Isai.</i> 21. 9, and 46. 1, 2. <i>Jer.</i> 50. 2, 3, and 51. 44, 47, 48, 52, 53.
3537	471	4242	20 32	141 0	The hundred and forty first Sabbatical Year.
3544	464	4249	20 39	142 0	The hundred and forty second Sabbatical Year.
3547	461	4252	20 42	142 3	<i>Artaxerxes</i> , or <i>Ahasuerus</i> , puts away his Queen <i>Vashti</i> , <i>Esth.</i> 1. 3, and throughout.
3551	457	4256	20 46	143 0	The hundred and forty third Sabbatical Year. <i>Esther</i> is in Favour, <i>Esth.</i> 2. 1 to 16. <i>Mordecai</i> discovers the Treason, <i>Esth.</i> 2. 21, 22, 23. <i>Ezra</i> hath a Commission to rectify all Matters at <i>Jerusalem</i> , <i>Ezra</i> Chap. 7 and 8.
3552	456	4257	20 47	143 1	<i>Ahasuerus</i> is married to <i>Esther</i> , <i>Esth.</i> 2. 15 to 21. <i>Ezra</i> reforms Abuses in <i>Jerusalem</i> , <i>Ezra</i> Chap. 9 and 10.
3555	453	4260	21 0	143 4	The twenty first Year of Jubilee.
3556	452	4261	21 1	143 5	<i>Haman</i> is advanc'd, <i>Esth.</i> Chap. 3. contrives the Destruction of the Jews, and is executed, <i>Esth.</i> Chap. 4, 5, 6, 7.
3557	451	4262	21 2	143 6	A Thanksgiving is enjoyn'd and observ'd for the same, <i>Esth.</i> Chap. 8, 9, 10.
3558	450	4263	21 3	144 0	The hundred and forty fourth Sabbatical Year.
3563	445	4268	21 8	144 5	<i>Nehemiah</i> is inform'd of the deplorable State of <i>Jerusalem</i> . <i>Nehemiah</i>



## A Continuation of TABLE the Forty seventh.

Year of the World.	Year before CHRIST.	Year of the Ju- lian Period.	Year of Jubilee.	Sabbatical Year.	The History, and Texts of Scripture.
3564	444	4269	21 9	144 6	<i>Nehemiah</i> hath a Commission from <i>Artaxerxes</i> to repair <i>Jerusalem</i> , about the twenty first Day of <i>April</i> , from whence <i>Daniel's</i> seventy Weeks must be computed, or perhaps some Days later from the same, <i>Nehem. Chap. 2. 1, to 12. 1.</i>
3565	443	4270	21 10	145 0	The hundred and forty fifth Sabbatical Year. <i>Nehemiah</i> returns again to <i>Perfia</i> , <i>Nehem. 2. 6.</i>
3571	437	4276	21 16	145 6	The first of <i>Daniel's</i> seventy Weeks ends about <i>March 15.</i>
3572	436	4277	21 17	146 0	The hundred and forty sixth Sabbatical Year.
3576	432	4281	21 21	146 4	<i>Nehemiah</i> returns again to <i>Jerusalem</i> , <i>Nehem. 13. 6.</i>
3578	430	4283	21 23	146 6	The second of <i>Daniel's</i> Weeks ends about <i>February 6.</i>
3579	429	4284	21 24	147 0	The hundred and forty seventh Sabbatical Year.
3584	424	4289	21 29	147 5	The third of <i>Daniel's</i> seventy Weeks ends about <i>December 31. Ma- lachi</i> prophesies about this Time.
3586	422	4291	21 31	148 0	The hundred and forty eighth Sabbatical Year.
3591	417	4296	21 36	148 5	The fourth of <i>Daniel's</i> seventy Weeks ends about <i>November 25</i>
3593	415	4298	21 38	149 0	The hundred and forty ninth Sabbatical Year.
3598	410	4303	21 43	149 5	The fifth of <i>Daniel's</i> seventy Weeks ends about <i>October 19.</i>
3600	408	4305	21 45	150 0	The hundred and fiftieth Sabbatical Year.
3605	403	4310	22 0	150 5	The twenty second Year of Jubilee.
3605	403	4310	22 5	150 5	The sixth of <i>Daniel's</i> seventy Weeks ends about <i>September 12.</i>
3607	401	4312	22 2	151 0	The hundred and fifty first Sabbatical Year.
3612	396	4317	22 7	151 5	The seventh of <i>Daniel's</i> seventy Weeks ends about <i>August 6.</i> By this Time not only the Walls of <i>Jerusalem</i> , but also the Streets are fully built, and in a flourishing Condition, according to <i>Dan. 7. 25.</i> See <i>Marshall's Treatise on these Weeks</i> , Page 144.
3614	394	4319	22 9	152 0	The hundred and fifty second Sabbatical Year.
3619	389	4324	22 14	152 5	The eighth of <i>Daniel's</i> seventy Weeks ends about <i>July 1.</i>
3621	387	4326	22 16	153 0	The hundred and fifty third Sabbatical Year.
3626	382	4331	22 21	153 5	The ninth of <i>Daniel's</i> seventy Weeks ends about <i>May 25.</i>
3628	380	4333	22 23	154 0	The hundred and fifty fourth Sabbatical Year.
3633	375	4338	22 28	154 5	The tenth of <i>Daniel's</i> seventy Weeks ends about <i>April 18.</i>
3635	373	4340	22 30	155 0	The hundred and fifty fifth Sabbatical Year.
3640	368	4345	22 35	155 5	The eleventh of <i>Daniel's</i> seventy Weeks ends about <i>March 12.</i>
3642	366	4347	22 37	156 0	The hundred and fifty sixth Sabbatical Year.
3647	361	4352	22 42	156 5	The twelfth of <i>Daniel's</i> seventy Weeks ends about <i>February 4.</i>
3649	359	4354	22 44	157 0	The hundred and fifty seventh Sabbatical Year.
3653	355	4358	22 48	157 4	The thirteenth of <i>Daniel's</i> seventy Weeks ends about <i>December 30.</i>
3655	353	4360	23 0	157 6	The twenty third Year of Jubilee.
3656	352	4361	23 1	158 0	The hundred and fifty eighth Sabbatical Year.
3659	349	4364	23 4	158 3	<i>Nebuchadnezzar</i> is expell'd <i>Egypt</i> , and the <i>Egyptians</i> are ever after that govern'd by Strangers, as foretold, <i>Ezek. 29. 13, 14, 15, 16. Pri- deaux, Anno 589, and 350.</i>
3660	348	4365	23 5	158 4	The fourteenth of <i>Daniel's</i> seventy Weeks ends about <i>November 22.</i>
3663	345	4368	23 8	159 0	The hundred and fifty ninth Sabbatical Year.
3667	341	4372	23 12	159 4	The fifteenth of <i>Daniel's</i> seventy Weeks ends about <i>October 17.</i>
3668	340	4373	23 13	159 5	<i>Jaddua</i> is made High Priest, who is mention'd, <i>Nehemiah 12. 11, 22. Prideaux, Anno 342.</i>
3670	338	4375	23 15	160 0	The hundred and sixtieth Sabbatical Year.
3674	334	4379	23 19	160 4	The sixteenth of <i>Daniel's</i> Weeks ends about <i>September 10.</i>
3677	331	4382	23 22	161 0	The hundred and sixty first Sabbatical Year. <i>Alexander</i> conquer'd the City of <i>New Tyre</i> , which stood upon the Island, as foretold, <i>Isai. 23. 1, 2, 3, 4, 11, 13, 14. Ezekiel 26. 5, 17, and 27. 2, 4, 25, 27, 29, 33, 34, and 28. 2, 8. Prideaux, Anno 332.</i>
3681	327	4386	23 26	161 4	The seventeenth of <i>Daniel's</i> Weeks ends about <i>August 4.</i>
3684	324	4389	23 29	162 0	The hundred and sixty second Sabbatical Year.



## A Continuation of TABLE the Forty seventh.

					The History, and Texts of Scripture.
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	
3688	320	4393	23 33	162 4	The eighteenth of <i>Daniel's</i> Weeks ends about <i>June 28</i> .
3691	317	4396	23 36	163 0	The hundred and sixty third <i>Sabbatical</i> Year.
3695	313	4400	23 40	163 4	The nineteenth of <i>Daniel's</i> seventy Weeks ends about <i>May 23</i> .
3698	310	4403	23 43	164 0	The hundred and sixty fourth <i>Sabbatical</i> Year.
3702	306	4407	23 47	164 4	The twentieth of <i>Daniel's</i> seventy Weeks ends about <i>April 16</i> .
3705	303	4410	24 0	165 0	The twenty fourth Year of <i>Jubilee</i> .
3705	303	4410	24 0	165 0	The hundred and sixty fifth <i>Sabbatical</i> Year.
3708	300	4413	24 3	165 3	After the Death of <i>Alexander the Great</i> his Empire was divided into four Kingdoms, as foretold, <i>Dan.</i> 7. 6. and 8. 8, and 11. 4. <i>Prideaux</i> , Anno 301.
3709	299	4414	24 4	165 4	The twenty first of <i>Daniel's</i> seventy Weeks ends about <i>March 10</i> .
3712	296	4417	24 7	166 0	The hundred and sixty sixth <i>Sabbatical</i> Year.
3716	292	4421	24 11	166 4	The twenty second of <i>Daniel's</i> seventy Weeks ends about <i>February 2</i> . <i>Seleucia</i> is built, which ruins <i>Babylon</i> , as foretold, <i>Isai.</i> 13. 19 to the End, and <i>Chap.</i> 24. 4, 5, 6, 22, 23. <i>Prideaux</i> , Anno 293. <i>Simon</i> the High Priest about this Time inserts <i>Nehem.</i> 12. 1 to 27, and completes the Canon of the <i>Old Testament</i> .
3719	289	4424	24 14	167 0	The hundred and sixty seventh <i>Sabbatical</i> Year.
3722	286	4427	24 17	167 3	The twenty third of <i>Daniel's</i> seventy Weeks ends about <i>December 27</i> .
3726	282	4431	24 21	168 0	The hundred and sixty eighth <i>Sabbatical</i> Year.
3729	279	4434	24 24	168 3	The twenty fourth of <i>Daniel's</i> seventy Weeks ends about <i>November 20</i> .
3733	275	4438	24 28	169 0	The hundred and sixty ninth <i>Sabbatical</i> Year.
3736	272	4441	24 31	169 3	The twenty fifth of <i>Daniel's</i> seventy Weeks ends about <i>October 14</i> .
3740	268	4445	24 35	170 0	The hundred and seventieth <i>Sabbatical</i> Year.
3743	265	4448	24 38	170 3	The twenty sixth of <i>Daniel's</i> seventy Weeks ends about <i>September 8</i> .
3747	261	4452	24 42	171 0	The hundred and seventy first <i>Sabbatical</i> Year.
3750	258	4455	24 45	171 3	The twenty seventh of <i>Daniel's</i> seventy Weeks ends about <i>August 2</i> .
3754	254	4459	24 49	172 0	The hundred and seventy second <i>Sabbatical</i> Year.
3755	253	4460	25 0	127 1	The twenty fifth Year of <i>Jubilee</i> .
3757	251	4462	25 2	172 3	The twenty eighth of <i>Daniel's</i> seventy Weeks ends about <i>June 26</i> .
3760	248	4465	25 5	172 6	<i>Ptolemy</i> King of <i>Egypt</i> marries his Daughter to <i>Antiochus</i> King of <i>Syria</i> , as foretold, <i>Dan.</i> 11. 5, 6. <i>Prideaux</i> , Anno 249.
3761	247	4466	25 6	173 0	The hundred and seventy third <i>Sabbatical</i> Year.
3763	245	4468	25 8	173 2	<i>Berenice</i> , <i>Antiochus's</i> Queen, is murder'd, &c. as foretold, <i>Dan.</i> 11. 6, 7, 8, 9. <i>Prideaux</i> , Anno 246.
3764	244	4469	25 9	173 3	The twenty ninth of <i>Daniel's</i> seventy Weeks ends about <i>May 20</i> .
3768	240	4473	25 13	174 0	The hundred and seventy fourth <i>Sabbatical</i> Year.
3771	237	4476	25 16	174 3	The thirtieth of <i>Daniel's</i> seventy Weeks ends about <i>April 14</i> .
3775	233	4480	25 20	175 0	The hundred and seventy fifth <i>Sabbatical</i> Year.
3778	230	4483	25 23	175 3	The thirty first of <i>Daniel's</i> seventy Weeks ends about <i>March 8</i> .
3782	226	4487	25 27	176 0	The hundred and seventy sixth <i>Sabbatical</i> Year.
3785	223	4490	25 30	176 3	The thirty second of <i>Daniel's</i> seventy Weeks ends about <i>January 30</i> .
3789	219	4494	25 34	177 0	The hundred and seventy seventh <i>Sabbatical</i> Year.
3791	217	4496	25 36	177 2	The thirty third of <i>Daniel's</i> seventy Weeks ends about <i>December 25</i> .
3796	212	4501	25 41	178 0	The hundred and seventy eighth <i>Sabbatical</i> Year.
3798	210	4503	25 43	178 2	The thirty fourth of <i>Daniel's</i> seventy Weeks ends about <i>November 18</i> .
3803	205	4508	25 49	179 0	The hundred and seventy ninth <i>Sabbatical</i> Year.
3805	203	4510	26 0	179 2	The twenty sixth Year of <i>Jubilee</i> .
3805	203	4510	26 0	179 2	The thirty fifth of <i>Daniel's</i> seventy Weeks ends about <i>October 12</i> .
3810	198	4515	26 5	180 0	The hundred and eightieth <i>Sabbatical</i> Year.
3812	196	4517	26 7	180 2	The thirty sixth of <i>Daniel's</i> seventy Weeks ends about <i>September 5</i> .
3817	191	4522	26 12	181 0	The hundred and eighty first <i>Sabbatical</i> Year.
3819	189	4524	26 14	181 2	The thirty seventh of <i>Daniel's</i> seventy Weeks ends about <i>July 31</i> .
3822	186	4527	26 18	181 5	<i>Antiochus</i> dies, having before fulfill'd the Prophecies in <i>Dan.</i> 11. 10 to 20.



A Continuation of TABLE the Forty seventh.

The History, and Texts of Scripture.					
Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	
3824	184	4529	26 19	182 0	The hundred and eighty second Sabbatical Year.
3826	182	4531	26 21	182 2	The thirty eighth of Daniel's seventy Weeks ends about June 24.
3831	177	4536	26 26	183 0	The hundred and eighty third Sabbatical Year.
3833	175	4538	26 28	183 2	The thirty ninth of Daniel's seventy Weeks ends about May 18. Seleucus King of Syria raises a thousand Talents every Year for Taxes, as foretold, Dan. 11. 20. Prideaux, Anno 176.
3834	174	4539	26 29	183 3	Antiochus Epiphanes is made King of Syria, and fulfills the Prophecies, Dan. 11. 21, 22, 23. Prideaux, Anno 175.
3838	170	4543	26 33	184 0	The hundred and eighty fourth Sabbatical Year.
3840	168	4545	26 35	184 2	The fortieth of Daniel's seventy Weeks ends about April 11.
3843	165	4548	26 38	184 5	Antiochus is profuse in his Gifts, as foretold, Dan. 11. 24.
3845	163	4550	26 40	185 0	The hundred and eighty fifth Sabbatical Year. Antiochus performs what was prophesied of him, both in his own Person, and as a Type of Antichrist, Dan. 8. 23 to the End, and Dan. 11. 24 to the End, and Chap. 12. 1 to 10. Prideaux, Anno 164.
3847	161	4552	26 42	185 2	The forty first of Daniel's seventy Weeks ends about March 6.
3852	156	4557	26 47	186 0	The hundred and eighty sixth Sabbatical Year.
3854	154	4559	26 49	186 2	The forty second of Daniel's seventy Weeks ends about January 28.
3855	153	4560	27 0	186 3	The twenty seventh Year of Jubilee.
3859	149	4564	27 4	187 0	The hundred and eighty seventh Sabbatical Year.
3860	148	4565	27 5	187 1	The forty third of Daniel's seventy Weeks ends about December 22.
3866	142	4571	27 11	188 0	The hundred and eighty eighth Sabbatical Year.
3867	141	4572	27 12	188 1	The forty fourth of Daniel's seventy Weeks ends about November 16.
3873	135	4578	27 18	189 0	The hundred and eighty ninth Sabbatical Year.
3874	134	4579	27 19	189 1	The forty fifth of Daniel's seventy Weeks ends about October 10.
3880	128	4585	27 25	190 0	The hundred and ninetieth Sabbatical Year.
3881	127	4586	27 26	190 1	The forty sixth of Daniel's seventy Weeks ends about September 3.
3887	121	4592	27 32	191 0	The hundred and ninety first Sabbatical Year.
3888	120	4593	27 33	191 1	The forty seventh of Daniel's seventy Weeks ends about July 28.
3894	114	4599	27 39	192 0	The hundred and ninety second Sabbatical Year.
3895	113	4600	27 40	192 1	The forty eighth of Daniel's seventy Weeks ends about June 22.
3901	107	4606	27 46	193 0	The hundred and ninety third Sabbatical Year.
3902	106	4607	27 47	193 1	The forty ninth of Daniel's seventy Weeks ends about May 16.
3905	103	4610	28 0	193 4	The twenty eighth Year of Jubilee.
3908	100	4613	28 3	194 0	The hundred and ninety fourth Sabbatical Year.
3909	99	4614	28 4	194 1	The fiftieth of Daniel's seventy Weeks ends about April 9.
3915	93	4620	28 10	195 0	The hundred and ninety fifth Sabbatical Year.
3916	92	4621	28 11	195 1	The fifty first of Daniel's seventy Weeks ends about March 3.
3922	86	4627	28 17	196 0	The hundred and ninety sixth Sabbatical Year.
3923	85	4628	28 18	196 1	The fifty second of Daniel's seventy Weeks ends about January 26.
3929	79	4634	28 24	197 0	The hundred and ninety seventh Sabbatical Year. The fifty third of Daniel's seventy Weeks ends about December 20.
3936	72	4641	28 31	198 0	The hundred and ninety eighth Sabbatical Year. The fifty fourth of Daniel's seventy Weeks ends about November 13.
3943	65	4648	28 38	199 0	The hundred and ninety ninth Sabbatical Year. The fifty fifth of Daniel's seventy Weeks ends about October 8.
3950	58	4655	28 45	200 0	The two hundredth Sabbatical Year. The fifty sixth of Daniel's seventy Weeks ends about September 1.
3955	53	4660	29 0	200 5	The twenty ninth Year of Jubilee.
3957	51	4662	29 2	201 0	The two hundred and first Sabbatical Year. The fifty seventh of Daniel's seventy Weeks ends about July 26.
3964	44	4669	29 9	202 0	The two hundred and second Sabbatical Year. The fifty eighth of Daniel's seventy Weeks ends about June 19.
3971	37	4676	29 16	203 0	The two hundred and third Sabbatical Year. The fifty ninth of Daniel's seventy Weeks ends about May 14.

The



A Continuation of TABLE the Forty seventh.

Year of the World.	Year before CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	The History, and Texts of Scripture.
3978	30	4683	29 23	204 0	The two hundred and fourth <i>Sabbatical</i> Year. The sixtieth of <i>Daniel's</i> seventy Weeks ends about <i>April 7</i> .
3985	23	4690	29 30	205 0	The two hundred and fifth <i>Sabbatical</i> Year. The sixty first of <i>Daniel's</i> seventy Weeks ends about <i>March 1</i> .
3992	16	4697	29 37	206 0	The two hundred and sixth <i>Sabbatical</i> Year. The sixty second of <i>Daniel's</i> seventy Weeks ends about <i>January 24</i> .
3998	10	4703	29 43	206 6	The sixty third of <i>Daniel's</i> seventy Weeks ends about <i>December 18</i> .
3999	9	4704	29 44	207 0	The two hundred and seventh <i>Sabbatical</i> Year.
4005	3	4710	30 0	207 6	The thirtieth Year of <i>Jubilee</i> . CHRIST is born on <i>Sunday October 7</i> , <i>Cycle of the Sun 6</i> . <i>Dominical Letter G</i> , on the fifteenth Day of the Month <i>Tifri</i> , or seventh Month. The Night before, being Part of the <i>Christian Sabbath</i> , his Birth is told to the Shepherds by a Multitude of the Holy Angels, <i>Luke 2. 6 to 21</i> . The next Day, or Sunday, the Shepherds go publickly to <i>Bethlehem</i> , and see the Babe lying in a Manger; so that this is the first Day in which the glad tidings of great Joy, or the Gospel, was first declar'd to the World. <i>October 14</i> . when the eighth Day came, being also Sunday, our SAVIOUR was circumcis'd, Compare <i>Luke 2. 21</i> . <i>John 7. 22, 23</i> , and <i>Acts 21. 26</i> . On <i>Wednesday November 15</i> . The Virgin Mary is purify'd, and CHRIST is presented in the Temple, where he is publickly own'd by <i>Simeon</i> and <i>Anna</i> , <i>Luke 2. 21 to 40</i> .
4005	3	4710	30 0	207 6	The sixty fourth of <i>Daniel's</i> seventy Weeks ends about <i>November 11</i> .
4006	2	4711	30 1	208 0	The two hundred and eighth <i>Sabbatical</i> Year.
4008	0	4713	30 2	208 2	The Year of CHRIST's Birth, according to the <i>Vulgar Epocha</i> .
4009	1	4714	30 4	208 2	The Year from whence all <i>Astronomical</i> Calculations, &c. are computed.



C H A P. II.

*The* CONCLUSION.

**T**HE Reasons of the Dislocations of *Scripture* having been already mention'd, as they relate to the remaining Parts thereof, I shall only place both the Histories and Prophecies in the *Chronological* Order of the respective Times, to which they relate, and when they were publish'd.

Anno 585. *Ezekiel*, Chap. 33. 21 to the End, and after that, *Ezek.* Chap. 32 throughout, and Chap. 33. 1 to 21. *Nebuchadnezzar* makes the Golden Image, *Dan.* Chap. 3.

Anno 584. About this Time *Ezekiel* prophesies, Chap. 34, 35, 36, 37, 38, and 39.

Anno 583. *Nebuchadnezzar* carries away more Captives, *Jer.* 52. 30. About this Time the 137th Psalm was compos'd, most probably by *Ezekiel*.

Anno 573. *Ezekiel* hath the Vision, Chap. 40 to the End.

Anno 572. After the Taking of Tyre *Ezekiel* prophesies, Chap. 29. 17 to the End, and Chap. 30. 1 to 20.

Anno 569. *Nebuchadnezzar* hath the Dream, *Dan.* Chap. 4.

Anno 559. 2 *Kings* 25. 27 to the End, and *Jer.* 52. 31 to the End.

Anno 554. *Daniel* hath the Vision, Chap. 7.

Anno 552. *Daniel* hath the Vision, Chap. 8.

Anno 538. *Belshazzar* is slain, *Dan.* Chap. 5.

Anno 537. *Daniel* is deliver'd from the Lions, Chap. 6. and hath the Vision, Chap. 9.

Anno 535. *Cyrus* publisheth his Decree to restore the *Jews*, 2 *Chron.* 36. 22, 23. *Ezra* 1. 1 throughout. The *Jews* return and build the Temple, *Ezra* Chap. 2. 1, to 4. 6.

Anno 533. *Daniel* hath his last Visions, Chap. 10, 11, 12.

Anno 528. *Ezra* 4. 6 to Part of Verse 24.

Anno 519. The Temple is begun again to

be repair'd, *Ezra* 4. Part of Verse 24, and 5. 1. *Haggai* and *Zechariah* have several Prophecies in the following Order, *Haggai* Chap. 1 to 12. Then compare *Hag* 1. 12, with *Ezra* 5. 2. Then *Hag*. 1. 13, 14, 15, and Chap. 2. 1 to 10. *Zech.* 1. 1 to 7. Then *Hag*. 2. 10 to the End, and *Zech.* 1. 7 to the End, and Chap. 2. 3, 4, 5, 6.

Anno 518. Then follows *Ezra* 5. 3 to the End, and 6 to Verse 14.

Anno 517. *Zechariah* prophesies, Chap. 7 and 8.

Anno 516. Then *Ezra* 6. 14 to the End.

Anno 461. *Ahasuerus*, or *Artaxerxes*, puts away his Queen *Vashti*, *Esth.* Chap. 1.

Anno 457. He by the Interest of *Esther* grants *Ezra* a Commission to settle the State of the *Jews*, *Ezra* Chap. 7.

Anno 456. *Ahasuerus* marries *Esther*, *Esth.* 2. particularly Verse 16.

Anno 456. *Ezra* proceeds by this Commission, and settles those things which were amiss, *Ezra* Chap. 8, 9, 10.

Anno 452. *Haman* intends the Destruction of the *Jews*, but is disappointed, *Esth.* Chap. 3 to the End.

Anno 444. *Ahasuerus*, or *Artaxerxes*, grants a Commission to *Nehemiah* to build the Walls of *Jerusalem*, who acts accordingly, *Nehem.* Chap. 1 to the End of Chap. 11, and Chap. 12. 27 to the End, and Chap. 13. 1 to 6.

Anno 432. *Nehemiah* returns again to make a farther Reformation, *Neh.* 13. 6 to the End.

Anno 424. The Prophet *Malachi* prophesies about this Time, *Malachi* throughout.

Anno 295. About this Time *Simon* the High Priest inserts in *Nehemiah*, Chap. 12. 1 to 27; and finally settles the Canon of the *Old Testament*.





# BOOK VIII. and LAST.

## CHAP. I.

*From the Birth of CHRIST to the Compleating of the Canon of the New Testament.*

**W**HEN the Time was (a) fully come, which GOD by his Providence had fore-ordain'd, and by his Prophets had foretold, he *sent his SON* our LORD and SAVIOUR JESUS CHRIST into the World, who accordingly was conceiv'd by the HOLY GHOST, and born of the *Virgin Mary*. The Design of his Coming was to fulfil all the Types and Prophecies which related to him, to put an End to the *Jewish Law*, to deliver us out of that miserable State, into which we had been plung'd by the Fall of our first Parents, to satisfy divine Justice for the Sins of the World by his Sufferings, to purchase for us an Inheritance in the Kingdom of Heaven by his Obedience, and to be a Mediator between GOD the FATHER and us, both in Respect of Intercession and Redemption. The Time when he was born was remarkable upon several Accounts. It was when (b) *Daniel's seventy weeks* were almost ended, according to the latest and largest Computation. It was whilst the second Temple was standing; so that (as the (c) Prophet *Malachi* said) The LORD, *whom the Jews did seek*, did come into it; and this (as the (d) Prophet *Haggai* foretold) made *the glory of that latter house to be*

*greater than that of the former*, because he, who was *the desire of all nations*, came and honour'd it with his Presence. It was at a Time when the *Jewish Polity* was in a low Condition; for (as (e) *Jacob* had mention'd long before) *the scepter was departed from Judah*, and *Herod an Idumean* was set upon the Throne, and soon after it was made a Province of the *Roman Empire*. Besides, there was no longer a *lawgiver* of that Tribe, but they were so wholly govern'd by the Decrees of the Senate of *Rome*, that foreign Punishments, such as Crucifixion, unknown in the Law of *Moses*, were inflicted on Malefactors, and it (f) *was not lawful for the Jews to put any man to death*, but they were oblig'd to apply to the *Roman Governors* on such Occasions. It was at a Time, when there was a general Expectation of his Birth, and upon the Rumour thereof *Herod* inquires, (g) *where CHRIST is born*, not in the least doubting, but that it was really so; and the Answer return'd by the chief Priests and Scribes, intimates that they did acquiesce in the same Opinion. And *St. John's Disciples* ask, (h) *Art thou he that is come? or must we look for another of the same Nature?* And this made (i) *Anna the Prophetess* speak of him in particular to all

(a) Heb. 1. 1, 2. (b) Dan. 9. 24, 25, 26. (c) Mal. 3. 1. (d) Hag. 2. 9. (e) Gen. 49. 10.  
(f) John 18. 31. (g) Matth. 2. 4. Πῦ ὁ χριστός γεννηταί. (h) Matth. 11. 3. Luke 7. 16. 'Ο ἐς-  
χόμενος. (i) Luke 2. 38.



those, who at that Time looked for redemption in Jerusalem; tho' they could not tell how it should be accomplish'd. There was also an Expectation of the same Nature in the Gentile World, both East and West. The (k) wise men came from the east, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him. Josephus (l) tells us of a Prophecy, that in those days there should come one out of Judea, who should have the command of the whole world; and that this was the chief Motive to their unfortunate War with the Romans. This is the same Word for Word, which (m) Suetonius saith, was an ancient and a constant Opinion, and the common Report was, that it would be fulfill'd at that Time. And (n) Tacitus another Roman Historian gives us the same Account of such an Expectation. It is said, that (o) Augustus Cesar, in whose Time our SAVIOUR was born, sent to the Oracle, to know who should reign after him, and that the Devil, who spake from thence, return'd this Answer, That an Hebrew Child had commanded him to depart from his Seat, and remitted him to his sad Doom, and that therefore they should forbear from Making any farther Addresses to him. And what (p) Virgil applies to the Son of Pollio, was taken from some Prophecies among the Romans, which pointed at our SAVIOUR as the Son of GOD, who at that Time should come down from Heaven, and take away the Sins of the whole World. It was at a Time, when Augustus Cesar was Emperor of Rome, and consequently of all the known Countries, who was the justest and best of all the Heathens, that ever sway'd the Scepter. And it was at such a Time of his Reign, when the Temple of Janus was shut up in Rome, tho' it was always open whilst there were any Wars. This happen'd only five Times, from the first Building of Rome till then, which contain'd the Space of seven hundred and fifty Years. The (q) first Time was in the Reign of Numa. The second (r) at the End of the first Carthaginian War. The third (s) when Augustus had vanquish'd Anthony and Cleopatra, and reduc'd thereby the whole Empire to a quiet Submission to him, which happen'd nine and twenty Years before the

Birth of CHRIST, according to the Vulgar Account. The fourth Time (t) was four Years after, when Augustus return'd from the War, which he had with the Cantabrians in Spain. And the fifth Time (u) was in this Year, under the Reign of the same Augustus. For now there was a general Peace all over the World, and that which made it more remarkable was, that it continu'd for twelve Years together. So that now (x) Mercy and truth did meet together; and righteousness and peace did kiss each other. Truth did spring out of the earth, and righteousness did look down from heaven. And all these did go before the (y) Child that now was born, and the son, which now was given, and who was called in a more eminent Manner The prince of peace, and (z) The LORD our righteousness. And more particularly it was at a Time, when Augustus Cesar had issu'd out a Decree, for the Taking a Description, or Survey of the whole Roman Empire, containing an Account of all the Persons, Possessions, and Estates therein, and the Taxes issuable from them. And it was this Year executed in Judea, in the same Manner as St. Luke relates. This occasion'd Joseph and Mary to go to Bethlehem, there to be register'd among their own Relations, and by this Providence our SAVIOUR was born in that City, according as it was (a) foretold by the Prophet Micah, and indisputably own'd to be (b) of the house and lineage of David, exactly as it was written in (c) the Psalms, and (d) other Places of Scripture concerning him. In this Respect the Providence of GOD was more remarkable, when we consider, that Augustus Cesar had decreed about eight and twenty Years before the Birth of CHRIST, that (e) there should have been an Enrolling of the whole Empire, and proclaim'd it in Tarracon a City of Spain, after the Cantabri had been reduc'd by him; for he conceiv'd that to be a fit Time, when the Roman Empire seem'd to be at Quiet. His Design was to know the Strength or Weakness of every Province, that he might the better govern them in Time of Peace, and what Number of Forces could suppress them in Case of an Insurrection. But finding afterward some unexpected Commotions, he deferr'd it to the

(k) Matth. 2. 2. (l) Josephus, Wars of the Jews, Book 7. Chap. 12. (m) Suetonius in vita Vespasiani. Percrebuerat oriente toto vetus & constans opinio; esse in fatis, ut eo tempore Judææ profecti rerum potirentur. (n) Tacitus hist. lib. 5. Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judææ rerum potirentur. (o) Suidas in historiâ verbi Augustus. (p) Eclog. 4. Jam nova progenies cœlo demittitur alto Te duce, si qua manent sceleris vestigia nostri Irrita perpetuâ solvent formidine terras. (q) Livius, lib. 1. Plutarchus in Numâ. (r) Livius & Plutarchus ibid. Velleius Paterculus, lib. 2. cap. 38. Florus, lib. 2. cap. 3. (s) Velleius Paterculus ibid. Dion Cassius, lib. 51. pag. 457. Plutarchus in Numâ. (t) Orosius, lib. 6. cap. 20. (u) Orosius, lib. 6. cap. 22. (x) Psal. 85. 10, 11, 12, 13. (y) Isai. 9. 6, 7. (z) Jer. 23. 5, 6, and 33. 15, 16. (a) Micah 5. 2. (b) Luke 2. 4. (c) Psal. 89. 35, 36, 37. (d) 2 Sam. 7. 13, 16. 1 Chron. 17. 12, 14. Isai. 11. 1, 2, 10, &c. (e) Suetonius in Octavio, cap. 27. Kidder's Demonstration of the MESSIAS, Book 1. Page 21.



fourth Year before the real Time in which CHRIST was born. So long had the Ta ing of this Description or Survey been Carrying on thro' Syria, Calosyria, Phœnicia and Judæa, before it came to Bethlehem. Had it been done before, there might have been no need of it now; and then Joseph and Mary would neither have had the Occasion of Going from Nazareth to their native City, or of being enroll'd. But what shall we say to these things? Every Particular *as the LORD's doing, and it may well be wonderful in our eyes.*

2. How long it was since the Birth of CHRIST, according to the *Vulgar* Computation, to this Time, is well known to every one. But the first Year from whence it began, instead of being one Year, happens to be three Years and seventy nine Days later than the real Time. This Difference proceeded from hence, that it was not till the 527th Year according to that Computation, when it was first brought into Use. Till then some reckon'd by the *Æra* of Nabonassar, some from the first *Olympiad*, some from the Building of Rome, and some by other Accounts. But at this Time (f) *Dionysius Exiguus*, a *Scythian* by Birth, and then a *Roman Abbot*, was the first Author of it; and *Beda*, our Countryman, taking it from him, us'd it in all his Writings; and the Recommendation which he gave it thereby, hath made it of common Use among *Christians* ever since, especially in these western Parts. If all *Christians* had computed their Time by it from the Beginning of the Church of CHRIST, there could have then been no Mistake. But it being so long after his Incarnation before this *Æra* of it was ever us'd, it is no Wonder, that it happen'd not to be rightly fix'd at the first Attempt. The Reason of Fixing it in this Manner was this: It evidently appears from (g) *St. Luke*, that *in the fifteenth year of the reign of Tiberius Cesar John the son of Zacharias came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.* Upon this our SAVIOUR was baptiz'd of him, when (h) *he began to be about thirty years of age.* After this *St. John* reckons four Passovers during the publick Ministry of CHRIST, who was crucify'd on the last of them. The Day of the *Passover* on which he was crucify'd, happening this Year to be upon a Friday, or (i) *the day of their preparation, when the sabbath drew on,* was a convincing Argument, that this was

the Year of his Crucifixion, as it really was; and from thence it was concluded, that he was crucify'd on the *Passover*, in the thirty third Year of his Age.

3. The Discovery of the Mistake, which happen'd concerning the Year of his Birth, was occasion'd by a more strict Inquiry into the *Roman History*, by which it (k) appears, that *Herod* died some Time before the Birth of CHRIST, according to this Computation, in a Year, when the Moon was suppos'd to have been eclips'd in the Spring, and as (l) *Josephus* intimates, between that and the following *Passover*, five Days after the Death of *Antipater*, four and thirty Years after the Expulsion of *Antigonus*, and in the thirty seventh Year of his being declar'd King of the *Jews* by the *Romans*. Whereas it is plain from (m) *Scripture*, that this *Herod* intended the Murder of our SAVIOUR, destroy'd all the Children of *Bethlehem* for his Sake, and died, after he had been carry'd into *Egypt* to avoid the same Fate.

4. To set this Matter right we must own (as (n) *St. Luke* tells us) that *the word of GOD first came to John the son of Zacharias in the fifteenth year of Tiberius Cesar Emperor of Rome.* But then it must be observ'd, that this fifteenth Year of *Tiberius* could not be his fifteenth Year from the Death of *Augustus* his Predecessor, as *Dionysius* reckon'd it, because it is not consistent with the Death of *Herod*: And besides, in this Case there would have been but four Years for the Ministry of *John the Baptist*, and the personal Ministry of CHRIST put both together, which Time would have been too narrow a Space for the Actions, which are recorded of them both in the *Gospels*. Besides, in so short a Time as must be allow'd to the Ministry of *John* in this Case, it is not likely, that he should have acquir'd that great Fame, as appears not only (o) by the *Gospels*, but also from (p) the Writings of *Josephus* the Historian, that he had obtain'd not only in *Judæa* and *Galilee*, but also throughout the circumjacent Regions before his Death. The fifteenth Year therefore of the Reign of *Tiberius Cesar*, (q) in which *John the Baptist* began to preach, must be reckon'd from that Time, when he, being the Daughter of *Livia* by a former Husband, and now Wife to *Augustus*, began to reign jointly with him, and was, according to (r) *Velleius Paterculus*, and (s) *Suetonius*, admitted by him into a Copartnership with him in the Empire;

(f) *I. his Cyclus Paschalis.* See Scaliger, Calvisius, Du Pin's *History of Ecclesiastical Writers*, Cent. 6. Page 42. and Dr. Cave's *Historia literaria*, pag. 405. (g) Luke 3. 1, 2. (h) Luke 3. 21, 22, 23. (i) Matth. 27. 62. Mark 15. 41. Luke 23. 54. Joh. 19. 42. (k) *Josephus Jewish Ant.* Book 17. Chap. 7. and 9. and *Wars of the Jews*, Book 1. Chap. 20, 21. (l) *Josephus Jewish Ant.* Book 17. Chap. 8 and 11. (m) Matth. Chap. 2. (n) Luke 3. 1. (o) Matth. 3. 5, 6. Matth. 14. 1; 2. Mark. 1. 3, 4; and 6. 19, 20. (p) *Jewish Ant.* Book 17. Chap. 7. (q) Luke 3. 1. (r) *Velleius Paterculus*, lib. 2. cap. 121. (s) *Suetonius in Tiberio*, cap. 21.



and by a Law (which *Augustus* caus'd to be propos'd and enacted by the Consuls) had conferr'd on him an equal Power in the Government of the Provinces with *Augustus* himself. This was in the 41st Year of the Reign of *Augustus Cesar*, and three Years before his Death, which makes the Difference of the three Years already mention'd. For from that Time the publick Acts went in his Name, as well as in the Name of *Augustus*, especially in the Imperial Provinces, of which (t) *Syria* was one. And therefore from that Time the Years of his Reign were reckon'd in those Provinces. And this happen'd, as (u) the most learned *Archbishop Usher* observes, in the Year of the *Julian* Period 4725, and the fifteenth Year from thence brings us to the Year of the *Julian* Period 4739, in which the Word of GOD came to *John the Baptist*, and the Preaching of the *Gospel* first began. And then it was, that CHRIST by his Fore-runner manifested his Coming, and made his first Appearance in that great Work of our Salvation, on which he was sent; and soon after was (x) baptiz'd of *John* in the River of *Jordan*, when he enter'd upon the thirtieth Year of his Age, or was just turn'd of nine and twenty. So that from the Year of the *Julian* Period 4739, by subtracting 29, the Remainder is 4710, or the Year of the World 4005, which was the real Year of CHRIST's Birth, or *Annus Æræ Christianæ* 00.

6. This Year is remarkable, because it happen'd to be the Year of *Jubilee*. The Time of the Year is also as remarkable, as being on the fifteenth Day of the Month *Tisri*, or the Day when the Feast of *Tabernacles* began, which was a plain Type of our SAVIOUR's Incarnation, when, as (y) *St John* saith, *he was made flesh, & dwelt among us*. The Day also was as remarkable, being that Year on the seventh Day of *October*, which happen'd to be a *Sunday*, and the same Day of the Week which he intended to consecrate by his Resurrection, as the Day of the *Christian Sabbath*. On this Day he was born. At this Time the Shepherds having kept a Watch over their Flocks by Night, heard the Angels say unto them, *Fear not, for behold I bring unto you glad tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a SAVIOUR, which is CHRIST the LORD*. At this Time the multitude of the heavenly host praised GOD and said, *Glory be to GOD on high, and on earth peace, and*

*good will to men*. On this Day the Shepherds came to *Bethlehem* in haste, and found *Joseph* and *Mary*, and the babe lying in a manger. And when they had seen him, they made known abroad the saying, which was told them concerning this child. And thus when the Sound of the Rams-Horns, as commanded in the Year of *Jubilee* but five Days before, had publish'd a Liberty to Servants, and that the Lands which had been alienated should be restor'd to their antient Owners; even then the Angels from Heaven declare our Redemption and Liberty from the Tyranny of Sin and *Satan*, and that we should be restor'd to all the Privileges which we had formerly lost. But this being mention'd more at large in the *fourth Book*, and in a Chapter on this Subject, needs not to be again repeated.

7. The Time of our SAVIOUR's Birth being fix'd, and also the Year of his Crucifixion, there are several other Particulars depending thereon, which may easily be fix'd also. Thus the Angel appear'd to *Zacharias* (z) six Months before our SAVIOUR's Conception, and fifteen Months before his Birth. *Zacharias* was (a) a *Priest of the course of Abia*, which was (b) the eighth Course, and (c) as he executed the priests office before GOD in the order of his course according to the priests office, the angel of the LORD appeared to him. This Course began in the former Year, on (d) *Saturday* the twenty fourth Day of *June*, and ended on *Saturday* the first Day of *July*, *Anno Mundi* 4004. About the eighth Day of *July Elizabeth* conceives. About the first Day of *January* in the following Year *Anno Mundi* 4005, the *Virgin Mary* (e) receives the Message from the Angel, and she also conceives. Upon the 13th of *April*, or the Day of the Feast of unleavened Bread, *John the Baptist* was born. Upon the seventh Day of *October*, or the first Day of the Feast of *Tabernacles*, our SAVIOUR was born. On the fourteenth Day of *October*, the two and twentieth Day of the seventh Month, or the last Day of the Feast, (f) he was circumcis'd. On the fortieth Day after his Birth, or the fifteenth Day of *November*, he was (g) brought to be presented in the Temple to GOD, on the Day that his Mother was purify'd, according to (h) the Law of *Moses*. Soon after this *Joseph* his Father was (i) warn'd to flee with him, and his Mother into *Egypt*. And about a Year after, or something more, or upon the twenty eighth of *December* (at least nothing appears to the contrary) the Children in and about *Bethlehem* were slain for his Sake.

(t) *Prideaux*, *Anno* 65. (u) *Annalium*, Vol. 2. pag. 553. (x) *Luke* 3. 21, 22, 23. (y) *John* 1. 14. (z) *Luke* 1. 36. (a) *Luke* 1. 5. (b) 1 *Chron.* 24. 10. (c) *Luke* 1. 8. (d) See Page 409. (e) *Luke* 1. 28. (f) *Luke* 2. 21. (g) *Luke* 2. 22. (h) *Levit.* 12. 1, 2, 3, 4. (i) *Matth.* 2. 13, 14, 15.



Immediately upon this, *Herod*, who order'd this Massacre, was seiz'd with a violent Dis-temper, of which he died not long before the Passover, in the second Year following the Birth of CHRIST, which happen'd on or about the twentieth Day of *April*. The same Summer (*k*) *Joseph* returns from *Egypt*, and dwells at *Nazareth*. When our SAVIOUR was (*l*) twelve Years of Age, he disputeth with the Doctors in the *Temple*. When he was entring upon the thirtieth Year of his Age, he was (*m*) baptiz'd by St. *John* in the River *Jordan*, soon after he had begun the Course of his *Ministry*, which St. *Mark* calls (*n*) *The beginning of the gospel of JESUS CHRIST the SON of GOD*. Three Years after this our SAVIOUR begins also to preach, and work Miracles, about the Feast of *Tabernacles*, when he enter'd upon the thirty third Year of his Age, and continu'd so to do for the Space of three Years and an half, until the Time of the *Passover*, when he was crucify'd. For the *Methodizing* of all these Actions, we must observe, That St. *Mark* is allow'd by all to have plac'd those which he mentions in their exact Order. He was at *Jerusalem* when he wrote it, the Place where all these things were done, and wrote by the Direction of St. *Peter*, who was the *Apostle* of the Circumcision, and resided there, and therefore had the fittest Opportunity for that Purpose. St. *Mark* being very short, St. *Matthew* takes many of those Stories, and adds to them several others, which had been omitted. It is plain, that St. *Mark's* Gospel was by him, when he wrote his own, because he not only mentions the same Stories, but also useth in many Places the very same Words. He also observes an exact *Chronological* Order, except from the End of the seventh Chapter (*o*) to the Beginning of the fourteenth, where he makes a Variation, that he might first place together the Miracles of OUR SAVIOUR for the Good of the Bodies of others, and after that his Commissioning his Apostles to preach, and his own Preaching for the Good of their Souls. St. *Luke* writes by the Direction of St. *Paul*, and had the Gospels of St. *Matthew* and St. *Mark* before him at the same Time, and accordingly he takes some Stories out of the one, and some out of the other, and is of singular Use to reduce into their proper Order those Stories of St. *Matthew*, which are omitted by St. *Mark*. He also follows an exact Order. His fourth Chapter begins with the Account of CHRIST's Temptation in the Wilderness, in the same Manner with St. *Matthew*;

then he adds several Stories, which were recited by the other *Evangelists*, and then proceeds to a (*p*) particular Account of many things omitted by them, which happen'd not long before OUR SAVIOUR's Crucifixion. St. *John* writes after the rest, and it is probable, that he had the Writings of the other three before him at that Time. His chief Design was to mention those Particulars which the others had omitted, and therefore he takes Care to speak of different Actions and Discourses. Thus there is a wonderful Harmony in these *Evangelists*, which plainly shews the wonderful Wisdom of GOD in Directing them in such a Manner. Besides, the things, in which they vary, are very remarkable. The History in the Minority of CHRIST, which was mention'd by St. *Matthew*, receives very considerable Additions from St. *Luke*; so that there was no Necessity for St. *Mark* or St. *John* to say any more on that Subject. St. *Matthew* recites his Genealogy from *Joseph*, and St. *Luke* from the Virgin *Mary*, that there might be no Dispute of either Side. These Accounts plainly prove him to be Man, in Opposition to some Heresies which afterward sprang up, and therefore it was more necessary, that St. *John* in the Beginning of his Gospel should assert his Divinity, as he did in Opposition to the Heresies which were actually sprang up when he wrote. The chief Particulars which they all relate, are his Passion, Death and Resurrection. And it was necessary that these things should be mention'd by all, being the grand Articles of our Faith, and the Foundation of all our Hope. As for the Settling the whole in a *Chronological* Order, it must be observ'd, First, That where two or three *Evangelists* have join'd any one Story to some other either before or after, they have laid it in its proper Place. Thus the Story of St. *Peter's* Denial of CHRIST must be laid where (*q*) St. *Matthew*, St. *Mark*, and St. *Luke* hath plac'd it, and (*r*) St. *John* varies from them for a particular Reason. Secondly, Where St. *Matthew* varies from the others, he must be rectify'd by St. *Mark* or St. *Luke*, as in the Chapters above-mention'd. Thirdly, That all those Stories, which were related by two of them in the same Manner, and with the same Circumstances, as we find them referr'd to in the Margin of our Bibles, were the same Stories, and not acted at different Times, except the excellent Sermon mention'd by (*s*) St. *Matthew* and (*t*) St. *Luke*, which are very much alike, but may be distinguish'd by these following Circumstances: The one was (*u*) spoken

(*k*) Matth. 2. 19 to the End. (*l*) Luke 2. 41, 42. (*m*) Matth. 3. 13 to the End. Mark 1. 9, and Luke 3. 21. (*n*) Mark 1. 1. (*o*) Or more particularly to Chap. 13. 53. (*p*) Luke 9. 51. (*q*) Matth. 26. 69 to the End. Mark 14. 66 to the End. Luke 22. 54 to 63. (*r*) John 13. 36 to the End. (*s*) Matth. Chap. 5, 6, 7. (*t*) Luke 6. 20 to the End. (*u*) Matth. 5. 1. (*x*) Luke 6. 17.



from a Mountain, the other (*x*) from a Plain. The one was spoken (*y*) before the Calling of the twelve Apostles, and the other was (*z*) after it. The one is generally own'd to be his first Discourse, when (*a*) the People came not to hear him, but to be heal'd of their Diseases, and accordingly (*b*) were astonish'd when they found that his Preaching was not inferior to his other Miracles. So that the first of these Discourses must be before the first Passover, and the other was (*c*) after it. As for the particular Times of these Transactions, it is plain, that (*d*) St. *John* mentions his Crucifixion to have been on the Day of the *Passover*, which was on the fourteenth Day of the first Month, or on the full Moon, and this Year happen'd upon a Friday, because it was the Day of the Preparation for the *Sabbath*; and this is allow'd by all to have been *Anno Christi* 33, according to the *Vulgar Account*. As for a more particular Distinction of the Years of OUR SAVIOUR's Ministry, St. *Luke* divides his Gospel into five Parts, First, From the Time of his Entrance thereon (*e*) to the first *Sabbath* after the first *Sabbath* of his first Year. Secondly, What happen'd on that *Sabbath*. Thirdly, What happen'd on (*f*) the *Sabbath* following. Fourthly, What (*g*) happen'd after that, until his Crucifixion was near: And lastly, What (*h*) happen'd near his Crucifixion. And this St. *John* more exactly divides into the Space from the Beginning to (*i*) the first *Passover*, then (*k*) to the second, then (*l*) to the third, then (*m*) to the Feast of *Tabernacles* in the seventh Month, then to (*n*) the Feast of the Dedication in the ninth Month, then (*o*) to the sixth Day before his last *Passover*. After this it is (*p*) unanimously agreed, that he rested in the Grave on the Day after the *Passover*, or on the *Jewish Sabbath*, and (*q*) rose from the Dead on the first Day of the Week, being *Sunday*, or the Day following, when he appear'd to his Disciples. The (*r*) *Sunday* following he appear'd to them again. Forty Days after his Resurrection, he (*s*) ascended into Heaven. After that (*t*) *Matthias* was chosen to be an Apostle. Fifty Days after his Resurrection, or on (*u*) *Sunday* the Day of *Pentecost* the *Apostles* were inspir'd with the HOLY GHOST. And some Part of their Preaching is mention'd to be before (*x*) the Dearth in the Reign of *Claudius Cesar*, and some

Part to be after it. St. *Paul* gives us (*y*) several Hints to distinguish the Transactions of his Ministry. And St. *John* (*z*) saith, that he wrote his *Revelations*, when he was banish'd into *Patmos*, which (*a*) is generally allow'd to be in the Reign of *Domitian* Emperor of *Rome*, and in the 96th Year of CHRIST, according to the *Vulgar Account*. All these are Guides and Helps to direct us in Fixing the *Chronology* of the *New Testament*, as it will more evidently appear in the following *Tables*. They who are willing to be acquainted with the sacred History of the *New Testament* (as every one ought to be) may consult the divinely inspired Writers themselves with the best Success; and if they are willing to add others of human Composure to them, they may be abundantly furnish'd from the Right Reverend Bishop *Taylor* in his *Life of CHRIST*, and the Learned Dr. *Cave* in his *Lives of the Apostles*, or from (*b*) other Authors, who have written on the same Subject, and whose Works are printed in our own Language.

8. The Time of the Birth of our SAVIOUR being fix'd, there remains but one Difficulty more, which is concerning the Time of the Death of *Herod*. They who have plac'd it on the seventh Day of the Month *Chislen*, or about the latter End of our *November*, depend only on the Authority of a *Jewish Calendar*, which is not sufficient to bear the Weight laid upon it, it being uncertain when it was written, or by whom, or upon what Design. And as the *Jews* were the worst of *Chronologers*, so they were the bitterest Enemies of the *New Testament*; and therefore the Author might add this to make its History the more suspected. *Josephus*, one of their own Nation, (*c*) gives us a better and more impartial Account of this Matter. He saith (*d*) that *Herod* intending to destroy his own Son *Antipater*, was diverted, by a sudden Fit of Sickness, from the Execution of it. After this he grew every day weaker and weaker. His Disease was an universal Pain from Head to Foot, a violent Fever, an intolerable Itching all over his Body, Cholick, Dropical Humours, Wind in his Stomach, some Parts of his Body putrify'd and crawling with Worms, Difficulty of Breathing, broken Sighs, Contraction of the Nerves, and Convulsions in all Parts. The *Jews* themselves look'd upon

(*y*) Matth. 10. 1, 2, 3, 4, 5. (*z*) Luke 6. 13, 14, 15, 16. (*a*) Matth. 4. 24, 25. (*b*) Matth. 7. 28, 29. (*c*) Luke 6. 1. (*d*) John 18. 28. (*e*) Luke 6. 1 to 6. (*f*) Luke 6. 6 to 12. (*g*) Luke 6. 12, to 9. 51. (*h*) Luke 9. 51 to 23. 1. (*i*) John 2. 13. (*k*) John 5. 1. (*l*) John 6. 4. (*m*) John 7. 2. (*n*) John 10. 22. (*o*) John 12. 1. (*p*) Matth. 27. 62 to the End. Mark 15. 42 to the End. Luke 23. 54, 55, 56. John 19. 41, 42. (*q*) Matth. 28. 1. Mark 16. 1, 2. Luke 24. 1. John 20. 1. (*r*) John 20. 26. (*s*) Acts 1. 3 to 12. (*t*) Acts 1. 15 to the End. (*u*) Acts 2. 1, 2, 3, 4. (*x*) Acts 11. 28. (*y*) 2 Cor. 12. 2. Gal. 1. 15, 16, 17, 18, and 2. 1. (*z*) Rev. 1. 9. (*a*) Mede and Whiston on the Revelations, and Marshall's Chronological Tables. (*b*) Eachard and Du Pin's Ecclesiastical Histories. (*c*) Jewish Ant. Book 17. Chap. 8. and Wars of the Jews, Book 1. Chap. ult. (*d*) Book 17. Chap. 8.



it as a Judgment from GOD for his many Barbarities, and we *Christians* may add in particular, for the Murder of the innocent Children at *Bethlehem*, which happen'd not long before. In the Midst of this *Judas* the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus*, stir'd up the People to pull down the golden Eagle of a prodigious Weight and Value, which *Herod* had caus'd to be set up over the Portal of the *Temple*, as a Profanation of that holy Place. Whilst they were making an Oration for this Purpose, a false Rumour was spread abroad, that the King was dead; upon which the Mob rose, tore down the Eagle at Noon-day, and cut it to Pieces with their Axes, in the Sight of a vast Multitude. The Soldiers by Force suppress the Tumult, and seize the two Leaders, and many others with them; and *Herod* orders the two Leaders of the Faction to be burnt alive, and that the Heads of those who were taken together, should be struck off by the common Hangman, which was done accordingly; and the Night following the Moon suffer'd an Eclipse. After this *Herod* tries all Sorts of Remedies in Hope of a Cure. His Physicians advis'd him to go over *Jordan* to the hot Baths of *Callirhoe*, which empty themselves into the Lake of *Asphaltites*. Whilst he was here, his Embassadors brought him Word from *Augustus Cesar*, that *Antipater* was left to *Herod* to do as he pleas'd, either by Death or Banishment. Upon this there was a second Report of the King's Death, which *Antipater* believing, treats with his Keeper with large Offers and Promises for his Discharge, who telling the whole to *Herod*, he orders one of the Guards to go that very Moment and kill him; and he himself liv'd but five Days longer, having first alter'd his Will, and declar'd *Archelaus* his Successor, provided the same was confirm'd by *Augustus Cesar*. His Death was kept secret for a little while, but as soon as it was known, a Tumult little less than a Rebellion was rais'd against *Archelaus*, upon the Account of those who were executed for Pulling down the *Golden Eagle*, which made a terrible Uproar in the Temple in the Time of the Passover. So that the Time of his Death was near the Passover, and in a Year when there was an Eclipse of the Moon about two or three Months before.

9. It is certain, that this Eclipse did not happen in the Year immediately after our SAVIOUR's Birth, or of the *Julian Period* 4711. This Year a new Moon happen'd at *Jerusalem* on the 15th Day of *February*, at about forty Minutes after one of the Clock. At this Time the Moon was so near the Node, that she had but five Seconds of North Latitude. So that here was a very large and total Eclipse of the Sun, but it

happen'd to be so much to the South of *Jerusalem*, as not to be visible there at all; and at the Full both before and after the Latitude of the Moon was so great, that there was no Eclipse.

10. But it is very probable, that this Eclipse happen'd in the Year after, upon the 20th Day of *January*. At this Time the Sun did set at *Jerusalem* at four Minutes past five of the Clock, and the Middle of the Eclipse was about two Minutes before. The Moon rose totally eclips'd, and continu'd so for a considerable Time, and did not recover her Light until above an Hour and an half after, when it was totally dark; and therefore it happen'd at a Time when most People might observe it, and was three Months before the Passover. There was indeed a total Eclipse of the Moon, and much more central than the other; on the tenth Day of *January*, in the Year following. But as it was at too great a Distance from the Birth of our SAVIOUR; so the Middle thereof happening at *Jerusalem* about half an Hour after two of the Clock in the Morning, and being when the Inhabitants were in their Beds, there were but few, who could make their Observations of it, so as to remember it for so long a Time after. And as for those which happen'd after the Birth of CHRIST, according to the *Vulgar Account*, they are all at too great a Distance from the Passover to correspond with the History of *Josephus*, which in this Case may be of undoubted Credit.

11. The true Matter of Fact is therefore this: Our SAVIOUR being born on the seventh Day of *October* as aforesaid in the 4710th Year of the *Julian Period*, was circumcis'd on the eighth Day, and presented in the Temple on the fortieth Day after, according to the Law of *Moses*. All this was done before the wise Men came from the East to *Jerusalem*, to enquire concerning him; for upon their Coming, *Herod* the King, and the whole City, were under such a Consternation, that it would not have been any Way safe for *Joseph* and his Mother to have adventur'd thither with him, and so they (a) return to their own City *Nazareth*. Some time after, and perhaps in the Spring, the wise Men came from the East, to enquire where they might find him that was born King of the *Jews*? *Herod* enquires of the Scribes, where he should be born? They tell him, In *Bethlehem*. He sends the wise Men to *Bethlehem*. We do not read whether they went thither or not, but only that they follow'd the Guidance of the Star, till it came and stood over the House, where the young Child was; which might have been in *Nazareth* as well as *Bethlehem*. When they see him, they offer him Gold,

(a) Luke 2. 39.



and Frankincense and Myrrh. This must be after the Presenting of him in the Temple ; for otherwise the Gold which they brought, must have been sufficient to purchase a Lamb for the Purification of the *Blessed Virgin*, which the Law of *Moses* did (b) positively require, instead of (c) the Pair of Turtle Doves, or two young Pigeons. *Joseph* and *Mary* being warn'd by an Angel, and having sufficient to live upon by this wonderful Providence, depart into *Egypt* with the young Child, and *Herod* waits for the Return of the wise Men to the End of the Year. When our SAVIOUR was enter'd on the second Year of his Age, *Herod* could wait no longer, but orders all the Children in and about *Bethlehem*, under two Years old, to be slain, supposing that CHRIST being of a middle Age could not escape. Soon after this *Herod* was taken ill of a very strange Distemper, which every one look'd upon as a Judgment from GOD. *Judas* and *Matthias* incense the People to destroy the Golden Eagle set up before the Portal of the Temple, and were burnt alive for the same. This happen'd on the twentieth Day of *January* ; upon which Evening the Moon was eclips'd. *Herod* grows worse and worse, alters his Will, and declares *Archelaus* his Successor. He dies. His Death is kept secret for a few Days, but known a little before the Passover, which this Year happen'd about the nineteenth Day of *April*, when a violent Tumult was rais'd in the Temple to embroil the Government, before it was settl'd. As soon as it was suppress'd, *Archelaus* goes to *Rome* to have his Father's Will confirm'd by *Augustus Cesar*, and leaves the Care of his Kingdom and Family in his Absence to his Brother *Philip*. *Augustus* confirms the Will, and *Archelaus* comes back to his Kingdom as fast as he could. Whilst *Philip* govern'd, *Joseph* returns out of *Egypt*, but coming to the Frontiers of *Judea*, he hears that *Archelaus* was come back, and had taken the Government upon him. This makes him afraid to go thither, and so he fetches a Compass round, and with the *Virgin* and our SAVIOUR he takes up his Abode at *Nazareth*, which must therefore most probably be in *October*, in the Beginning of the third Year of CHRIST's Life. Thus the *Scripture History* is consistent with it self, and with other Authors, and is most fully confirm'd by *Astronomical* Observations.

10. There hath been a late Controversy started concerning the Day, on which our SAVIOUR suffer'd, whether it was upon

the fourteenth or fifteenth Day of the first Month *Nisan* or *Abib*. It is certain, that the Feast of the *Passover* was upon the fourteenth Day of this Month, when they (d) kill'd the Lamb ; and to this St. *Paul* alludes, when he saith, (e) that CHRIST our *Passover* is sacrific'd for us ; and St. *Peter* also, when he saith, (f) that we are redeem'd by the precious blood of CHRIST JESUS, as a lamb without blemish, and without spot, which was exactly true of (g) the Lambs slain at that Time. And St. *John* alludes to the same, when he tells us, (h) that the *Scripture* was fulfill'd, which was written of him, A bone of him shall not be broken. Besides, he tells us plainly, that on the Day of his Crucifixion, (i) the Jews went not themselves into the judgment-hall, lest they should (k) be defiled, but that they also might eat the *Passover*. The Argument to the contrary is, that (l) CHRIST did eat the *Passover* the Night before with his Disciples ; and therefore that was the fourteenth Day. But to this it is answer'd, (m) that as in (n) extraordinary Cases the *Passover* was deferr'd for a Month ; so sometimes in such Cases it was anticipated for a Day before. This made the Distinction between that *Passover*, which was *sacrificial*, and that which was *commemorative*. Now JESUS knew, that he was to die the next Day, and therefore not being to live to the legal Time, he anticipated it, and must have done so, or not have kept it at all. There was a Necessity for him to keep the commemorative *Passover*, that he might institute his own Supper instead thereof, and as a *Commemoration* of something else. So that in this Case he did all that was possible for him to do ; and he was so far from Breaking the Law of GOD, that he did what was allowable in Cases of Necessity. Thus (o) JESUS saith to his Disciples, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the *passover* at thy house with my disciples. What we render I will keep, is *ποιῶ* in the present Tense, I do keep ; that is, I cannot stay to the following Day, when the *Paschal Lamb* is to be sacrific'd ; but intend forthwith (my time being at hand) to keep the *Passover* with my Disciples. 'Tis farther observ'd, that JESUS is said to eat the *Passover*, but not to sacrifice it. So that tho' it is granted, that the *sacrificial Passover* could not be kept out of the legal and appointed Time ; yet this doth not infer, but our SAVIOUR might observe that which was commemorative. But this Diffi-

(b) Levit. 12. 6, 7, 8. (c) Luke 2. 24. (d) Exod. 12. 6, 14, 17, 18. Levit. 23. 5. Num. 9. 3, and 28. 16. Deut. 16. 1. (e) 1 Cor. 5. 7. (f) 1 Pet. 1. 19. (g) Exod. 12. 5. (h) John 19. 36. Exod. 12. 46. Num. 9. 12. (i) John 18. 28. (k) Levit. 7. 18, 19. (l) Matth. 26. 17, 18, 19. Mark 14. 12 to 22. Luke 22. 7 to 19. (m) See Bishop Kidder's *Demonstration of the MESSIAH*, Part 3. Page 62 and 63. (n) Num. 9. 6 to 15. (o) Matth. 26. 18.



culty may also be solv'd by an *Astronomical Calculation*. It is allow'd by all, that he was crucified on *Friday* the third Day of *April*, *Anno Christi* 33, according to the Vulgar Account. If this was the fifteenth Day of the Month, then the *Moon* must have been visible on the nineteenth Day of *March* in the Evening immediately before. But if it was the fourteenth, then the *Moon* was not visible until the twentieth Day of the same Month. I have therefore added

the Calculations for both these Times with the utmost Exactness from Mr. *Whiston's Astronomical Tables*; by which it will more fully appear, that they are not only out in Divinity, but also in their *Mathematicks*, who affirm that *our SAVIOUR* was crucified on the fifteenth Day; but that it was really on the fourteenth: And so he died, when the Paschal Lamb was slain, as the *Apostles* plainly shew us in the *New Testament*.



TABLE the Forty eighth.

A Calculation of the Moon's place in Jerufalem, its Longitude Eastward from London, being 37<sup>d</sup>. 30<sup>m</sup>. and Latitude 31<sup>d</sup>. 50<sup>m</sup>. for the nineteenth Day of March, Anno CHRISTI 33, being the new Moon preceding Our Blessed SAVIOUR's Crucifixion, to find if the Moon was visible on that Evening, or not.

Calculation of the Sun's Place.	d. h. m. "		The Calculation of the Moon's Place.	Mid. Mot. s. d. m. "		Apog's Mot. s. d. m. "	Node's Mot. s. d. m. "
Sun sets, March	19 05 57 00		Anno CHRISTI 1	04 02 02 45	Apog's Place	09 12 07 05	08 28 36 04
Time of Visibilty add	00 00 48 00		Years Incl. 20	04 13 34 05	Parts to be added.	03 03 50 15	
Apparent Time	19 06 45 00		Years 12	05 02 08 27		04 08 18 10	00 26 50 15
Æquation of Anom. 9. 10. add	00 00 07 31		March 19	10 07 45 31		00 08 41 23	07 22 06 09
Total	19 06 51 31		Hours 4	00 02 11 46		00 00 01 07	00 04 07 49
Æquation of ♄ 27. add	00 00 01 00		Minutes 24	13 10		00 00 00 07	00 00 00 32
Total	19 06 52 31		Seconds 31	17		00 00 00 00	00 00 00 03
Refraction add	00 00 02 00						00 00 00 00
Equal Time at Jerufalem	19 06 54 31		Middle Motion	11 27 56 01	Simple Apog. Sun's Place	05 02 58 07	Total 08 23 04 48
Difference of Longitude substra&	02 30 00		Part Phys. substra&	00 00 11 15		11 27 04 57	
Equal Time at London	19 04 24 31				Annual Arg.	06 24 06 50	Simple Node Sun's Place 00 05 31 16
		Mid. Mot. s. d. m. "	Motion correct Apog. substra&	11 27 44 46	Equation add	00 07 38 20	11 27 04 57
Anno CHRISTI 1	09 07 53 03	02 14 03 30	Mean Anomaly	05 10 36 27	True Apog.	05 10 36 27	Sun from Node 11 21 33 41
Year's Included 20	00 00 09 04	00 00 16 40	Equation add	06 17 08 19	True Excentr. 62983		Equat. substra& 00 00 28 25
Years 12	00 00 05 26	00 00 10 00		00 02 20 15	Diff. m. from gr. 11617		True Node 00 05 02 51
March 19	02 16 52 50	00 00 00 11	Simp. Place in Orb. Sun's Place substra&	00 00 05 01	Diff. m. from tr. 7746		Simp. Lat. Part proport. 00 00 25 36
Hours 4	00 00 09 51	00 00 00 00	Distance of Moon from Sun	11 27 04 57			00 00 01 30
Min. 24	00 00 00 59	00 00 00 00	Variation add	00 03 00 04			True Lat. South 00 00 27 06
Sec. 31	00 00 00 01	00 00 00 00	True Place in Orb. Node substra&	00 00 03 59			Sun's Declinat. 01 10
Middle Motion Apogæum substra&	11 25 11 14	02 14 30 21	Argument of Latitude	00 00 09 00			Sun's Right Asc. 357 19
Mean Anomaly	09 10 40 53		Reduction add	00 05 02 51			Sun's Asc. Diff. 00 43
Æquation add	00 01 53 43		Moon's true Place	11 25 06 09			Sun's Ob. Dec. 356 36
Sun's true Place	♄ 27 04 57			1 16			Moon's Decl. 0 21
				7 00 10 16			M. Right Asc. 0 20
							M. Asc. Differ. 0 16
							M. Ob. Declin. 0 04
							Diff. Ob. Decl. of Sun and M. 03 28

TABLE



TABLE the Forty ninth.

*A Calculation of the Moon's place in Jerusalem, its Longitude Eastward from London, being 37<sup>d</sup>. 30<sup>m</sup>. and Latitude 31<sup>d</sup>. 50<sup>m</sup>. for the twentieth Day of March, Anno CHRISTI 33, being the new Moon preceding Our Blessed SAVIOUR's Crucifixion, to find if the Moon was visible on that Evening, or not.*

Calculation of the Sun's Place.		The Calculation of the Moon's Place.		Mid. Mot.	Apog's Place	Apog's Mot.	Node's Place	Node's Mot.
Sun sets, March	d. h. m. "			s. d. m. "		s. d. m. "		s. d. m. "
Time of Visibility add	20 05 58 04		Anno CHRISTI 1	04 02 02 45		09 12 07 05		08 28 36 04
Apparent Time	00 00 48 00		Years Incl. 20	04 13 34 05	Parts to be added.	03 03 50 15		
Equation of Anom. 9. 11. add	20 06 46 04		Years 12	05 02 08 27		04 08 08 10	Parts to be subtracted.	00 26 50 15
Total	00 00 07 28		March 20	10 20 56 07		00 08 48 04		07 22 06 09
Equation of $\propto$ 28.3. add	20 06 53 32		Hours 4	00 02 11 46		00 00 01 07		00 04 11 00
Total	00 00 00 39		Minutes 26	00 00 14 16		00 00 00 07		00 00 00 32
Refraction add	20 06 54 11		Seconds 11	00 00 00 06		00 00 00 00		00 00 00 03
Equal Time at Jerusalem	00 00 02 00		Motion of Moon	00 11 07 32	Simple Apog. Sun's Place	05 03 04 48	Total	08 23 07 59
Difference of Longitude substra $\phi$ t	20 06 56 11		Part Phys. substra $\phi$ t	00 00 11 13		11 28 03 43		
Equal Time at London	00 02 30 00		Motion correct	00 10 56 19	Annual Arg.	06 24 58 55	Simple Node Sun's Place	00 05 28 05
	20 04 26 11		Apog. substra $\phi$ t	05 10 57 07	Equation add	00 07 52 19		11 28 03 43
			Mean Anomaly	06 29 59 12	True Apog.	05 10 57 07	Sun from Node	11 22 35 38
			Equation add	00 03 51 07	True Excentr.	62712	Equat. substra $\phi$ t	00 00 25 07
			Simp. Place in Orb.	00 14 47 26	Diff. m. from gr.	11617	True Node	7 05 02 58
			Sun's Place substra $\phi$ t	11 28 03 43	Diff. m. from tr.	7475	Lat. North	00 00 52 30
			Distance of Moon from Sun	00 16 43 43			Part proport.	00 00 03 06
			Variation add	00 00 20 56			True Lat. North	00 00 55 36
			True Place in Orb.	00 15 08 22			Sun's Declinat.	00 46
			Node substra $\phi$ t	00 05 02 58			Sun's Right Asc.	358 14
			Argument of Latitude	00 10 05 24			Sun's Asc. Diff.	00 29
			Reduction add	00 00 02 33			Sun's Ob. Def.	357 45
			Moon's true Place	7 15 10 55			Moon's Decl.	06 51
							M. Right Asc.	13 37
							M. Asc. Differ.	4 17
							M. Ob. Desc.	17 54
							Diff. Ob. Desc.	20 09
							of Sun and M.	

Mid. Mot.	Aphel's Mot.	Apog's Mot.	Node's Mot.
s. d. m. "	s. d. m. "	s. d. m. "	s. d. m. "
09 07 53 03	02 14 03 30		
00 00 09 04	00 00 16 40		
00 00 05 26	00 00 10 00		
02 17 51 58	00 00 00 11		
00 00 09 51	00 00 00 00		
00 00 01 04	00 00 00 00		
00 00 00 00	00 00 00 00		
11 26 10 26	02 14 30 21		
02 14 30 21			
09 11 40 05			
00 01 53 17			
$\propto$ 28 03 43			



From these two Tables it evidently appears, First, That it was impossible for the new Moon to be seen at *Jerusalem* on the nineteenth Day of *March* immediately before the Crucifixion of *Our SAVIOUR*, and consequently that the Month could not begin on the following Day. For the Difference of the Oblique Descension of the Sun and Moon at the Time of Visibility being but 3<sup>d</sup>. 28<sup>m</sup>. it so happen'd, that when the Moon might have been visible at her setting by Reason of a proper Distance from the Sun, she had been under the Horizon, above half an Hour before. On the other hand it appears, that the next Evening, or on the twentieth Day of *March* at the time of Visibility the Difference of the Oblique Descensions was 20<sup>d</sup>. 09<sup>m</sup>. occasion'd by the swift Motion of the Moon, her North Latitude, and her being in a Sign of very slow Descension, so that she did not set until an Hour and a Quarter after the Sun: Thus the Moon was very visible on this Evening; and therefore the Month began on the twenty first Day of *March*, and *Our SAVIOUR* being crucified on *Friday* the third Day of *April* following, was crucified on the fourteenth and not on the fifteenth Day of the said Month.

By other Calculations too tedious to be

here inserted it appears, that on the said nineteenth Day of the Month, there was a total Eclipse of the Sun in the more remote southern Parts of the World, and that the Shadow approach'd nearer and nearer to *Jerusalem*; and therefore when the Sun did set in that City, it was totally eclipsed in the more southern Parts at the same Time, and soon after the Shadow left the Earth. Now no one can imagine, that the Sun can be totally eclipsed in one Part of the World, and the Light of the New Moon can be visible in another Part at the same Time.

Hence it is evident, that *Our Blessed LORD* and *SAVIOUR* was crucified on the fourteenth Day of the *Jewish* Month *Nisan* or *Abib*, even upon the Day when the *Jews* killed and eat the *Paschal* Lamb: And tho' he kept the Passover the night before; yet even that was most agreeable to the literal Sence of the *Hebrew* Text, where the Words ירח and חרש, which we translate *A Month*, are more applicable to the Conjunction than the *phases*, and do properly signify the *Moon* or the *Renovation*, which we call the Change; on the fourteenth Day after which, our *SAVIOUR* observ'd the Passover, as the *Jews* observed it the Day following, being the fourteenth after the *Moon's* Appearance.



TABLE the Fiftieth, or last.

Year of the World.	(1) Vulgar Year before CHRIST.	(2) Real Year of CHRIST.	Year of the Julian Period.	Year of Jubilee.	Sabbatical Year.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
						The Preface, <i>Luke</i> 1. 1, 2, 3, 4. CHRIST's Divinity and Eternity asserted, <i>John</i> 1. 1 to 15. (b) His Genealogy by <i>Joseph</i> , <i>Matth.</i> 1. 1 to 18. and by the Virgin <i>Mary</i> , <i>Luke</i> 3. 23 to the End (c).
4004	5		4709	29 49	206 5	Year before CHRIST's Birth 1. This Year the Course of <i>Abia</i> , or the eighth Course, began on <i>Saturday June</i> 24, and ended on <i>Saturday July</i> 1, when <i>Zacharias</i> receives the News of the Conception of <i>John</i> the Baptist, <i>Luke</i> 1. 5 to 23.
4004	5		4709	29 49	206 5	<i>Elizabeth</i> conceives about <i>July</i> 8. <i>Luke</i> 1. 23, 24, 25.
4004	5		4709	29 49	206 5	The Virgin <i>Mary</i> receives the Message from the Angel on or about <i>Sunday December</i> 31. <i>Luke</i> 1. 26 to 56.
4005	4		4710	30 0	206 6	<i>John</i> the Baptist is born about the thirteenth Day of <i>April</i> , at the Feast of the Passover, <i>Luke</i> 1. 57 to the End.
4005	4		4710	30 0	206 6	The thirtieth Year of Jubilee. The Trumpets of Rams Horns proclaim the Redemption of Captives on the Feast of Expiation, or the third Day of <i>October</i> , <i>Levit.</i> 25. 8 to 18.
4005	4	1	4710	30 0	206 6	The first Year of the Birth of CHRIST, beginning <i>Octob.</i> 7. CHRIST is born <i>October</i> 7, being the first Day of the Feast of <i>Tabernacles</i> , and this Year upon a <i>Sunday</i> . The Angel proclaims our Redemption from Sin and Satan, of which the Jubilee was a Type; so that now the Type ought to cease, <i>Luke</i> 2. 1 to 21. <i>John</i> 1. 14.
4005	4	1	4710		206 6	CHRIST is circumcis'd, <i>Oct.</i> 14. on the last Day of the Feast of <i>Tabernacles</i> , <i>Luke</i> 2. 21.
4005	4	1	4710		206 6	The sixty fourth of <i>Daniel's</i> Weeks ends about <i>November</i> 11.
4005	4	1	4710		206 6	The Virgin <i>Mary</i> is purify'd, and CHRIST is presented in the Temple, <i>Nov.</i> 15. <i>Luke</i> 2. 22, 23, 24, &c. to 40.
4005	4	1	4710		206 6	<i>Joseph</i> and <i>Mary</i> flee into <i>Egypt</i> , <i>Matth.</i> 2. 13, 14, 15.
4005	4	2	4711		206 6	The wise Men come from the East, and worship CHRIST, <i>Matth.</i> 2. 1 to 13.
4006	3	2	4711		207 0	The two hundred and seventh Sabbatical Year. <i>Herod</i> slays the Infants, <i>December</i> 28. <i>Matth.</i> 2. 16, 17, 18.
4007	2	3	4712		207 1	The Beginning of this Year <i>Herod</i> is taken with a strange Disease, and dies about <i>March</i> ; so that many Tumults are occasion'd upon the Account of his Death, at the Time of the Passover, <i>Josephus Jewish Antiquities</i> , Book 17. Chap. 10 and 11. and <i>Wars of the Jews</i> , Book 1. Chap. 21. and Book 2. Chap. 1.
						<i>Joseph</i> , <i>Mary</i> and CHRIST return from <i>Egypt</i> to <i>Nazareth</i> , <i>Matth.</i> 2. 19 to the End.

(a) N. B. That the real Year of CHRIST's Birth, or Year 1, begins *October* 7. on the Day of his Birth, Anno Per. Jul. 4710. and ends on the sixth Day of *October* following. But the Vulgar Year of CHRIST, from whence we compute our present Years, begins *January* 1. Anno Per. Jul. 4714. almost three Years and a Quarter after the other, and ends on the 31st Day of *December* following.

(b) N. B. That St. John divides the Time of CHRIST's publick Ministry, by the four Passovers which happen'd therein. The first Passover is mention'd, *John* 2. 13. The second, *John* 5. 1. The third, *John* 6. 4. And the fourth, *John* 13. 1. St. Mark, St. Luke, and St. John generally observe the Order of Time, which St. Matthew seems in many Places to have neglected, and therefore the Order of his Gospel must be rectify'd by the other three. The Reasons of the Dislocations shall be taken Notice of, as they happen.

(c) St. Matthew places the Genealogy of CHRIST in the Beginning, but St. Luke at the End of the third Chapter; but as it is not a Part of the History, it might be plac'd indifferently in any Part thereof.



A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	Sabbatical Year.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4008	before 1	3	4713	207 2	The Year of CHRIST according to the Vulgar Account. The Beginning of the CHRISTIAN Æra. The sixty fifth of Daniel's Weeks ends about the fifth Day of October.
4009	after 1	4	4714	207 3	
4012	4	7	4717	207 6	
4013	5	8	4718	208 0	The two hundred and eighth Sabbatical Year.
4017	9	12	4722	208 4	
					The twelfth Year from the Birth of CHRIST beginning October 7. Joseph, Mary and CHRIST go up to the Passover, which this Year happen'd on Saturday March 30, the new Moon or first Day of the Year being on Sunday March 17. the Position of the Sun and Moon the Evening before at Jerusalem being as follows, at the Time of Visibility. Sun in ♋ 23 d. 58 m. 24". Moon in ♑ 9 d. 54 m. 33". Latitude of Moon South 5 d. 10 m. 35". Difference of Oblique Descension of Sun and Moon 17 m. 40". Dominical Letter F. Thus Joseph, Mary and CHRIST came to Jerusalem this Year on Friday March 29. The Passover began on the fourteenth Day of the first Month, Exod. 12. 6. or on Saturday, March 30. The Feast of unleavened Bread after the Passover ended on the twenty first Day of the first Month, Exod. 12. 18, or on Saturday April 6. On Sunday April 7, they return'd home, and travelling from the Temple on the LORD's Day they lost the LORD of the Temple. On Monday April 8 they return'd back to Jerusalem. On Thursday April 11 they found him in the Temple, Luke 2. 41 to the End.
4019	11	14	4724	208 6	The sixty sixth of Daniel's Weeks ends about the thirtieth Day of August.
4020	12	15	4725	209 0	The two hundred and ninth Sabbatical Year. Augustus Caesar takes Tiberius as a Partner with him in the Empire, in the forty second Year of his Reign; so that from hence his Reign is dated among the Jews.
4022	14	17	4727	209 2	Augustus Caesar, the second Roman Emperor, dies Aug. 21. having reign'd 44 Years, in the third Year of his Partnership with Tiberius.
4023	15	18	4728	209 3	Tiberius, the third Roman Emperor now reigns alone, Anno 1. from whence Dionysius Exiguus reckon'd the 15 Years, Luke 3. 1. and so made a Mistake of three Years.
4026	18	21	4731	209 6	The sixty seventh of Daniel's Weeks ends about the twenty fourth Day of July.
4027	19	22	4732	210 0	The two hundred and tenth Sabbatical Year.
4033	25	28	4738	210 6	The sixty eighth of Daniel's Weeks ends about the seventeenth Day of June.
4034	26	29	4739	211 0	The two hundred and eleventh Sabbatical Year.
4034	26	29	4739	211 0	About the Spring John being 29 Years of Age begins to preach, and afterward he baptizeth, Matth. 3. 1 to 13. Mark 1. 1 to 9. Luke 3. 1 to 19 (d).
4034	26	30	4739	211 0	After the Feast of Tabernacles CHRIST being enter'd upon the thirtieth Year of his Age, was baptiz'd of St. John, Matth. 3. 13 to the End. Mark 1. 9 to 12. Luke 3. 21, 22, and Part of the 23d Verse.

(d) Here the History of St. John's Imprisonment is added to his Baptism and Preaching by St. Luke, ver. 19, 20. to join both together. And for the same Reason St. Matthew, Chap. 14. 3, 4, 5. joins it with the History of his being beheaded.



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	Sabbatical Year.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4034	26	30	4739	2110	CHRIST is tempted in the Wilderness, <i>Matth. 4. 1 to 12. Mark 1. 12, 13. Luke 4. 1 to 14.</i>
4037	29	33	4742	2113	The fourth Year of John's Ministry begins.
4037	29	33	4742	2113	John testifies of CHRIST, <i>John 1. 15 to 35.</i>
4037	29	33	4742	2113	Andrew and Peter follow CHRIST, and bring Philip and Bartholomew with them, <i>John 1. 35 to the End (e).</i>
4038	30	33	4743	2114	CHRIST turns Water into Wine, and goes from Cana in Galilee to Capernaum, <i>John 2. 1 to 13.</i>
					The first Passover after CHRIST's publick Ministry, <i>John 2. 13.</i>
					This Year begins on <i>Saturday March 25</i> , the Moon not being visible on <i>March 23</i> in the Evening, her Position at the Time of Visibility being thus. <i>Sun in ♈ 0 d. 43 m.</i> <i>Moon in ♋ 10 d. 53 m.</i> <i>Latitude South 3 d. 57 m.</i> Difference of the Oblique Descension at the Time of Setting, 11 d. 03 m. Dominical Letter A. So that the Passover began this Year on <i>Friday April 7</i> , and the Feast of unleavened Bread ended on <i>Friday April 14.</i>
					CHRIST goes to Jerusalem, drives the Buyers and Sellers out of the Temple, and foretels his own Death and Resurrection, <i>John 2. 13 to the End.</i>
					CHRIST discourses with Nicodemus, and St. John testifies of him, <i>John 3, throughout.</i>
					John is now cast into Prison, <i>Matth. 14. 3, 4, 5. Mark 6. 17, 18, 19, 20. Luke 3. 19, 20. (f)</i>
					CHRIST hearing that John was in Prison, begins to preach, <i>Mark 1. 14, 15.</i>
4038	30	33	4743	2114	CHRIST having staid eight Months in Judea, and hearing that the Pharisees knew that his Disciples baptiz'd more than John had baptiz'd, goes from thence for Galilee, <i>John 4. 1, 2, 3. Matth. 4. 12.</i>
		34			In the Beginning of December, or four Months before the Harvest, at the Passover, (g) CHRIST goes to Sychar in Samaria, talks with the Woman at the Well, and converts several of the Citizens, <i>John 4. 4 to 43.</i> Having stay'd two Days, he departs for Galilee, <i>John 4. 43, 44.</i>

(e) For the Methodizing of this Story, we must observe, that it is not the same with the Calling of Andrew and Peter mention'd *Matth. 4. 18 to 23*, and *Mark 1. 16 to 21.* This was done in Bethabara beyond Jordan, *John 1. 28.* the other in the Borders of Zabulon and Naphthali on this Side, *Matth. 4. 13.* and *Mark 1. 16.* Here they attended on John as his Disciples, *John 1. 35, 37.* in the other they were in the Ship casting their Nets into the Sea, *Matth. 4. 18. Mark 1. 16.* At this Time they follow'd him by St. John's Directions, *John 1. 36, 37.* at the other Time by CHRIST's Call, *Matth. 4. 19. Mark 1. 17.* For the right understanding of this we must observe, that of all the four Evangelists St. John hath only given us an Account of the Doctrines and Actions of John the Baptist from the Baptism of CHRIST until his own Imprisonment. And except the Temptation of CHRIST in the Wilderness, there is none of the four that hath told us any Passage of CHRIST himself in all that Space: And therefore, as St. John the Evangelist places this Story before the Imprisonment of John the Baptist, *John 3. 64.* but St. Matthew and St. Mark have plac'd it after, *Matth. 4. 12. Mark 1. 14.* the leaving them distinct, as the Evangelists have plac'd them, will solve all the Difficulties, which have otherwise been rais'd on this Occasion. After this first Call they follow'd him but for a Day, to the Place where he dwelt, and went back to St. John the Baptist: After the second Call, they left all, follow'd CHRIST, and went back no more.

(f) The Reason of this Dislocation in all the three Evangelists is, that the whole Story of St. John the Baptist might be taken in together. See the former Page in the Reference (d). Compare *John 3. 24. Mark 6. 17, 18, 19, 20, and Matth. 14. 3, 4, 5.*

(g) Compare *John 4. 35, with Deut. 6. 9, and Levit. 23. 4 to 15.*



A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	Sabbatical Year.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4038	30	34	4743	211 4	He was kindly receiv'd by the Galileans, John 4. 45. Luke 4. 14, 15. Mark 1. 14, 15. This was his second Return, after his Baptism, from Judea to Galilee. He cures the Son of the Nobleman, John 4. 46 to the End.
4039	31	34	4744	211 5	He reads in the Synagogue of Nazareth, Luke 4. 16 to 31. He leaves Nazareth, and dwells at Capernaum, Matth. 4. 13 to 17. Mark 1. 21, 22. Luke 4. 31, 32. Teaching in the Synagogue he casts out a Devil from a Man possessed, Mark 1. 23 to 29. Luke 4. 33 to 38. Coming out of the Synagogue he enters into the House of Simon and Andrew; and cures Simon's Wife's Mother, being sick of a Fever, Matth. 8. 14, 15. Mark 1. 29, 30, 31. Luke 4. 38, 39. (f) At Sun-set he cures others, Matth. 8. 16, 17. Mark 1. 32, 33, 34. Luke 4. 40, 41.
4039	31	34	4744	211 5	In the Morning he goes into a Desert, and prays, Mark 1. 35 to 39. Luke 4. 42, 43. He preaches in Galilee, Mark 1. 39. Luke 4. 44. He enters into Simon's Ship, and teaches the People, Luke 5. 1, 2, 3. He calls Simon, Andrew, James and John to be Apostles, Matth. 4. 18 to 23. Mark 1. 16 to 21. Luke 5. 4 to 12. (g) He preaches throughout Galilee, works Miracles and the Multitude follow him, Matth. 4. 23, 24, 25.
4039	31	34	4744	211 5	He preaches from a Mountain to those who follow'd him, Matth. Chap. 5, 6, and 7, to Verse 28. (h) The Multitude are astonish'd at his Doctrine, Matth. 7. 28, 29. He cures the Leper, who publisheth the Fact, so that Multitudes flock to him, Matth. 8. 1, 2, 3, 4. Mark 1. 40 to the End. Luke 5. 12 to 17. He goes to Capernaum, and heals one sick of the Palsy, Matth. 9. 2 to 9. Mark 2. 1 to 13. Luke 5. 17 to 27. (i) He calls St. Matthew or Levi a Publican to be an Apostle, Matth. 9. 9. Mark 2. 13, 14. Luke 5. 27, 28.
4039	31	34	4744	211 5	He vindicates his Disciples for not Fasting, Matth. 9. 10 to 14. Mark 2. 15 to 23. Luke 5. 29 to the End.

(f) This in St. Matthew may be plac'd after Chap. 4. 17. But as St. Matthew observes not an exact Chronological Order; so it is plac'd, where we find it, among other Cures of the same Nature.  
(g) The Calling of Andrew and Peter is by St. Mark plac'd before its proper Order, which is after Verse 39, because he having given an Account of St. John's Preaching immediately before, proceeds to give an Account of the two of his Disciples, which only are mention'd by Name, before he speaks of the History of CHRIST's Preaching and Miracles, which he afterward placeth all together without Interruption.  
N. B. That there are no other Dislocations in the remaining Part of St. Mark, St. Luke, and St. John. Those which happen in St. Matthew shall be spoken of as we come to them, and are easily rectify'd by Comparing them with the parallel Histories in the other Evangelists.  
(h) As this Discourse of St. Matthew is of the same Nature with that of St. Luke, Chap. 6. 20 to the End; so it hath been suppos'd, that they were spoken at the same Time, and this Supposition hath introduc'd very great Dislocations in St. Matthew. But tho' the Subject is much the same, yet it is most probable, that they were spoken at different Times. For that of St. Matthew was spoken on a Mountain, Matth. 5. 1. that of St. Luke on a Plain, Luke 6. 17. In St. Matthew it is said, that he sat when he spake it, Matth. 5. 1. but St. Luke saith, that he stood at that Time, Luke 6. 17. St. Matthew mentions it before the Election of the Apostles, Matth. 10. 1, 2, 3, 4, 5. but St. Luke after it, Luke 6. 13, 14, 15, 16. In St. Matthew we may suppose it to be spoken before the second Passover, John 5. 1. and in Galilee, Matth. 4. 23. before CHRIST came to Jerusalem, John 5. 1. In St. Luke it is plac'd at least three Sabbaths after the same Passover, Luke 6. 1, 6. when he return'd from Jerusalem to Capernaum, Luke 7. 1. and so went forward to Nain, Luke 7. 11. in his Journey toward other Parts of Galilee. And therefore this being admitted, we need not suppose any Dislocation of this Part of the History either of St. Matthew or St. Luke; but the Particulars in both, which are both immediately before and after these excellent Discourses, are plac'd in their proper Order.  
(i) This Story is plac'd in St. Matthew among many other Miracles, and especially miraculous Cures, that the Evangelist might speak of them all at once.



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	Sabbatical Year.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4039	31	35	4744	211 5	<p>The second Passover after CHRIST's publick Ministry, <i>John 5. 1.</i> The Jewish Year begins on <i>Wednesday March 14</i>, the Moon not being visible on <i>March 12</i> in the Evening.</p> <p>Time of Visibility 6h. 51 m. 48".</p> <p>Sun in <math>\times</math> 19 d. 42 m. 36".</p> <p>Moon in <math>\times</math> 28 d. 35 m. 56".</p> <p>Latitude South 3 d. 34 m. 37".</p> <p>Difference of Oblique Descension at the said Time, 9 d. 48 m.</p> <p>Dominical Letter F.</p> <p>So that the Passover began this Year on <i>Tuesday March 27</i>.</p> <p>CHRIST comes to <i>Jerusalem</i>, and heals one who was diseas'd eight and thirty Years, which occasion'd much Discourse between him and the Jews, <i>John 5</i> throughout.</p> <p>On the second Sabbath after the Passover, he vindicates his Disciples for Plucking the Ears of Corn, <i>Matth. 12. 1 to 9. Mark 2. 29 to the End. Luke 6. 1 to 6. (k)</i></p> <p>On another Sabbath, probably the next, he healeth the Man who had the wither'd Hand, <i>Matth. 12. 9 to 15. Mark 3. 1 to 7. Luke 6. 6 to 12.</i></p> <p>He goes to the Sea Side, and heals many others, <i>Matth. 12. 15 to 22. Mark 3. 7 to 13.</i></p>
4039	31	35	4744	211 5	<p>CHRIST after Prayer chooseth his twelve Apostles, <i>Mark 3. 13 to 20. Luke 6. 12 to 17.</i></p> <p>He comes into an House, where he is throng'd, <i>Mark 3. 20, 21.</i></p> <p>He departs to a Plain, where he preaches an excellent Discourse to his Disciples, <i>Luke 6. 17 to the End.</i></p> <p>He enters <i>Capernaum</i>, and heals the Centurion's Servant, <i>Matth. 8. 5 to 14. Luke 7. 1 to 11. (l)</i></p> <p>He raiseth the Widow's Son at <i>Nain</i>, <i>Luke 7. 11 to 18.</i></p>
4039	31	35	4744	211 5	<p>CHRIST satisfieth the Disciples, which St. John sent to him from the Prison, <i>Matth. 11. 2 to the End. John 7. 18 to 36. (m)</i></p> <p>He excuseth the Woman, who washed his Feet with Tears, <i>Luke 7. 36 to the End.</i></p> <p>He goes about preaching, and his Apostles with him, <i>Luke 8. 1, 2, 3.</i></p> <p>He heals the Demoniac, who was blind and dumb, and vindicates himself against the Pharisees, <i>Matth. 12. 22 to 38. Mark 3. 22 to 31. (n)</i></p> <p>He reproves those who desir'd to see a Sign from him, <i>Matth. 12. 38 to 46.</i></p>
4039	31	35	4744	211 5	<p>CHRIST declares who are his real Mother, Sister and Brother, <i>Matth. 12. 46 to the End. Mark 3. 31 to the End. Luke 8. 19, 20, 21.</i></p> <p>He preaches to the Multitude in Parables, beginning with the Sower, <i>Matth. 13. 1 to 53. Mark 4. 1 to 35. Luke 8. 4 to 19. (o)</i></p>

(k) This Story is plac'd in St. Matthew, where it may serve for an Example of the Words immediately before, *Matth. 11. 28.* CHRIST's yoke is easy, and his burden is light.

(l) Our SAVIOUR having cur'd a Leper, who was present, St. Matthew immediately annexeth this Example of the Centurion, to shew his Power also in those who were absent.

(m) St. Matthew places this Story of John's Disciples immediately after that of the Mission of his own Apostles, to illustrate both Accounts by each other, and to shew, that these Miracles, which confirm'd the one, were also of Use to confirm both.

(n) This in St. Matthew regularly follows what was mention'd before, *Matth. 12. 1 to 22.* allowing for the Interposition of *Matth. 8. 5 to 14:* of which an Account hath already been given in Numb. 54. Reference (l).

(o) St. Luke puts the Parable of the Sower before the Declaration of CHRIST, who were his Relations; but it is not material which is first, because both happen'd at the same Time.



A Continuation of the last TABLE.

The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.					
Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Ju- lian Period.	Sabbatical Year.	
4039	31	34	4744	211 5	The following Night he stills the Tempest on the Sea, <i>Matth. 8. 18 to 28. Mark 4. 35 to the End. Luke 8. 22 to 26. (p)</i> He sends the Devils into the Swine, <i>Matth. 8. 28 to 34. Mark 5. 1 to 17. Luke 8. 26 to 37.</i> He sails back again to Capernaum, <i>Matth. 8. 34, and 9. 1. Mark 5. 17 to 21. Luke 8. 37, 38, 39.</i>
4039	31	34	4744	211 5	The Multitudes were all waiting for him, <i>Mark 5. 21. Luke 8. 40.</i> He answers the Disciples of John concerning Fasting, <i>Matth. 9. 14 to 18. (q)</i> He cures the Daughter of the Ruler of the Synagogue, and the Woman who had a bloody Flux, <i>Matth. 9. 18 to 27. Mark 5. 22 to the End. Luke 8. 41 to the End.</i> He cures the two blind Men, <i>Matth. 9. 27 to 32.</i> He cures a dumb Man possess'd with a Devil, <i>Matth. 9. 32, 33, 34.</i>
4039	31	34	4744	211 5	He teaches in all the Cities, and heals the sick; <i>Matth. 9. 35.</i> And is despis'd by his own Country Men, <i>Matth. 13. 54 to the End. Mark 6. 1 to 6. (r)</i>  He goes about the Villages teaching, <i>Mark 6. 6.</i> He pities the Multitude for Want of Teachers, <i>Matt. 9. 35 to the End. (s)</i> He sends his Apostles two and two to teach and preach in the Cities, and gives them Instructions accordingly, <i>Matth. 10 throughout. Mark 6. 7 to 12. Luke 9. 1 to 6.</i>
4039	31	34	4744	211 5	He preaches also himself, <i>Matth. 11. 1.</i> The twelve Apostles preach also, <i>Mark 6. 12. Luke 9. 6.</i>
4040	32	35	4745	211 6	John the Baptist is beheaded, <i>Matth. 14. 6 to 13. Mark 6. 17 to 29. (t)</i> Herod the Tetrarch hears of the Fame of Jesus, and thinks him to be John the Baptist, <i>Matth. 14. 1 to 5. Luke 9. 7, 8, 9. (u)</i> The Apostles return, and tell CHRIST what they had done, <i>Mark 6. 30. Luke 9. 10.</i>
4040	32	35	4745	211 6	He departs privately by Ship, and the Multitude follow him, <i>Matth. 14. 13, 14. Mark 6. 30 to 35. Luke 9. 10, 11.</i> He feeds five thousand Men with five Barley Loaves and two small Fishes, and departs, lest they should make him a King, <i>Matth. 14. 15 to the End. Mark 6. 31 to the End. Luke 9. 12 to 18. John 6. 1 to 22.</i> He preaches to the Multitude of himself, as the Bread of Life, <i>John 6. 22 to the End.</i>  The third Passover after CHRIST's publick Ministry, <i>John 6. 4.</i> The Jewish Year begins on Monday the 31st Day of March. Time of Visibility 7 h. 2 m. 4 " Sun in ♋ 8 d. 3 m. 21 " Moon in ♋ 18 d. 38 m. 13 " South Latitude 26 m. 25 "

(p) St. Matthew puts the Stilling the Tempest before its proper Place, that all the Miracles might be laid together first, and all his select Discourses might be plac'd afterward.  
(q) That this is plac'd in its proper Order appears; because the following Parts of the Chapter agree, with what follows in the other Evangelists. And it could not but be plac'd here; for otherwise the Time when it was spoken could not have been determin'd, because it was omitted by all the rest.  
(r) The Account how CHRIST was despis'd by his Countrymen is plac'd by St. Matthew after many more Miracles than those which were mention'd before it by the other Evangelists, to shew that they persever'd in their Obstinacy.  
(s) The Words of St. Matthew, Chap. 9. 35, regularly follow what was mention'd Verse 24, since the Interposition, Chap. 13. 54 to the End, might have been equally set here, or in any other Place.  
(t) And (u) Tho' these Places in St. Matthew are transpos'd in this Table, and the Imprisonment of St. John hath been mention'd already; yet any one, who reads Matth. 14. 1 to 13, may plainly observe, that the whole Story is well laid together, and properly plac'd where it is.



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	Sabbatical Year.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4040	32	35	4745	211 6	<p>Difference of the <i>Oblique Descension</i> at the same Time, 12 d. 21 m. Dominical Letter E.</p> <p>So that the <i>Passover</i> began this Year on <i>Sunday April 13</i>.</p> <p>CHRIST vindicates his Disciples for Eating Bread with unwashen Hands, <i>Matth. 15. 1 to 21. Mark 7. 1 to 24.</i></p> <p>He cures the Daughter of the Woman of <i>Syrophænicia</i>, <i>Matth. 15. 21 to 29. Mark 7. 24 to 31.</i></p>
4040	32	35	4745	211 6	<p>He cures one, who was dumb and deaf, <i>Mark 7. 31 to the End.</i></p> <p>He goes into a Mountain, and heals many, <i>Matth. 15. 29, 30, 31.</i></p> <p>He feeds four thousand Men with seven Loaves and a few Fishes, <i>Matth. 15. 32 to 39. Mark 8. 1 to 10.</i></p> <p>He comes by Sea to <i>Dalmanutha</i>, <i>Matth. 15. 39. Mark 8. 10.</i></p> <p>The sixty ninth of <i>Daniel's Weeks</i> ends about <i>May the 10th</i>. So that at the following <i>Passover</i> the Time was come, in which the MESSIAH was to be cut off, <i>Dan. 9. 25, 26</i>, or CHRIST our <i>Passover</i> to be sacrificed for us, <i>1 Cor. 5. 7.</i></p> <p>The Pharisees seek of CHRIST a Sign from Heaven, <i>Matth. 16 1, 2, 3, 4. Mark 8. 11, 12, 13.</i></p>
040	32	35	4745	211 6	<p>CHRIST cautions his Disciples of the Leaven of the Pharisees, <i>Matth. 16. 5 to 13. Mark 8. 14 to 22.</i></p> <p>He cures a blind Man at <i>Bethsaida</i>, <i>Mark 8. 22 to 27.</i></p> <p>As he went to <i>Cæsarea Philippi</i>, he inquires of his Disciples, Who he was reported to be? <i>Matth. 16. 13 to the End. Mark 8. 27 to the End. Luke 9. 18 to 28.</i></p> <p>Eight Days after this he was transfigur'd upon the Mountain, <i>Matth. 17. 1 to 14. Mark 9. 1 to 14. Luke 9. 28 to 37.</i></p> <p>He cures a Lunatick, which his Disciples could not do, <i>Matth. 17. 14 to 22. Mark 9. 14 to 30. Luke 9. 37 to 43.</i></p>
4040	32	35	4745	211 6	<p>He goes thro' <i>Galilee</i>, and foretels his Death and Resurrection to his Disciples, <i>Matth. 17. 22, 23. Mark 9. 30, 31, 32. Luke 9. 43 44, 45.</i></p> <p>He pays Tribute, working a Miracle to procure the Money, <i>Matth. 17. 24 to the End.</i></p> <p>At <i>Capernaum</i> he teaches his Disciples Humility and Mercy, <i>Matth. 18, throughout. Mark 9. 33 to 38. Luke 9. 46, 47, 48.</i></p> <p>He allows Casting out Devils in his Name, by such as were not his Disciples, <i>Mark 9. 38 to the End. Luke 9. 49, 50.</i></p>
4040	32	36	4745	212 0	<p>Anno CHRISTI 36, beginning <i>October 7</i>.</p> <p>At the Beginning of the Month <i>Tizri</i>, or the seventh Month in the Autumn, the <i>Sabbatical Year</i> began, in which the Jews did neither plow nor sow, so that the Earth enjoy'd a perfect Rest; and at the <i>Passover</i> following CHRIST rested in the Grave upon the <i>Sabbath Day</i>: so that the Observation both of the Year and of the Day did afterward cease, as far as they were Types of him.</p> <p>CHRIST converses in <i>Galilee</i>, <i>John 7. 1 to 11.</i></p>
4040	32	36	4745		<p>He forbids Revenge upon the Samaritans, <i>Luke 9. 51 to 57.</i></p> <p>He refuses those, who would follow him conditionally, <i>Luke 9. 57 to the End.</i></p> <p>He sends his seventy Disciples before him to the several Cities, <i>Luke 10. 1 to 17.</i></p> <p>This Year the seventh Month begins <i>September 26</i>, the Moon not being visible on the 24th in the Evening, according to this Account.</p>

Time of Visibility      h. m. "

Sun in Libra            06 42 38

                                 00 18 58

Moon



*A Continuation of the last TABLE.*

				The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.	
Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.		
4040	32	36	4745	<div>d. m. "</div> <div>Moon in Libra15 14 05</div> <div>Latitude South00 07 22</div> <div>Difference of Oblique Descension00 11 11</div> <div>So that the fifteenth Day of this Month, or the Day when the Feast of Tabernacles began, was on Friday October 10. John 7. 2.</div> <div>He teaches at Jerusalem during the Time of the Feast of Tabernacles, John 7. 11 to the End.</div> <div>He clears the adulterous Woman, and preacheth of himself, John 8 throughout.</div>	
4040	32	36	4745	<div>He cures the Man, who was blind from his Birth, John 9 throughout.</div> <div>He preacheth of himself as the Door, and the good Shepherd, John 10. 1 to 22.</div> <div>The seventy Disciples return with Joy, Luke 10. 17 to 25.</div> <div>He satisfies the Lawyer concerning his Duty, Luke 10. 25 to 38.</div> <div>He blames Martha, and vindicates Mary, Luke 10. 38 to the End.</div>	
4040	32	36	4745	<div>He teacheth his Disciples how to pray, Luke 11. 1 to 14.</div> <div>He casts out a Devil, which was dumb, and vindicates himself on that Occasion, Luke 11. 14 to 27.</div> <div>He answers the Woman, who prais'd him, Luke 11. 27, 28.</div> <div>He preacheth to the People, of Jonah, the Queen of Sheba, and the Ninevites, Luke 11. 29 to 37.</div> <div>He excuseth his not Washing before Dinner, Luke 11. 37 to the End.</div>	
4040	32	36	4745	<div>He preacheth against Hypocrisy and other Vices, Luke 12 throughout.</div> <div>He preacheth Repentance and Amendment, Luke 13. 1 to 10.</div> <div>He cures the crooked Woman, Luke 13. 11 to 18.</div> <div>He preacheth concerning the Gospel, exhorts to Earnestness in Duty, and reproves Herod and Jerusalem, Luke 13. 18 to the End.</div> <div>He cures the Dropsy, and preaches Humility and Charity, Luke 14. 1 to 15.</div>	
4040	32	36	4745	<div>He declares the Parable of the great Supper, Luke 14. 15 to 25.</div> <div>He preaches Resolution in Religion, Luke 14. 25 to the End.</div> <div>He propounds the Parables of the lost Sheep, the Piece of Silver, and the prodigal Son, Luke 15 throughout.</div> <div>He propounds the Parable of the unjust Steward, reproves the Hypocrisy and Covetousness of the Pharisees, and declares the Parable of the rich Glutton, and Lazarus the Beggar, Luke 16 throughout.</div> <div>He teaches his Disciples to forgive one another, Luke 17. 1, 2, 3, 4.</div>	
4040	32	36	4745	<div>CHRIST preacheth the Unprofitableness of our Works, Luke 17. 5 to 11.</div> <div>He heals the ten Lepers, Luke 17. 11 to 20.</div> <div>And speaks of the Suddenness of his Coming to Judgment, Luke 17. 20 to the End.</div> <div>He teacheth to pray incessantly, Luke 18. 1 to 9.</div> <div>He proposeth the Parable of the Pharisee and Publican, Luke 18. 9 to 15.</div> <div>Anno CHRISTI 36, The Feast of the Dedication, John 10. 22. which continu'd eight Days, 1 Maccab. 4. 59, and began on the five and twentieth Day of the Month Chisleu, or the ninth Month, on this Year happen'd on Thursday December 18, as appears from the following Computation.</div> <div><div>Sixth Month ended, September 25.268</div><div>Seventh Month30</div><div>Eighth Month29</div><div>Ninth Month25</div><div>Total352</div></div> <div>Which answers to December 18.</div>	

**Which answers to December 18.**



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4040	32	36	4745	The Transactions from this Time to the Beginning of the Passover Week, are thus recorded in their Order.
4040	32	36	4745	CHRIST discourses with the Jews in the Temple in Solomon's Porch, and proves by his Works, that he is the Son of GOD, <i>John 10. 22 to 40.</i> Upon this the Jews being offended, he goes beyond Jordan, <i>Matth. 19. 1, 2. Mark 10. 1. John 10. 40, 41, 42.</i> The Pharisees discourse with him concerning the Nature of Divorce, <i>Matth. 19. 3 to 13. Mark 10. 2 to 13.</i> He blesseth the little Children, which were brought to him, <i>Matth. 19. 13, 14, 15. Mark 10. 13, 14, 15, 16. Luke 18. 15, 16, 17.</i> He teacheth the young Man, how to obtain eternal Life, <i>Matth. 19. 16 to the End. Mark 10. 17 to 32. Luke 18. 18 to 31.</i>
4040	32	36	4745	He publisheth the Parable of the Labourers in the Vineyard, <i>Matth. 20. 1 to 17.</i>
4041	33	36	4746	Lazarus dies, and CHRIST raiseth him from the Grave, <i>John 11. 1 to 55.</i> CHRIST goes with his Disciples to Jerusalem, and foretels his Death and Resurrection, <i>Matth. 20. 17, 18, 19. Mark 10. 32, 33, 34. Luke 18. 31, 32, 33, 34.</i> He cures the blind Man that begg'd, <i>Luke 18. 35 to the End.</i> He is entertain'd by Zaccheus, <i>Luke 19. 1 to 11.</i>
4041	33	36	4746	He cures two blind Men, one of whom was Bartimeus, <i>Matth. 20. 29 to the End. Mark 10. 46 to the End.</i> He propounds the Parable of the Nobleman, who went into a far Country, <i>Luke 19. 11 to 28.</i> The Passover is now nigh at Hand, in which CHRIST was to die for us, and so put an End to all those Parts of the Jewish Law, which were Types of his Sufferings, <i>John 13. 1.</i>  The Transactions of the Week before the Passover, Anno CHRISTI 36. On or about Friday March 27, the Jews begin to conspire to put CHRIST to Death, <i>John 11. 55, 56, 57.</i>  CHRIST sups with Mary and Lazarus six Days before the Passover, or on Sunday March 29. <i>John 12. 1 to 12.</i>  Sunday, March 29. CHRIST sends for an Ass and a Colt for his Use, <i>Matth. 21. 1 to 8. Mark 11. 1 to 8. Luke 19. 28 to 36.</i>  Monday, March 30. He rides in Triumph to Jerusalem upon an Ass, <i>Mark 11. 8, 9, 10. Luke 19. 36 to 41. John 12. 12 to 19.</i>
4041	33	36	4746	He is met by the Multitude, <i>Matth. 21. 8, 9.</i> He weeps over the City, <i>Luke 19. 41 to 45. John 12. 19.</i> The People are moved at his Coming, <i>Matth. 21. 10, 11.</i> He casts the Buyers and Sellers out of the Temple, and vindicates those who cried Hosannah, <i>Matth. 21. 12, 13, 14, 15, 16. Mark 11. 11. Luke 19. 45, 46.</i> He teaches in the Temple, <i>Luke 19. 47, 48.</i>
4041	33	36	4746	He preacheth of his Passion, and his Prayer is answer'd by a Voice from Heaven, <i>John 12. 20 to the End.</i> He goes in the Evening to Bethany, <i>Matth. 21. 17.</i>  Tuesday, March 31. He curseth the fruitless Figtree, casts the Buyers and Sellers again out of the City, and goes from thence in the Evening, <i>Matth. 21. 18, 19. Mark 11. 12 to 20.</i>

Wednesday,



A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4041	33	36	4746	<i>Wednesday, April 1.</i> Coming to Jerusalem they see the Figtree wither'd, which occasions farther Discourses of CHRIST to the People, <i>Matth. 21. 19 to the End. Mark 11. 20 to the End.</i> The Priests and Scribes question his Authority, <i>Mark 12. 1 to 13. Luke 20. 9 to 20.</i>
4041	33	36	4746	CHRIST proposeth the Parable of the Wedding, <i>Matth. 22. 1 to 15.</i> He answers the Herodians concerning Tribute, <i>Matth. 22. 15 to 23. Mark 12. 13 to 18. Luke 20. 19 to 27.</i> He confutes the Sadduces concerning the Resurrection, <i>Matth. 22. 23 to 34. Mark 12. 18 to 28. Luke 20. 27 to 39.</i> He answers the Lawyer concerning the great Commandment, <i>Matth. 22. 34 to 41. Mark 12. 28 to 35.</i> He puzzles the Pharisees concerning the MESSIAS, <i>Matth. 22. 41 to the End. Mark 12. 35 to 38. Luke 20. 39 to 45.</i>
4041	33	36	4746	He preacheth, and denounceth Woes against the Pharisees, <i>Matth. 23 throughout. Mark 12. 38, 39, 40. Luke 20. 45, 46, 47.</i> He commends the poor Widow's two Mites, <i>Mark 12. 41 to the End. Luke 21. 1, 2, 3, 4.</i> He foretels the Destruction of the Temple, <i>Matth. 24 throughout. Mark 13 throughout. Luke 21. 5 to 37.</i> He proposeth the Parable of the ten Virgins, and the Talents, and describes the last Judgment, <i>Matth. 25 throughout.</i> He goes at Night to the Mount of Olives, <i>Luke 21. 37.</i>
4041	33	36	4746	As he goes with his Disciples, he speaks of his approaching Passion, <i>Matth. 26. 1, 2.</i> <i>Wednesday Evening April 1,</i> CHRIST sups with Simon the Leper, and a Woman pours the Alabaster Box of Ointment on his Head, <i>Matth. 26. 6 to 14. Mark 14. 3 to 10.</i> After Supper he watheth the Disciples Feet, exhorting them to Humility, and discovers Judas as a Traitor, <i>John 13. 1 to 27. Kidder's Demonstration of the MESSIAS, Part 3. Page 59 to 65.</i> <i>Satan enters into Judas Iscariot, Luke 22. 3. John 13. 27 to 31.</i>
4041	33	36	4746	CHRIST commands his Disciples to love one another, <i>John 13. 31 to 36.</i> <i>Thursday April 2.</i> The chief Priests and others consult to kill him, <i>Matth. 26. 3, 4, 5. Mark 14. 1, 2. Luke 22. 1, 2.</i> Judas goes to them, and agrees to betray him, <i>Matth. 26. 14, 15, 16. Mark 14. 10, 11. Luke 22. 4, 5, 6.</i> CHRIST sends Peter and John to prepare the Passover, <i>Matth. 26. 17, 18, 19. Mark 14. 12 to 17.</i> He eats the Passover with his Disciples, <i>Matth. 26. 20. Mark 14. 17. Luke 22. 14 to 19.</i> He again discovers Judas as a Traitor, who goes from them, <i>Matth. 26. 21 to 26. Mark 14. 18 to 22.</i>
4041	33	36	4746	He institutes the Sacrament of his Supper, <i>Matth. 26. 26 to 30. Mark 14. 22 to 26. Luke 22. 19 to 24. 1 Cor. 11. 23 to the End.</i> A Contention arises among the Apostles, who should be the greatest, <i>Luke 22. 24 to 31.</i> He admonishes the Apostles to provide for themselves, <i>Luke 22. 35 to 39.</i> He comforts his Apostles, <i>John 14. 1, to the latter Part of Verse 36.</i> He goes with them toward the Mount of Olives, <i>John 14. 36 the latter Part. Matth. 26. 30. Mark 14. 26.</i>
4041	33	36	4746	As they go along, he still endeavours to comfort them, <i>John Chap. 15, and 16.</i>

After



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4041	33	36	4746	<p>After that he prays for them and others, <i>John Chap. 17.</i>  He goes over the Brook <i>Kedron</i> to the Mount of <i>Olives</i>, <i>John 18. 1. Luke 22. 39.</i>  He admonishes the Apostles, and forewarns <i>Peter</i> of his Denial, <i>Matth. 26. 31 to 36. Mark 14. 27 to 32. Luke 22. 31 to 35. John 13. 36, 37, 38. (x)</i>  They come to <i>Gethsemane</i>, where he is in an Agony, <i>Matth. 26. 36 to 47. Mark 14. 32 to 43. Luke 22. 40 to 47.</i></p>
4041	33	36	4746	<p><i>Judas</i> brings those thither, who were to apprehend him, <i>Matth. 26. 47 to 57. Mark 14. 43 to 48. Luke 22. 47, 48. John 18. 2, 3.</i>  They apprehend him, <i>John 18. 4 to 10.</i>  <i>Peter</i> wounds a Servant of the High Priest, whom CHRIST heals, <i>Luke 22. 49, 50, 51. John 18. 10, 11.</i>  CHRIST expostulates with his Enemies, <i>Mark 14. 48, 49, 50. Luke 22. 52, 53.</i>  They seize a young Man, who follow'd him, <i>Mark 14. 51, 52.</i></p>
4041	33	36	4746	<p>They bind him, and bring him before <i>Annas</i> the High Priest, then before <i>Caiaphas</i>, where he is abused, and afterward denied by <i>Peter</i>, <i>Matth. 26. 57 to the End. Mark 14. 53 to the End. Luke 22. 54 to 66. John 18. 12 to 28.</i>  Friday April 3. They examine him in the Council, <i>Luke 22. 66 to the End.</i>  CHRIST is brought before <i>Pilate</i>, <i>Matth. 27. 1, 2. Mark 15. 1. Luke 23. 1. John 18. 28.</i>  <i>Judas</i> despairs, and dies miserably, <i>Matth. 27. 3 to 11. Acts 1. 16 to 21.</i>  CHRIST is accus'd and examin'd, <i>Matth. 27. 11 to 15. Mark 15. 2 to 7. Luke 23. 2 to 6. John 18. 29 to 39.</i></p>
4041	33	36	4746	<p>CHRIST is sent to <i>Herod</i>, and sent back again to <i>Pilate</i>, <i>Luke 23. 6 to 13.</i>  His Death is desir'd, and <i>Barabbas</i> is releas'd, <i>Matth. 27. 15 to Part of 26. Mark 15. 7 to Part of 15. Luke 23. 13 to Part of 25. John 18. 39, 40.</i>  CHRIST is mock'd before <i>Pilate</i>, <i>John 19. 1 to 16.</i>  He is condemn'd, <i>Matth. 27. Part of Verse 26. Mark 15. Part of Verse 15. Luke 23. Part of Verse 25. John 19. 16.</i>  He is led away to be crucify'd, <i>Matth. 27. 27 to 33. Mark 15. 15 to 22. Luke 23. 26 to 33.</i></p>
4041	33	36	4746	<p>CHRIST is crucify'd, <i>Matth. 27. 33 to 44. Mark 15. 22 to 33. Luke 23. 33 to 39. John 18. 17 to 28.</i>  The two Thieves revile him, <i>Matth. 27. 44.</i>  One of them is converted, <i>Luke 23. 39 to 44.</i>  The Day is darken'd, <i>Matth. 27. 45 to 51. Mark 15. 33 to 38. Luke 23. 44 to 47. John 19. 28 to 31.</i>  The Centurion is converted, <i>Mark 15. 38 to 43.</i></p>
4041	33	36	4746	<p>More Miracles happen at his Death, <i>Matth. 27. 51 to 57. Luke 23. 47, 48, 49.</i>  The Legs of the Thieves are broken, and his Side is pierced, <i>John 19. 31 to 38.</i>  CHRIST is buried, <i>Matth. 27. 57 to 62. Mark 15. 42 to the End. Luke 23. 50 to Part of Verse 56. John 19. 38 to the End.</i>  The Grave is watch'd, <i>Matt. 27. 62 to the End.</i>  Saturday April 4. CHRIST rests in the Grave, and the Sabbath is particularly observ'd, the Type and Antitype meeting together, <i>Luke 23. the latter Part of Verse 56.</i></p>

CHRIST

(x) The Story of CHRIST's Forewarning *Peter* of his Denial, is set by *St. Matthew* and *St. Mark* in its proper Place. *St. Luke* ushers it in with a gracious Promise of supernatural Assistance, and for this Reason he places it after a general Promise to all the Apostles. *St. John* intermixes it with several other Discourses of CHRIST concerning his Death and Passion, and what should happen at that Time, because he was willing to lay them all together.



A Continuation of the last TABLE.

The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.				
Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	
4041	33	36	4746	CHRIST riseth from the Dead, and appears twelve Times to his Disciples. <i>Isaac Ambrose</i> his Looking unto JESUS, Page 566 to Page 582. This was Sunday April 5. and on this Day he appeareth five Times. <i>Mary Magdalen</i> comes to the Sepulchre, and afterward <i>Peter</i> and <i>John</i> , being ignorant of the Resurrection, <i>John</i> 20. 1 to 11. (1.) After the Departure of <i>Peter</i> and <i>John</i> CHRIST first appear'd to <i>Mary Magdalen</i> , <i>John</i> 20. 11 to 19. See <i>Mark</i> 16. 9, 10. <i>Mary Magdalen</i> tells this to <i>Mary</i> the Mother of <i>James</i> and other Women, who had brought sweet Spices to anoint him, who come together to the Grave, <i>Matth.</i> 28. 1 to 9. <i>Mark</i> 16. 1 to 9. <i>Luke</i> 24. 1 to 9: (2.) As they go to tell his Disciples, they see CHRIST, <i>Matth.</i> 28. 9, 10.
4041	33	36	4746	They tell this to the eleven Disciples, but are not believed. <i>Mary Magdalen</i> was the Person who spake it, <i>Mark</i> 16. 9, 10. <i>Luke</i> 24. 9, 10, 11. <i>Thomas</i> was now with them, for they were eleven, <i>Luke</i> 24. 9. (3.) <i>Peter</i> by a particular Direction goes again to the Sepulchre and sees him, See <i>Mark</i> 16. 7. <i>Luke</i> 24. 12. and <i>1 Cor.</i> 15. 3, 4, 5. The Watch come, and tell what happen'd, and are brib'd to conceal it. <i>Matth.</i> 28. 11 to 16. (4.) He appears to two Disciples going to <i>Emmaus</i> , who tell it to the eleven Apostles, <i>Thomas</i> being now with them, <i>Mark</i> 16. 12, 13. <i>Luke</i> 24. 13 to 36. One of these was <i>Cleophas</i> , <i>Luke</i> 24. 18. the Husband of one of the <i>Mary's</i> , who had seen him before, <i>John</i> 19. 25. <i>Luke</i> 24. 10. The other is supposed to be <i>St. Luke</i> , who out of Modesty conceals his own Name. (5.) <i>Thomas</i> goes immediately from them, and CHRIST appears to the other ten, <i>John</i> 20. 19 to 24.
4041	33	36	4746	(6.) Sunday April 12. He appears to the eleven, and upbraids them for their Unbelief, <i>Mark</i> 16. 11. <i>Luke</i> 24. 10, 11. and particularly satisfies <i>Thomas</i> , who till this Time was doubtful, <i>John</i> 20. 24 to the End. They immediately go to <i>Galilee</i> , <i>Matth.</i> 26. 32. and 28. 7. <i>Mark</i> 14. 28. and 16. 7. (7.) He appears to five of them at the Sea of <i>Tiberias</i> , whilst they were fishing to supply their own Necessities, and the Necessities of the rest, <i>John</i> 21. 1 to 25. (y)  (8.) Sunday April 19. He appears to five hundred of them at once, as they were celebrating divine Service on the LORD's Day, <i>1 Cor.</i> 15. 6. (9.) He appears to <i>James</i> , <i>1 Cor.</i> 15. 7.
4041	33	36	4746	(10.) He appears to all the Apostles at Mount <i>Tabor</i> in <i>Galilee</i> , <i>1 Cor.</i> 15. 7. <i>Matth.</i> 28. 16 to the End.  (11.) Thursday May 14. He appears to his Disciples at <i>Jerusalem</i> , from whence he brings them to <i>Bethany</i> , blesses them, and ascends into Heaven, <i>Mark</i> 16. 19. <i>Luke</i> 24. 50, 51. <i>Acts</i> 1. 6 to 12. The Apostles return to <i>Jerusalem</i> , <i>Luke</i> 24. 52, 53. <i>Acts</i> 1. 12. The Conclusion of the Gospels, <i>John</i> 20. 30, 31. and 21. 25. (z) The Connexion of them with the Acts of the Apostles, <i>Acts</i> 1. 1, 2, 3, 4, 5.

(y) This is plac'd in these Tables in its proper Order, as appears from *John* 21. 14. This is now the third time, that JESUS shewed himself to his disciples, after that he was risen from the dead. The Day of his Resurrection he appear'd five Times; but his four first Appearances were only to particular Persons. His first general Appearance was April 5. to all his Apostles except *St. Thomas*, *John* 20. 19 to 24. His second was April 12. to them all, when *St. Thomas* was with them, *John* 20. 24 to 30. And This was the third Time; so that all the rest happen'd after.  
(z) It is very probable, that the last Chapter of *St. John's Gospel* was added as an Appendix to the rest, when the whole seem'd to be finish'd. This may be the Reason of the Insertion, *John* 20. 30, 31. Instances of the same Nature we have in *St. Paul's Epistles* after *Rom.* 16. 16, 20 and 24. *1 Tim.* 6. 16, and *Heb.* 13. 21.



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture, with the Chronological Order of every Part of the New Testament.
4041	33	36	4746	Sunday May 17. Matthias is chosen to be an Apostle, <i>Acts</i> 1. 12 to the End. Sunday May 24. The Apostles are inspir'd with the HOLY GHOST, and three thousand are converted on this Day to the Christian Church, <i>Acts</i> Chap. 2 throughout.
4043	35	38	4748	The Apostles now begin to preach and work Miracles, <i>Mark</i> 16. 20. (12.) CHRIST appears to St. Paul going to Damascus, <i>Acts</i> 9. 1 to 10. 1 Cor. 9. 1. and 1 Cor. 15. 8. (a)  Here ends the History of the Gospels, and of CHRIST's Personal Appearing to his Apostles.

(a) The Appearing of CHRIST to St. Paul was after the Time of his Ascension; but it is here plac'd with the rest, that they may be all seen together at once.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	The Acts of the Apostles, from their Inspiration, to the End of the New Testament.
4041	33	4746	Sunday May 24. The Apostles are inspir'd with the HOLY GHOST, and three thousand are converted on this Day to the Christian Church, <i>Acts</i> 2, throughout. Peter and John cure the lame Man in the Temple. Peter preaches CHRIST to the People, <i>Acts</i> Chap. 3. The Converts are increas'd to five thousand, <i>Acts</i> 4. 1, 2, 3, 4. Peter and John are taken by the Jews, charged to preach no more, and dismiss'd. The Church betake themselves to Prayer, and GOD testifies, that he heard them, <i>Acts</i> 4. 5 to the End. Ananias and Sapphira are struck dead, which brings a Fear upon the rest, <i>Acts</i> 5. 1 to 12. Many Signs and Wonders are wrought by the Apostles, and Believers are added to the Church, <i>Acts</i> 5. 12 to 17. The Apostles are again imprison'd, and deliver'd by an Angel, <i>Acts</i> 5. 17 to the End. Thus the word of GOD increased, and the number of the disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith. ( <i>Acts</i> 6. 7.) (a)
4042	34	4747	The seven Deacons are chosen, among whom was St. Stephen, <i>Acts</i> 6. 1 to 8.
4042	34	4747	A violent Persecution happens, upon which St. Stephen is taken and ston'd, <i>Acts</i> 6. 8 to the End, and 7 throughout. Upon this follows the Dispersion of the Disciples, except the Apostles, throughout Judea and Samaria, and even into Syria. For there were some converted at Damascus, whom Paul went thither to persecute, ( <i>Acts</i> 9. 1, 2.) One of these was Ananias, ( <i>Acts</i> 9. 10.) Some went as far as Phœnice, and Cyprus and Antioch, preaching only to the Jews, <i>Acts</i> 8. 1, 2, 3, 4. <i>Acts</i> 11. 19, 20, 21. (b) Philip the Deacon, ( <i>Acts</i> 11. 12.) who ( <i>Acts</i> 21. 8.) is also call'd an Evangelist comes to Samaria, where he wrought Miracles, preach'd and baptiz'd, <i>Acts</i> 8. 5 to 13. He converted Simon Magus, who afterward taking upon him to be another Christ, (as CHRIST foretold some would do, <i>Matth.</i> 24. 4, 5.) set up a Heresy in the Church. Upon this Peter and John were sent by the other Apostles to plant and confirm the Churches there, by Laying on of their Hands,

(a) N. B. That where the Texts are inclos'd in a Parenthesis, they do not follow in Order with the rest; but are added to illustrate and explain the History.

(b) This Part is plac'd in the Scripture, later than its proper Time, because the following History of Barnabas depended on it.

and



## A Continuation of the last TABLE.

## The History, and Texts of Scripture.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	
4043	35	4748	and Giving them the <b>HOLY GHOST</b> , <i>Acts 8. 14 to 18.</i> Upon this Occasion they discover the Hypocrisy of <i>Simon Magus</i> , <i>Acts 8. 18 to 25.</i>
4043	35	4748	<i>Peter and John</i> return to <i>Jerusalem</i> , and in their Journey they preach the Gospel in many Villages of the <i>Samaritans</i> , <i>Acts 8. 25.</i>
			<i>Philip</i> baptizeth the <i>Ethiopian Eunuch</i> , and preach'd at <i>Azotus</i> and all the Cities, till he came to <i>Cæsarea</i> , <i>Acts 8. 26 to the End.</i> And there he dwelt, ( <i>Acts 21. 8.</i> )
4043	35	4748	<i>Saul</i> a Persecutor is now converted, and become an <i>Apostle</i> , and baptiz'd by <i>Ananias</i> , <i>Acts 9. 1 to Part of 19.</i> ( <i>Acts 22. 1 to 22. Acts 26. 1 to 19.</i> ) He was three Days without either Food, or Sight; so that he could not tell whether he was in the Body or out of the Body, ( <i>Acts 9. 9,</i> and <i>2 Cor. 11. 2, 3.</i> ) At this Time he had great Visions and Revelations, ( <i>2 Cor. 12. 1, 2, 3, 4, 5. Gal. 1. 12.</i> ) particularly of the whole Gospel, ( <i>2 Tim. 2. 8.</i> ) (which he afterward caus'd to be penn'd by <i>St. Luke</i> his constant Companion) of the Death, Burial and Resurrection of <b>CHRIST</b> , ( <i>1 Cor. 15. 3 to 8.</i> ) and the Administration of the <b>LORD'S</b> Supper, ( <i>1 Cor. 11. 23 to 26.</i> ) and his own Sufferings, ( <i>Acts 9. 16.</i> )
			Immediately upon this he goes into <i>Arabia</i> , where no <i>Apostle</i> had preach'd before, ( <i>Gal. 1. 11 to 18.</i> )
4044	36	4749	<i>Saul</i> was all this Year in <i>Arabia</i> , ( <i>Gal. 1. 11 to 18.</i> )
4045	37	4750	<i>Saul</i> returns to <i>Damascus</i> , ( <i>Gal. 1. 17.</i> ) There he preaches in the Synagogue, <i>Acts 9. Part of Verse 19, and 20, 21, 22.</i> The <i>Jews</i> there would have kill'd him, and incense the Governor for this Purpose, but he escapes by being let down in a Basket, <i>Acts 9. 23, 24, 25.</i> ( <i>2 Cor. 11. 32, 33.</i> ) <i>Tiberius</i> the third Roman Emperor dies March 16. and is succeeded by <i>Caius Caligula</i>
4046	38	4751	<i>Saul</i> goes to <i>Jerusalem</i> three Years after his Conversion, ( <i>Gal. 1. 18.</i> ) where no Disciple would trust him. But <i>Barnabas</i> brought him to <i>Peter</i> and <i>James</i> , the only <i>Apostles</i> which he then saw, ( <i>Gal. 1. 19.</i> ) So he abode with <i>Peter</i> fifteen Days; disputing there with the <i>Hellenists</i> , they seek to kill him, and upon this the Disciples bring him to <i>Cæsarea</i> , <i>Acts 9. 26 to 32.</i>
4046	38	4751	<i>Saul</i> goes from thence to <i>Tarsus</i> ( <i>Acts 9. 30.</i> ) and then into the Regions of <i>Syria</i> and <i>Cilicia</i> , where he preached the faith, which once he destroy'd, <i>Gal. 1. 21, 22, 23, 24.</i>
			<i>Peter</i> travelling among the <i>Christians</i> in those Parts came to <i>Lydda</i> , <i>Saron</i> and <i>Joppa</i> , where he raiseth <i>Tabitha</i> to Life, had a Vision, that the Gentiles were to be admitted into the Church, converts <i>Cornelius</i> , and baptizeth him and his Household, <i>Acts 9. 32 to the End, and 10 throughout.</i>
4047	39	4752	After some stay at <i>Cæsarea</i> he goes to <i>Jerusalem</i> , and being blam'd for baptizing <i>Cornelius</i> , he gives a satisfactory Answer, <i>Acts 11. 1 to 19.</i>
4049	41	4754	<i>Caius Caligula</i> the fourth Roman Emperor dies, January 24. and is succeeded by <i>Claudius</i> , ( <i>Acts 11. 28.</i> )
			The Gospel being now preach'd at <i>Antioch</i> not only to the <i>Jews</i> , but also to the <i>Greeks</i> , ( <i>Acts 11. 19, 20, 21.</i> ) the Church of <i>Jerusalem</i> sends <i>Barnabas</i> thither, who being a Prophet (as the Name signifies, <i>Acts 4. 36.</i> ) had Power to officiate in the Church, which an inferior Minister could not do, ( <i>Acts 15. 32, 35.</i> ) He exhorts them to Perseverance, <i>Acts 11. 22, 23, 24.</i>
4050	42	4755	<i>Saul</i> returns from <i>Cilicia</i> to <i>Tarsus</i> . <i>Barnabas</i> seeing the Number of Disciples at <i>Antioch</i> too great for one Assembly, goes to <i>Tarsus</i> , and brings <i>Saul</i> thither to help him, <i>Acts 11. 25.</i>
4051	43	4756	<i>Saul</i> and <i>Barnabas</i> were together at <i>Antioch</i> a whole Year, where the Disciples were first call'd <i>Christians</i> , <i>Acts 11. 26.</i> Here it is suppos'd, that <i>Luke</i> was converted to be one of their Disciples.
4052	44	4757	A Famine happening, the <i>Christians</i> at <i>Antioch</i> send Relief to those in <i>Judea</i> by <i>Barnabas</i> and <i>Saul</i> , <i>Acts 11. 27, 28, 29, 30.</i>
			<i>Herod</i> kills <i>James</i> , and imprisons <i>Peter</i> , who is deliver'd by an Angel, <i>Acts 12. 1 to Part of 19.</i>
			<i>Saul</i> being at <i>Jerusalem</i> at this Time, sees no <i>Apostle</i> there, and therefore he makes no Mention of this Journey, ( <i>Gal. 1. 18.</i> )

After



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture.	
4052	44	4757	<p>After the Passover <i>Herod</i> goes to <i>Cæsarea</i>, where he is cried up for a GOD, and dies miserably, <i>Acts</i> 11. Part of 19 to 24.</p> <p><i>Saul</i> and <i>Barnabas</i> return to <i>Antioch</i>, and take with them <i>John</i>, whose Surname was <i>Mark</i>, <i>Acts</i> 12. 24, 25. He was the Brother of <i>Mary</i>, at whose House <i>Peter</i> had his Congregation, when he was at <i>Jerusalem</i>, (<i>Acts</i> 12. 12.) <i>Barnabas</i> was <i>Mark's</i> Uncle by the Mother's Side, (<i>Col.</i> 4. 10.)</p> <p>All this Time <i>Saul</i> and <i>Barnabas</i> officiated only in an inferior Order; so that there being as yet no Apostle at <i>Antioch</i>, but only five Prophets and Teachers, the HOLY GHOST order'd the other three to separate these to the work, to which he had called them, that is, to be Apostles, as it appear'd afterward, (<i>Acts</i> 14. 4, 14.) For as such they travell'd, and preach'd and planted Churches. All this Time the Ministers, whom they made in all these Churches, were Prophets, and Teachers, and distinguish'd from the rest by the Gifts, which they had receiv'd at the Laying on of Hands. This was the first publick Call of <i>St. Paul</i> to his Ministry fourteen full Years before he wrote his second Epistle to the <i>Corinthians</i>, (<i>2 Cor.</i> 12. 2.) and therefore he mentions to them the Call which he had nine Years before this at his first Conversion, as a more extraordinary Call than this, (<i>Acts</i> 9. 6. <i>Acts</i> 22. 14, 15, and <i>Acts</i> 26. 16, 17, 18, 19, 20.) See Anno CHRISTI 35, Numb. 11. and <i>Cave's</i> Life of <i>St. Paul</i>, (<i>1 Cor.</i> 9. 1, and <i>1 Cor.</i> 15. 8.) <i>Acts</i> 12. 1, 2, 3.</p> <p>About this Time it is suppos'd, that <i>St. Matthew</i> wrote his Gospel a little before the Apostles left <i>Jerusalem</i>, to go and preach in the several Countries, to which every one was appointed.</p> <p>Soon after this it is suppos'd, that the Apostles were dispers'd for this Purpose.</p> <p><i>Saul</i> and <i>Barnabas</i> go from <i>Antioch</i> to <i>Seleucia</i>, and <i>Cyprus</i>, and then to <i>Salamis</i>, where at <i>Paphos</i> he converts <i>Sergius Paulus</i> the Deputy, and is afterward call'd <i>Paul</i> instead of <i>Saul</i>, <i>Acts</i> 13. 4 to 13.</p>	
4053	45	4758	<p><i>Paul</i> and <i>Barnabas</i> go from <i>Paphos</i> to <i>Perga</i> in <i>Pamphylia</i>. There <i>Mark</i> forakes them, and returns to <i>Jerusalem</i>, probably to find out <i>Peter</i>, who first made him a Christian, and therefore calls him his Son, <i>Acts</i> 13. 13.</p>	
4053	45	4758	<p><i>Mark</i> being now with <i>Peter</i> at <i>Jerusalem</i>, abridg'd the Gospel of <i>Matthew</i> by <i>Peter's</i> Direction, plac'd it in a more Chronological Order, especially from <i>Chap.</i> 8, to <i>Chap.</i> 15. In this Contraction he us'd many Greek Words and Phrases, which were in the other. This is the Gospel, which goes under the Name of <i>St. Mark</i>, and by <i>Tertullian</i>, <i>adversus Marcion. Lib.</i> 4. is affirm'd to be <i>St. Peter's</i>.</p> <p><i>Paul</i> and <i>Barnabas</i> go from <i>Perga</i> to <i>Antioch</i> in <i>Pisidia</i>, and preaching there and at <i>Antioch</i>, the Gospel was published throughout the Country, <i>Acts</i> 13, 14, to 50.</p>	
4054	46	4759	<p>Being driven from thence they come to <i>Iconium</i>, where many were converted, where they also abode for a considerable Time, but upon an intended Persecution against them, they fled to <i>Lystra</i>, and thence to <i>Derbe</i>, where the Inhabitants would have worship'd them as Gods, and afterward ston'd <i>St. Paul</i>, till they thought him to be dead, <i>Acts</i> 13. 50. to the End, and 14. 1. to 20. From thence they go to <i>Derbe</i>, <i>Acts</i> 14. 20. <i>Timothy</i> was now converted by <i>St. Paul</i>.</p>	
4055	47	4760	<p>From <i>Derbe</i> they go back again to <i>Lystra</i> and <i>Iconium</i>, and from thence to <i>Antioch</i> in <i>Pisidia</i>, visiting and confirming all those Churches, which they had before planted, and ordaining Elders in every Church. Thro' <i>Pisidia</i> they went forward to <i>Attalia</i>, and so to <i>Antioch</i> in <i>Syria</i>, where they tarried for a considerable Time.</p>	
4056	48	4761	<p>A Dispute ariseth in the Church of <i>Antioch</i> about the necessity of Circumcision, <i>Acts</i> 15. 1.</p>	
4057	49	4762	<p><i>Herod</i> King of <i>Chalcis</i> dies, and is succeeded by <i>Agrippa</i>. <i>Felix</i> comes this Year to <i>Samaria</i>.</p> <p>The Apostles meet in Council at <i>Jerusalem</i>, and determine, that the Gentiles were not obliged to Circumcision and the Mosaical Law, <i>Acts</i> 15. 1 to 33. and sent back <i>Paul</i> and <i>Barnabas</i>, who came to consult them about it with their Determination, <i>Acts</i> 15. 1 to 33. who took <i>Judas</i> and <i>Silas</i> with them from <i>Jerusalem</i>. <i>Paul</i> and <i>Barnabas</i> going thro' <i>Phanicia</i> and <i>Samaria</i> to <i>Jerusalem</i> declare</p>	



A Continuation of the last TABLE.

The History, and Texts of Scripture.		
Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.
4057	49	4762
declares the Conversion of the <i>Gentiles</i> , which caus'd much Rejoicing. They took <i>Titus</i> with them on this Occasion, ( <i>Gal. 2. 1 to 9.</i> ) who had been converted by <i>St. Paul</i> some time before, ( <i>Tit. 1. 4.</i> ) they were all kindly receiv'd by <i>James</i> , <i>Peter</i> and <i>John</i> , ( <i>Gal. 2. 9, 10.</i> ) After this <i>Judas</i> returns to <i>Jerusalem</i> , and <i>Silas</i> tarries at <i>Antioch</i> , <i>Acts 15. 33, 34, 35.</i>		
4058	50	4763
<i>Peter</i> comes to <i>Antioch</i> , where <i>Paul</i> had a sharp Contention with him, but <i>Barnabas</i> complied with him, ( <i>Gal. 1. 11 to the End.</i> ) This begins a Misunderstanding between <i>Paul</i> and <i>Barnabas</i> . So that when they intended to visit the Churches, <i>Barnabas</i> resolv'd to take <i>Mark</i> with him in his Travels, as being a near Relation, ( <i>Col. 4. 10.</i> ) but <i>Paul</i> was against it, because he had forsaken them at <i>Perga</i> in <i>Pamphylia</i> . Upon this they parted, and <i>Barnabas</i> took <i>Mark</i> , and sail'd to <i>Cyprus</i> , and <i>Paul</i> took <i>Silas</i> with him thro' <i>Syria</i> and <i>Cilicia</i> , <i>Acts 15. 36 to the End.</i>		
From thence <i>Paul</i> comes to <i>Derbe</i> and <i>Lystra</i> , and from thence he takes <i>Timothy</i> with him. So that <i>St. Paul</i> , who was himself of the first Order, or an <i>Apostle</i> , ( <i>Acts 14. 4, 14.</i> ) and as such had been own'd the Year before by the <i>Apostles</i> at <i>Jerusalem</i> , ( <i>Gal. 2. 9.</i> ) had now with him <i>Silas</i> , who was of the second Order, or a Prophet, ( <i>Acts 15. 32.</i> ) and <i>Timothy</i> of the third Order, or an <i>Evangelist</i> , ( <i>2 Tim. 4. 5.</i> ) who before was a Disciple, and went now as <i>Paul's</i> Deacon, ( <i>Acts 19. 22, and 1 Thess. 3. 2.</i> ) <i>Acts 16. 1 to 5.</i>		
4059	51	4764
Now the Churches increased in Number daily, <i>Paul</i> and <i>Silas</i> and <i>Timothy</i> went together throughout <i>Phrygia</i> , <i>Galatia</i> and <i>Mysia</i> to <i>Troas</i> , <i>Acts 16. 5 to 11.</i> Here <i>Luke</i> joins them, for he now speaks of himself as one of the Company ( <i>Verse 10. 16.</i> ) From <i>Troas</i> <i>Paul</i> and his Company went over to <i>Macedonia</i> , and form'd a Church at <i>Philippi</i> , <i>Acts 16. 11 to 16.</i> Here <i>Paul</i> furnisheth <i>Luke</i> with Materials to write the Gospel; and <i>Luke</i> stays at <i>Philippi</i> , till <i>Paul</i> came thither again, Anno Christi 58, ( <i>Compare Acts 16. 17, and 20. 5, 6.</i> ) After some stay here <i>Paul</i> and <i>Silas</i> are taken, whipt and imprison'd, but being miraculously deliver'd they were let go, and went thro' <i>Amphipolis</i> and <i>Apollonia</i> to <i>Thessalonica</i> , where they made many Converts, <i>Acts 17. 1 to 5.</i>		
4060	52	4765
A Tumult happening at <i>Thessalonica</i> , <i>Paul</i> and <i>Silas</i> go to <i>Berea</i> , and <i>Timotheus</i> follows them. Many are converted, but another Tumult rising, <i>Paul</i> leaves <i>Silas</i> and <i>Timothy</i> there with Orders to come to him to <i>Athens</i> , <i>Acts 17. 5 to 16.</i> Hearing of some Disorders among the <i>Thessalonians</i> , he sends <i>Silas</i> and <i>Timothy</i> thither to put all things right, ( <i>1 Thess. 3. 1 to 6.</i> ) At <i>Athens</i> he disputes with the Philosophers and converts several there. And so goes to <i>Corinth</i> , <i>Acts 17. 16 to the End, and 18. 1.</i>		
4060	52	4765
<i>Silas</i> and <i>Timothy</i> return to <i>Paul</i> to <i>Corinth</i> , upon which <i>Paul</i> writes the first Epistle to the <i>Thessalonians</i> , in the Name of them all three, viz. <i>Paul</i> an <i>Apostle</i> , <i>Silas</i> or <i>Silvanus</i> a Prophet, and <i>Timothy</i> an <i>Evangelist</i> , ( <i>1 Thess. 1. 1.</i> ) <i>Felix</i> was made Procurator of <i>Judea</i> , which he held with <i>Samaria</i> and <i>Galilee</i> , ( <i>Acts 24. 24 to the End.</i> ) <i>Claudius Cesar</i> now publisheth his Edict for the Expulsion of the <i>Jews</i> from <i>Rome</i> , ( <i>Acts 18. 2.</i> ) <i>Suetonius</i> in <i>Claudio</i> . <i>Claudius</i> takes away <i>Chalcis</i> from King <i>Agrippa</i> , after he had enjoy'd it almost four Years, and in the Room of it he gives him <i>Ituraa</i> and <i>Batanaa</i> , <i>Josephus Jewish Ant. Book 20. Chap. 5, and Wars of the Jews, Book 2. Chap. 11.</i>		
<i>Paul</i> finds <i>Aquila</i> and <i>Priscilla</i> at <i>Corinth</i> . <i>Silas</i> and <i>Timothy</i> come thither to him, <i>Acts 18. 2 to 7.</i> So that now the Word of GOD is preached there by <i>Paul</i> and <i>Silas</i> and <i>Timothy</i> , ( <i>2 Cor. 1. 19.</i> ) <i>Paul</i> converts <i>Crispus</i> ; and stays at <i>Corinth</i> a Year and an half, ( <i>Acts 18. 7 to 12.</i> )		
4061	53	4766
<i>Gallio</i> being the elder Brother of <i>Annaus Seneca</i> is made Proconsul of <i>Achaia</i> .		
4061	53	4766
<i>Paul</i> writes the second Epistle to the <i>Thessalonians</i> from <i>Corinth</i> , whilst <i>Silas</i> and <i>Timothy</i> are with him in all their Names, ( <i>2 Thess. 1. 1.</i> ) This is the last Act that we hear of <i>Silas</i> , tho' it is probable; that he stay'd with <i>Paul</i> all the Time that he was at <i>Corinth</i> . <i>Paul</i> is accused by the <i>Jews</i> before <i>Gallio</i> , and dismiss'd, <i>Acts 18. 12 to 18.</i> <i>Claudius</i> the fifth Roman Emperor dies Oct. 13, and is succeeded by <i>Nero</i> .		



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture.
4062	54	4767	In the Beginning of this Year, after a Year and six Months Stay at Corinth, Paul sail'd from thence to Ephesus, having Priscilla and Aquila with him; leaving them there he went to Casarea and so to the Passover at Jerusalem, Acts 18. 18 to Part of 22. which this Year happen'd to be on Sunday April 11, as appears from (a) the Epitome of the Calculation.
4062	54	4767	From Jerusalem Paul went down to Antioch in Syria. In the mean Time an Alexandrian Jew nam'd Apollos came to Ephesus, and being instructed by Aquila and Priscilla he came from thence to Corinth. At this Time also Paul went thro' Galatia and Phrygia, encouraging the Disciples, and whilst Apollos was at Corinth, Paul went again to Ephesus, to encourage that Church also, which he seems to have planted the Year before, and he is therefore suppos'd to be the first Apostle that preach'd at Ephesus, (Rom. 15. 20, 21. 2 Cor. 10. 15, 16.) Acts 18, Part of Verse 22, to 19. 2. The HOLY GHOST is there given by his Hands, which they knew nothing of before. And their Number, till he came, was but twelve. He begins to teach in the School of Tyrannus, Acts 19. 2 to 10. Felix now married Drusilla Sister to King Agrippa. Josephus Jewish Ant. Book 20. Chap. 5. (Acts 24. 24.) Claudius Cesar dies, Octob. 13. being poison'd by his Wife Agrippina, and Nero succeeds him.
4063	55	4768	Whilst Apollos was now at Corinth, Peter is said to have come thither, and to have gone from thence to Rome, and form'd a Church there. (So Clemens in his Epistle to the Corinthians) and to have made Linus the first Bishop of that Place. Others, who deny that Peter was ever at Rome, and that he only preached to the Jews, (Gal. 2. 7, 8.) say, that two Years after, when Paul wrote his Epistle to the Romans, it is probable, that there had been yet no Apostle with them, and they seem not to have been form'd into a Church at that Time, (Compare Rom. 1. 7, with 1 Cor. 1. 2. 2 Cor. 1. 1. Gal. 1. 2. Phil. 1. 1. 1 Thess. 1. 1. 2 Thess. 1. 1.) Paul in his Epistle to them tells them, that he had for many years greatly desired to come to them, (Rom. 15. 4, 9, 23, 32.) And whilst he was at Ephesus he purposed, after he had been at Jerusalem to see Rome, (Acts 19. 21.) but he came not thither until six Years after. Paul continues still at Ephesus, and preaches this Year and part of the next in the School of Tyrannus: So that all Asia the less had CHRIST preached among them, Acts 19. 10 to 21. Felix is now confirm'd in the Government, which he had under Claudius, except four Cities, which Nero gave to King Agrippa, Josephus Jewish Ant. Book 20. Chap. 5.
4064	56	4769	At this Time St. Luke is supposed to have wrote his Gospel. There is no Doubt, but it was between the Years of CHRIST 51 and 58, being then at Philippi, from the Informations which he had from them, who had seen OUR SAVIOUR, (Luke 1. 2.) and from what Paul had told him of such things, that he had receiv'd from CHRIST himself, which Paul insists on

(a) Year of CHRIST 54.

Sun set March

Time of Visibility add

Apparent Time of Setting

Equation of  $\gamma$  6. subtract

Remainder

Equation of Anomaly 9. 20. add

Total

Refraction add

Real Time of Setting at Jerusalem

Difference of Longitude subtract

Real Time at London

d. h. m. "

28 06 06 16

00 00 48 00

28 06 54 16

00 00 02 06

28 06 52 10

00 00 07 09

28 06 59 19

00 00 02 00

28 07 01 19

00 02 30 00

28 04 31 19

d. d. m. "

v 03 48 06

v 14 20 11

08 59 30

02 18

05 19

Ascensional Difference of the Sun

Oblique Descension of the Sun

Declination of the Moon

Right Ascension of the Moon

Ascensional Difference of the Moon

Oblique Descension of the Moon

Difference between the Oblique De-

scension of Sun and Moon

The Moon was therefore visible on March 28 at

Setting, occasion'd by her great North Latitude.

So that the new Moon of the new Year, or of the

first Day of the Month Abib or Nisan was March 29

The fourteenth Day or Passover was April 11

The Julian Period

Cycle of the Sun

Dominical Letter

which answers in our Calendar to April 11, and shows

it to have been on a Sunday.

h. m.

01 26

06 45

09 20

11 51

07 29

19 20

12 35

March 28

March 29

April 11

4766

6

G

in



A Continuation of the last TABLE.

The History, and Texts of Scriptures.		
Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.
4064	56	4769
in many Places, especially 1 Cor. 11. 23. No doubt, this Gospel was written before the first Epistle of Paul to the Corinthians, as it appears from (1 Cor. 15. 5.) compar'd with (Luke 24. 12, 33, 36.) This Paul delivered to them, (1 Cor. 15. 3.) And there is no Mention in Matthew or Mark of CHRIST's being seen after his Resurrection first of Cephas, and then of the twelve; but we have it only in Luke. And therefore it is probable, that this was the Gospel, which Paul calls My gospel, (Rom. 2. 16, and 16. 25, and 1 Tim. 2. 8.) And what he quotes as Scripture in 1 Tim. 5. 18. it is probable was taken out of Luke 10. 7.		
4065	57	4770
Paul continues now in Asia, Acts 19. 21, 22. and perhaps at Ephesus. During his Stay there, Apollos with the other Brethren (1 Cor. 7. 1, and 16. 12, 17.) come thither with an Epistle to him from the Corinthians. Apollos had now left Corinth most probably upon the Account of the Schism there, (1 Cor. 1. 11.) and he might now introduce the rest of the Christians to Paul as best acquainted with him. Paul had before sent his two Disciples Timothy and Erastus into Macedonia to visit them in his Absence, (Acts 19. 22.) who probably had came with him from Corinth three Years before, and upon their Return he sends Timothy to Corinth, (1 Cor. 4. 17.) so that he was not with Paul, but only Sosthenes, when he wrote this first Epistle, (1 Cor. 1. 1.) Titus and Luke might probably attend the Brethren, (1 Cor. 16. 17.) at their Return with this Epistle, (2 Cor. 12. 18) Apollos was not disposed to go with them, (1 Cor. 16. 12.) perhaps fearing lest his Presence might increase the Schism, which was rais'd on his Account. At this Time also it is suppos'd, that Paul wrote his Epistle to the Galatians, who were corrupted with Judaism, or the Heresy mention'd, (Acts 15. 1.)		
4066	58	4771
At the End of the former Year, or rather at the Beginning of the next, Paul had Thoughts of Tarrying at Ephesus till Pentecost, which happen'd on Sunday the twenty first Day of May (d) according to Calculation, (1 Cor. 16. 8.) but being driven away by Demetrius he went from thence to Troas, (2 Cor. 2. 12.) and so to Macedonia, (2 Cor. 2. 13.) Acts 19. 21 to the End, and 20. 1, 2. Still intending for Corinth, (1 Cor. 16. 6, 7.) to set things right in the Churches there, (1 Cor. 4. 19, 20, 21, and 11. 34.) Going over those Parts where he had been formerly, he now ordains these Bishops and Deacons, which he afterward mention'd, (Philip. 1. 1.) He came to Greece, and there he tarried three Months, purposing again for Macedonia, (2 Cor. 1. 15. 16.) He comes to Philippi, where Luke joyns him again, and was with him till the End of the History recorded in the Acts. For now, (Acts 20. 6.) and always after, he reckons himself as one of the Number. Timothy was now return'd to Paul at Philippi (Acts 20. 4.) and joins with him whilst he was in Greece in Writing the second Epistle to the Corinthians, (2 Cor. 1. 1.) after Titus had came from them, and given an Account of the good Success of the first, (2 Cor. 7. 5, 6, 7, 13 to the End, and 12. 18. It was sent thither by Titus, 2 Cor. 8. 6, 16, 17, 23, and Luke, whose Gospel was now published, and therefore Paul saith of him, (2 Cor. 8. 18.) that his praise was in the gospel throughout all the churches. Soon after this when Timothy was with Paul, (Rom. 16. 21.) in Greece, and he intended to go from Greece to Jerusalem, (Rom. 15. 25.) he writes the Epistle to the Romans.		
4066	58	4771
Paul sails from Philippi after the Days of unleaven'd Bread, which this Year ended on the fourth Day of April, (e) according to Calculation. He comes to Troas		

(d) Anno CHRISTI 58.  
Julian Period 4771  
Cycle of the Sun 11  
Dominical Letter A  
Passover Day, as before, March 28  
Sunday after the Passover April 2  
From whence they began to count the seven Weeks until Pentecost, Deut. 16. 9, and Levit. 23. 10, 11, 15, 16, &c. to 22. And therefore the Day of Pentecost on this Year was May 21.

(e) An Epitome of the Calculation.	
Year of CHRIST 58.	d. h. m. "
Sun for March	14 05 52 12
Time of Visibility add	00 00 48 00
Apparent Time of Setting	14 06 40 12
Equation of $\propto$ 22. add	00 00 02 35
Total	14 06 42 47
Equation of Anom. 9. 5. add	00 00 07 37
Total	14 06 50 24
Refraction add	00 00 02 00
Real Time of Setting at Jerusalem	14 06 52 24
Difference of Longitude subtract	00 02 30 00
Real Time at London	14 04 22 24
Sun's	



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture.
4066	58	4771	<i>Troas</i> in five Days, and stays there seven Days; so that if he set out from <i>Philippi</i> soon after the Time of unleaven'd Bread was over, or on <i>Wednesday</i> the fifth Day of <i>April</i> , he came to <i>Troas</i> , on <i>Monday</i> the tenth Day of <i>April</i> , and went from thence on <i>Monday</i> the 17th Day of <i>April</i> , having preach'd to them till Midnight the Night before, ( <i>Acts</i> 20. 7.) From <i>Troas</i> <i>Paul</i> goes on for <i>Jerusalem</i> , <i>Acts</i> 20. 3 to 13. He goes to <i>Assos</i> , and <i>Mitylene</i> , and so to <i>Miletus</i> , <i>Acts</i> 20. 13, 14, 15. Being in great Haste to go to <i>Jerusalem</i> , he would not call at <i>Ephesus</i> , but sent for the Elders of the Church to him at <i>Miletum</i> , where he takes a final Leave of them, <i>Acts</i> 20. 16 to the End. He goes to <i>Tyre</i> , <i>Protemais</i> and <i>Cesarea</i> , and is dissuaded from going to <i>Jerusalem</i> but to no Purpose, <i>Acts</i> 21. 1 to 17. For he endeavours to be at <i>Jerusalem</i> on the Day of <i>Pentecost</i> ( <i>Acts</i> 20. 16.) which he at first intended to have spent at <i>Ephesus</i> , ( <i>1 Cor.</i> 16. 8.) An <i>Egyptian</i> Magician with the <i>Ruffians</i> , which he had got together, was now routed by <i>Felix</i> on <i>Mount Olivet</i> . He and four thousand more saved themselves by Flying into the Wilderness, ( <i>Acts</i> 21. 38.) <i>Josephus</i> Jewish Ant. Book 20. Chap. 6. <i>Paul</i> taking some of his Company with him into the Temple at <i>Jerusalem</i> , the <i>Jews</i> supposed, that <i>Trophimus</i> an <i>Ephesian</i> Gentile, ( <i>Acts</i> 20. 4.) whom they had seen with him in the City, was one of them. From hence began all his Troubles at <i>Jerusalem</i> . From <i>Jerusalem</i> he was sent Prisoner to <i>Cesarea</i> . There he was accus'd before <i>Felix</i> by <i>Tertullus</i> , and answer'd for himself. He was now a Prisoner at large, and preached <i>CHRIST</i> to <i>Felix</i> and his Wife <i>Drusilla</i> , <i>Acts</i> 21. 17 to the End, and Chap. 22, 23, 24 to Verse 27.
4068	60	4773	<i>Felix</i> is now turn'd out of his Government, and bound over to answer several Accusations of male Administration, which the <i>Jews</i> laid to his Charge, <i>Josephus</i> Jewish Ant. Book 20. Chap. 7.
4067 or 4068	59 or 60	4772 or 4773	About this Time <i>James</i> the Brother of our LORD and Bishop of <i>Jerusalem</i> , is supposed to have wrote his Epistle to the scatter'd <i>Jews</i> , ( <i>James</i> 1. 1.) It is supposed, (from <i>James</i> 5, 5 and 6.) that he foresaw his own Martyrdom; but it is more probable, from ( <i>James</i> 5. 7, 8, 9. compar'd with <i>Matth.</i> 16. 28, and <i>Math.</i> 24. 32, 33, 34, and the other Evangelists) that he might foresee the approaching Destruction of <i>Jerusalem</i> .
4068	60	4773	About this Time <i>Peter</i> is suppos'd to have wrote his first Epistle to the <i>Jews</i> , who were dispersed in the five Countries mention'd by him, ( <i>1 Pet.</i> 1. 1.) He wrote it from <i>Babylon</i> in <i>Egypt</i> , and <i>Mark</i> was with him at the same Time, and it was sent by <i>Silvanus</i> , ( <i>1 Pet.</i> 5. 12.) and therefore it was written after the two Epistles to the <i>Thessalonians</i> , and after <i>Paul</i> had preached at <i>Corinth</i> , ( <i>Acts</i> 18. 1 to 18.) for then <i>Silvanus</i> was with him, ( <i>1 Thess.</i> 1. 1. 2 <i>Thess.</i> 1. 1. and 2 <i>Cor.</i> 1. 19.) and not long before the Destruction of <i>Jerusalem</i> , ( <i>1 Pet.</i> 4. 7.) <i>Portius Festus</i> succeeds <i>Felix</i> in his Government of <i>Judea</i> , being two Years after <i>Paul</i> was accus'd by <i>Tertullus</i> , <i>Acts</i> 24. 27.
4068	60	4773	<i>Festus</i> hears the Accusation of the <i>Jews</i> against <i>Paul</i> , and seem'd willing to deliver him up to them. Upon this he appeals to <i>Cesar</i> . However he had another Hearing before King <i>Agrippa</i> , and had been set at Liberty, if his Appeal had not prevented it, <i>Acts</i> Chap. 25 and 26. Upon this Appeal he was sent away by Sea to <i>Rome</i> , and in this Voyage he was cast away upon <i>Melita</i> now call'd <i>Malta</i> , <i>Acts</i> Chap. 27 and 28. 1 to 11.
4069	61	4774	After three Months stay at <i>Malta</i> , he went from thence by <i>Syracuse</i> , <i>Rhegium</i> , and <i>Puteoli</i> , for <i>Rome</i> , whither he came about <i>February</i> in this Year. His Imprisonment was with great Liberty from the Beginning to the End of the second

	s.	d.	m.	"		d.	m.
Sun's Place	X	22	07	29	Oblique Descension of the Moon	13	36
Moon's Place	Y	11	01	29	Difference of the Oblique Descension of	22	47
Latitude North		04	11	35	Sun and Moon		
Declination of the Sun		03	08		So that the Moon setting <i>March</i> 14, an hour and an		
Right Ascension of the Sun		172	46		half after the Sun, must be visible. And therefore		
Ascensional Difference of the Sun		01	57		the first Day of the Month <i>Nisan</i> or <i>Abib</i> , was		
Oblique Descension of the Sun		170	49		<i>March</i> 15, the fourteenth Day of the first Month,		
Declination of the Moon		08	14		or the <i>Passover</i> , <i>Exod.</i> 12. 6, 14, was on <i>March</i> 28.		
Right Ascension of the Moon		08	27		and the Feast of unleaven'd Bread, <i>Exod.</i> 12. 28.		
Ascensional Difference of the Moon		05	09		<i>Lev.</i> 23. 5 to 19. <i>Num.</i> 28. 16, 17, ended <i>April</i> 4.		
					Year,		



A Continuation of the last TABLE.

The History, and Texts of Scripture.		
Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.
4069	61	4774
4070	62	4775
4071	63	4776

Year, for he dwelt in his own hired House, where he received all that came in unto him, and preached the Kingdom of GOD, or the *Christian Religion*, with all Confidence, no Man forbidding him, *Acts* 28. 11 to the End.

On the second Day of the Feast of unleavened Bread, which this Year happen'd on *Tuesday* the thirteenth Day of *April*, *James* the Brother of our LORD, called the just, and Bishop of *Jerusalem*, was martyred by *Ananus* the High Priest, who three Months after was turn'd out by King *Agrippa* for this Fact, for he seem'd now to favour the *Christians*, *Acts* 26. 28, 32. At his Death the *Christians* at *Jerusalem* fled from thence to *Pella*, a City of *Decapolis* beyond *Jordan*, and so escaped the Destruction of that City, *Eusebii Hist. Ecclesiast. lib. 3. cap. 11.*

*Festus* dies in *Judea*, and *Abinus* succeeds him in the Government.

*Paul* at the End of this Year, having preached two full years in his own hired house, and having a Prospect of his Liberty, writes four Epistles in the following Order. First, To the *Philippians* joining *Timothy* with himself in the Title of this Epistle; so that he also was then at *Rome*. In this Epistle he saith, that his Bonds in CHRIST were made manifest in *Cesar's Court*, and to all others, *Phil.* 1. 13. and that there were *Saints* in *Cesar's Household*. Secondly, To the *Ephesians*, and to others also, whom the *Apostle* had not seen, nor they him, *Eph.* 1. 15, and 3. 2. This Epistle seems to have been a circular Epistle, which being sent first to *Ephesus*, was from thence to be communicated to all those imperfect *Asiatick Churches*. These were first planted by *Prophets* and *Evangelists*, who were all very probably *Paul's Disciples*, and had a great Veneration for him, tho' he had no particular Authority over them, as he had over others, upon the Account of their being converted by himself. Of this Epistle *Paul* sent a Copy to *Laodicea*, and order'd it to be sent from thence to the *Colossians*, *Col.* 4. 16. Next he writes to the *Colossians*, joining also *Timothy* with himself. In this Epistle, *Col.* 1. 23. he saith, that the Gospel had now been preached to every creature under heaven, that is, throughout the *Roman Empire*. And therefore it is probable, that before this Time he had sent some to preach in *Spain*. The Occasion of this Epistle was the News of their being tainted with a Mixture of *Gentile Philosophy* and *Judaism*, which seems to be the Occasion of *Epaphras* his coming to *Rome*, *Col.* 1. 3 to 12. He was of that Country, *Col.* 4. 12. and having been probably converted by *Paul*, he had also converted these *Colossians* to the *Christian Religion*, *Col.* 4. 12, 13. But his Authority not being sufficient to cast out those Errors, he desir'd *Paul's Assistance*, and therefore went to *Rome* to beg the Favour of this Epistle. After this he writes to *Philemon* his fellow labourer at this Time, *Verse* 1. that is a Prophet, who officiated at the Church Assembly in his own House. *Philemon* was a *Colossian*, *Philem. Ver.* 21, 22, 23. and therefore it is probable, that this Epistle was sent by *Epaphras* and *Onesimus*; or by *Onesimus* soon after, who had been a Servant to *Philemon*, and ran from him to *Rome*, with some of the Goods which he had stolen, but attending on *Paul's Preaching*, was converted by him, and having been very useful to him, was now sent back again with this Epistle to his Master, *Philem. Verse* 10 to 21.

*Luke* now writes *The Acts of the Apostles*. Had he wrote later, he would probably have continu'd the History longer. So that he might stay in *Italy*, when *Paul* went from thence, until his Return; but having published the Book before, he would not add any more to it.

*Paul* had now an Intention of sending *Timothy* to the *Philippians* in a very little while, hoping himself also to go shortly to them, *Philip.* 2. 19, 23, 24.

*Paul* being now in *Italy* waited for the coming of *Timothy* to him, who had been a Prisoner at *Rome*, as well as he, but was now set at Liberty, *Heb.* 13. 22. So that at this Time he wrote the Epistle to the *Hebrews*, promising to come to them, and bring *Timothy* with him, *Ibid.* That *Paul* was the Author of this Epistle is plain from *Heb.* 13. 23. where the Writer calls *Timothy* his Brother, as *St. Paul* doth in other Places, *2 Cor.* 1. 1. *Col.* 1. 1. *Philem. Verse* 1. He that wrote it mentions his Bonds, *Heb.* 10. 34. as *St. Paul* used to do, *Acts* 20. 23, and 26. 29. *Ephes.* 6. 20. *Phil.* 1. 7, 13, 14, 16. *Col.* 4. 3, 18. *2 Tim.* 2. 9. *Philem. Verse* 10 and 13. A farther Argument is the Agreement of the Quotation, *Heb.* 10. 30, with *St. Paul's Quotation*, *Rom.* 12. 19. The Manner of Arguing is the

9 I the



## A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture.
4071	63	4776	<p>the same, with what we find in the other Epistles of <i>St. Paul</i>, and not like to those of the other Apostles, and shews a great Skill in the Jewish Learning of those Times, as <i>St. Paul</i> had, being brought up at the Feet of <i>Gamaliel</i>, and at one Time very zealous for the Traditions of the Elders, <i>Acts</i> 22. 3. <i>Gal.</i> 1. 14. Such of these he also quotes, <i>Col.</i> 2. 20, 21, 22. Besides, he tells us, <i>2 Thess.</i> 3. 17, 18. <i>That this Salutation of his is his token in every Epistle, The grace of our LORD JESUS CHRIST be with you all, Amen.</i> This he also uses, <i>Rom.</i> 16. 24. <i>1 Cor.</i> 16. 23. <i>2 Cor.</i> 13. 14. <i>Gal.</i> 6. 18. <i>Ephes.</i> 6. 24. <i>Philip.</i> 4. 23. <i>Col.</i> 4. 18. <i>1 Thess.</i> 5. 28. <i>1 Tim.</i> 6. 21. <i>2 Tim.</i> 4. 22. <i>Tit.</i> 3. 15. <i>Philem.</i> Verse 25, and <i>Heb.</i> 13. 25. but it is never used by <i>Peter</i>, <i>James</i>, <i>John</i> or <i>Jude</i>. The only Objection is, because his Name is not set to it, as it is to his other Epistles. This will as well prove, that it was wrote by no body, because there is no Name annexed to it. But there are Reasons, Why he should conceal his Name in this, and not in the rest. The rest were wrote to those of the Uncircumcision, and to Gentiles, of whom he was the Apostle, <i>Acts</i> 22. 21. <i>Gal.</i> 2. 7, 8. <i>2 Tim.</i> 4. 17. And as he knew the constant Violence of the Jews against him; so he might have Reason to think, that the Setting of his Name to this Epistle would have effectually prevented all the good, which he intended by it.</p> <p>Soon after the Writing of this Epistle it is supposed by some, that <i>St. Paul</i> went from <i>Italy</i>, and preached the Gospel in <i>Spain</i>, <i>Rom.</i> 15. 24, 28. and the learned Bishop <i>Stillingsfleet</i>, in his <i>Origines Britannicae</i>, takes a great deal of Pains to prove, that he went from thence and preached the Gospel here in <i>England</i>.</p> <p>At the End of this Year, or the Beginning of the next, <i>Paul</i> and <i>Timothy</i> going for <i>Judea</i> sail'd to <i>Crete</i>.</p>
4072	64	4777	<p><i>Paul</i> having preach'd for some time in <i>Crete</i>, now probably ordain'd <i>Titus</i> Bishop of the Church there, and left him there to ordain Elders in every City according to his Direction, <i>Tit.</i> 1. 5. It is probable, that <i>Paul</i> and <i>Timothy</i> now sail'd from <i>Crete</i> to <i>Judea</i>, according to his Intention, <i>Heb.</i> 12. 23. Thence he went into <i>Asia</i>, and so <i>Timothy</i> went to <i>Ephesus</i>, and <i>Paul</i> to the <i>Colossians</i>, whom he had never yet seen, tho' he had design'd it, <i>Philem.</i> Ver. 21, 22, 23. There he made some Stay with <i>Apphia</i> and <i>Archippus</i>, <i>Philem.</i> Ver. 2. the latter of which was a Teacher in that Church, <i>Col.</i> 4. 17. Thence going on his Way to <i>Macedonia</i> he call'd at <i>Ephesus</i>, and there he left <i>Timothy</i> with Authority over the Teachers, <i>1 Tim.</i> 1. 3. having first excommunicated <i>Hymeneus</i> and <i>Alexander</i>, <i>1 Tim.</i> 1. 20.</p> <p>At this Time <i>Nero</i> having set <i>Rome</i> on Fire, threw the Odium of it upon the Christians, and had them all put to Death, that could be found there. Thus he became the Author of the first Persecution of the Church from the Roman Emperors.</p>
4073	65	4778	<p><i>Paul</i> went from <i>Ephesus</i> to <i>Macedonia</i>, <i>1 Tim.</i> 1. 3. and from thence as he design'd for <i>Philippi</i>, <i>Phil.</i> 1. 19, 23, 24. There he stay'd according to his Intention, <i>Phil.</i> 1. 25. And he afterward winter'd at <i>Nicopolis</i>; not the City in <i>Macedonia</i>, but in <i>Epirus</i>.</p>
4073	65	4778	<p>At this Time <i>St. Paul</i> writes his first Epistle to <i>Timothy</i>, who continu'd still at <i>Ephesus</i>. He doth not mention the Place, from whence he wrote it. However it is suppos'd, that it was wrote, whilst he was in <i>Macedonia</i>.</p> <p>Now also he wrote to <i>Titus</i>.</p>
4074	66	4779	<p>From <i>Nicopolis</i> <i>Paul</i> went again to <i>Corinth</i>, and there he left <i>Erastus</i>, <i>2 Tim.</i> 4. 20. He was also at <i>Troas</i>, <i>2 Tim.</i> 4. 13. and at <i>Miletum</i>, where he left <i>Trophimus</i> sick, <i>2 Tim.</i> 4. 20.</p>
4075	67	4780	<p><i>Paul</i> ventures again to <i>Rome</i>, the Persecution being over above two Years before, and <i>Nero</i> being also in <i>Greece</i>; but <i>Nero</i> left <i>Helius</i> to govern there, who was as great a Persecutor as himself. However <i>Paul</i> was so well known at <i>Rome</i>, that he could not be hid. He was therefore taken, and kept a close Prisoner, not as formerly, <i>Acts</i> 28. insomuch that <i>Onesiphorus</i> could not find him out but with great Difficulty, <i>2 Tim.</i> 1. 17. <i>Helius</i> having a full Power given him by <i>Nero</i> to act in all Matters, as he pleased, even without Consulting him, calls <i>Paul</i> to a Trial before him for his Life, and not as formerly for his Religion. None of his Friends dared to appear for, or with him; but all for-</p>



A Continuation of the last TABLE.

The History, and Texts of Scripture.		
Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.
4075	67	4780
took him, 2 Tim. 4. 16. However GOD deliver'd him out of the mouth of Helius this devouring Lion, 2 Tim. 4. 16. After this first Apology at Rome before Helius, Paul wrote the second Epistle to Timothy, being now in Bonds, 2 Tim. 1. 8, and 2. 9. and in near Expectation of his Death, 2 Tim. 4. 6. He desir'd Timothy to be with him without Fail before Winter, and to bring Mark with him, who was now at Ephesus, 2 Tim. 4. 9, 11, 21. Luke the Evangelist was with him at this Time, and this is the last Time that we hear of him.		
4075	67	4780
4076	68	4781
Peter being now at Babylon in Egypt, writes his second Epistle a little before his Martyrdom. Nero returns in January out of Greece into Italy: In April he came to Rome. June 9. he kills himself. Galba the seventh Roman Emperor succeeds him, and reigns seven Months and seven Days. St. Paul is martyr'd at Rome under the Governors in Nero's Absence on the 23d Day of February. St. Peter is now said by the Western Church to have suffer'd with St. Paul at Rome. But there are others, who think that he died in the East; and some say, that he never was at Rome in all his Life Time.		
4077	69	4782
Jan. 10. Vitellius adopts Piso, and makes him Cesar. Jan. 15. Galba and Piso are both kill'd by Otho the eighth Roman Emperor, who reign'd three Months and two Days. April 16. Otho kill'd himself, and was succeeded by Vitellius the ninth Roman Emperor, who reign'd eight Months and five Days. Against him came the Eastern Armies set up by Vespasian. Vitellius dies Dec. 20, and Flavius Vespasian the tenth Roman Emperor succeeds him. Here it may be observed, that the first Prophecy of St. John in the Revelations, Chap. 6. 1, 2. mentioning the Conquest of CHRIST in the Success of the Gospel throughout the Roman Empire, and the Destruction of his Enemies, seems to point at this Vespasian as the Instrument in the East for this Purpose. The Scene, upon which these Visions appear'd, was the Encampment of the Israelites in the Wilderness. The Tribe of Judah pitch'd upon the East, Num. 2. 3. whose Ensign was a Lion. Thus the Face of the Cherub in Ezekiel toward the East, Chap. 1. 4, 6, 10, and 10. 14. was the Face of a Lion; and this Animal from the East, exhorts St. John to come thither and behold it. Here CHRIST began his Kingdom, and here Vespasian his Instrument went forth conquering and to conquer, until his Enemies in those Parts were totally subdued. Mede, Page 437, and Page 442. and Whiston on the Revelations, Page 35, and 135. Not long after the Death of Peter and Paul, whilst the Temple was yet standing at Jerusalem, Clemens Romanus wrote his Epistle to the Corinthians. He was an Acquaintance of Paul, Phil. 4. 3. and his Companion, and about this Time he succeeded Anacletus as Bishop of Rome.		
4078	70	4783
Clemens being Bishop of Rome, Hermas (who was an Acquaintance of Paul, Rom. 16. 14.) is supposed to have written his Pastor. Others think, that it was not written till the second Century. Jerusalem and the Temple are now destroyed by the Romans, as our SAVIOUR had foretold, Matth. Chap. 24. Mark Chap. 13, and Luke Chap. 12, 17, and 21.		
4079	71	4784
Barnabas is supposed by some to have wrote his Epistle about this Time, tho' there is greater Reason to look upon it as a spurious Piece. Jude did now more probably write his Epistle. It seems to be design'd against the Ebionites, who now broke out in the Country round about Pella. It is very plain, that Jude wrote after Peter's Death, at least after he had wrote his second Epistle, since Verse 3 to 17. he speaks of that as actually fulfill'd, which 2 Pet. 1. 1. to 20. was only foretold. And if this Epistle had been written later than this Year, it is highly probable, that this Apostle in his Inscription would have made mention of his Cousin Simon the Son of Cleophas, who was living and made Bishop of Jerusalem in the next Year, as he made mention of his Brother James the former Bishop, who in such a Case must have been dead, when he wrote it.		
4080	72	4785
The Apostles, who were now alive, met at Jerusalem, and in Council chose Simeon the Son of Cleophas (mention'd in John 19. 25.) to fill up the See yet vacant. Euseb. Ecclef. Hist. lib. 3. cap. 11.		

Flavius



A Continuation of the last TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the Julian Period.	The History, and Texts of Scripture.	
4087	79	4792	Flavius Vespasian dies, Jan. 24, and is succeeded by Titus Vespasian the eleventh Roman Emperor.	
4088	80	4793	Cerinthus about this Time vents his Heresy.	
4089	81	4794	Titus Vespasian dies, Sep. 13, and Domitian the twelfth Roman Emperor, and last of the Casars succeeds him.	
4091	83	4796	Euarestus succeeded Clemens in the See of Rome.	
4099	91	4804	Alexander succeeded him, and was Bishop till the Year of CHRIST 101. This Year, or in the next, it is probable, that St. John did write his first Epistle, and soon after his second and third.	
4103	95	4808	This Year St. John was banish'd into the Isle of Patmos, Rev. 1. 9.	
4104	96	4809	This Year St. John saw his Revelations in the Isle of Patmos, Rev. 1. 9, 10. and wrote them at the same Time. Domitian the twelfth Roman Emperor dies on the eighteenth Day of September, and Cocceius Nerva succeeds him. St. John return'd from the Isle of Patmos to Ephesus, and from thence he went to exhort the neighbouring Parts of the Gentiles. In some Places he ordain'd Bishops, in others he form'd whole Churches, and in all of them he ordain'd such Persons, as were signified to him by the HOLY GHOST, to be fit for the Ministry.	
4106	98	4811	After the Return of St. John to Ephesus, he did now at the Request of the Bishops of Asia write his Gospel, particularly against the Cerinthians and Nicolaitans. Nerva dies on the twenty sixth Day of January, and Trajan is made Emperor of Rome. The second Seal or Prophecy of St. John in the Revelations Chap. 6. 3, 4. points to him, and his Successor Adrian. He is represented by the second Animal, or an Ox on the left Side, or toward the West, which was the Standard of the Tribe of Ephraim, on the same Side, Num. 2. 18. Thus Trajan was born in the utmost Parts of the West, even in Spain, and was the first Roman Emperor, who was not an Italian. The Prophecy now was, that Peace should be taken away from the earth. And the many Wars and Slaughters during the Reign of those two Emperors sufficiently confirm the Truth of it, Mede, Page 442. Whiston, Page 137.	
4108	100	4813	St. John dies, in the third Year of Trajan the Emperor.	



An Appendix to the last TABLE, concerning the last of *Daniel's seventy Weeks*, *Dan.* 9. 24, 27, or the *single Week*, or a *Week by itself*, as the Word sometimes signifies, *Josh.* 22. 20. 2 *Sam.* 7. 23. 2 *Chron.* 18. 7. taken out of *Marshall's Chronology*, TABLE 4, publish'd by the Direction of the learned Dr. *Lloyd*, late Bishop of *Worcester*.

It is very observable, That whereas the Prophet *Daniel* all along in his Prayer had call'd *Jerusalem* and the *Jewish Nation* GOD's City and People, as if they were so by an indefeasible Right, the Angel in his Answer to *Daniel* would by no means allow of that. But on the contrary he calls them *Daniel's People*, and not GOD's. He tells them in the Beginning of this Prophecy, *Dan.* 9. 24. *Seventy weeks are determined for THY People, and for THY holy city.* And so again, *Chap.* 10. 14, and *Chap.* 12. 1. The Reason of this is plain in the twenty sixth Verse: There the Angel foretelling what should follow after the Death of the MESSIAH the Prince, which was to be after 69 of the 70 Weeks, he shews, that after the End of the Weeks they should be לֹא אֶיךָ NOT HIS, which Words are explain'd by those that follow עַם נִיר הַנָּה The Prince's future People; shewing that those that were to come in their stead, the MESSIAH's, or The Prince's future People, were they that should destroy the city and the sanctuary; by which Expression he plainly means the Romans.

The Calling of this future People, as far as the History is given us, we have in the Acts of the Apostles. Therein it appears, how according to Our SAVIOUR's Prophecy, *Matth.* 24. 14. The gospel was published in all the Roman world; and that even in the Apostles Time. After that it is said in our SAVIOUR's Prophecy, that then the end shall come; meaning the End which was foretold by *Daniel* the Prophet, as it follows in the fifteenth Verse; when according to his Words, The abomination of desolation should stand in the holy place. That was to be the last of the seventy Weeks, being the שבוע אחר, That single Week spoken of in the last Verse of this Prophecy. Here it is to be shew'd, from what Year, Month and Day we are to date the Beginning of that Week. The End of it is known to have been at the Setting up of the Roman Idols on the Battlements of the Temple; which (as will be presently shewn) was on the tenth Day of August, in the Vulgar Year of CHRIST 70. From thence it is not hard to climb up to the Beginning of the Week, there being in every one of these Weeks 7 Times 360, or 2520 Days. But it is easier to ascend by five Days in every ordinary Year of the Julian Calendar, and six Days in every Bissextile, as it will appear here below. By these Steps, going up from Anno Domini 70, August 10, every Year 360 Days for 7 Years together, we shall come up to the sixteenth Day of September, in the Vulgar Year of CHRIST 63. Therefore that Day is set down in this Table for the certain Time of the Beginning of *Daniel's שבוע אחר* the single Week, as we render it; within the Compass of which Week all those things happen'd, which are contain'd in the last Verse of this Prophecy.

Years of the single Week.	Year of the Vulgar Era of CHRIST.	
I	63	Sept. 16. Now began the single Week appointed by GOD for the Destroying of the City and Temple at Jerusalem, and therein for the Dissolving of the Jewish Church. In this single Week the MESSIAH's future People, or the Romans, were to make a firm Covenant with many. Accordingly they did so in this Year, and as near as can be judg'd at this very Time of the Year, their General Corbulo now making Peace with the Kings of the Parthians, Medes and Armenians, Taciti Annalium lib. 15. Sect. 30, & 31. Dion lib. 62. adds also with the King of the Adiabeni.
II	64	Sept. 10. Now began the second Year of the Single Week. Of which Tacitus saith, Annal. lib. 15. Sect. 46. that there was never so firm a Peace as now. His Words are these, Haud alias tam immota pax. He had great Reason to say this; for tho' this Peace was made when he was very young, yet when he wrote this, which was about forty Years after, he saw, that in all that Time the Romans had never open War with any of those Kings, or their Successors.
III	65	Sept. 5. Now began the third Year of the single Week, in which according to the Conditions of that Peace Tiridates King of Armenia and his Queen took a nine Months Journey to Rome; where he laid down his Crown at Nero's Feet, and received it again at his Hands, Taciti Annalium lib. 16. Sect. 23, et 24. Dion lib. 63. All the other Kings sent their Sons as Hostages to Rome with him, Dion lib. 63.
IV	66	August 31. Now began the Fourth Year of the single Week. In the Month of October this Year, being the Thirteenth Year of Nero's Reign, Janus his Temple was shut up in Token of a general Peace.



## An Appendix to the last TABLE.

Years of the Single Week.	Year of the Vulgar Era of CHRIST.	
IV	66	Now on Febr. 28. began the latter Half of the Single Week, in the End of which the Jewish Sacrifices and Oblations were to cease, Dan. 9. 27. and after that was to follow the Burning of the Temple, and the Setting up of the Roman Idols upon the Battlements there, according to Daniel's Prophecy, Ibid. It was now about March that Vespasian enter'd into a War with the Jews, being sent by Nero for that Purpose. It was between Winter and Spring according to Josephus, Wars of the Jews, Book 7.
V	67	August 26. Now began the Fifth Year of the Single Week, in which Vespasian went on with the War, and subdued all Galilee, Josephus Wars of the Jews, Book 4. Chap. 4.
VI	68	August 20. Now began the Sixth Year of the Single Week, in which the Change in the Empire caus'd a Slackning of the War with the Jews, Josephus Wars of the Jews, Book 5. Chap. 6. And yet in this Year Vespasian reduc'd all the rest of Palestina except Jerusalem, and three or four strong Holds in Perea, Josephus Wars of the Jews, Book 5. Chap. 8.
VII	69	August 15. Now began the Seventh Year of the Single Week, or the last of the Years in Daniel's seventy Weeks, in which Vespasian pursuing his Hopes of the Empire, left the War in Palestina to his Son Titus, who prosecuted it vigorously. Josephus, Wars of the Jews, Book 5. Chap. 14.
VIII	70	A little before the Passover, which in this Year was April 13. Titus began the Siege of Jerusalem, Josephus Wars of the Jews, Book 6. Chap. 11. Into which he shut up an innumerable Multitude of People, that were come thither to the Feast. There were reckon'd 110000 of them to have died in the Siege, and in the Taking of the Temple and the City, and 97000 taken Captives. The seventeenth Day of July following, the Daily sacrifice ceased according to Dan. 9. 27. Josephus Wars of the Jews, Book 7. Chap. 4. and thereby an End was put to the Worship of GOD in his Temple. The tenth Day of August following, the Temple was set on Fire, Josephus Wars of the Jews, Book 7. Chap. 9. and whilst it was burning, the Roman Soldiers set upon the Battlements of the outer Wall their Idols, or the Standards of their Legions, every Standard having on it the Image of the tutelar God of that Legion: And after this they sacrific'd to them according to their idolatrous Manner. Josephus, ibid. The latter of these Events was certainly the End of the Half Week, and so of the Whole. For it was not only Unconsecrating and Destroying the Temple of GOD, and the Alienating of the Place from him to the Devil; but therewith it was the utter Dissolving of the Jewish Church. Soon after that, the Lower City was burnt, Josephus Wars of the Jews, Book 7. Chap. 14. On the eighth Day of September following, the Upper City was taken, Josephus ibid. Chap. 16. Then all was thrown down to the Ground, except a Part of the Wall, and two or three Towers, and the Plough was drawn over the Ground, on which the City and Temple had stood, to shew, that the Romans meant this to be a final Destruction, and such as had been foretold in this Prophecy; and to shew also more particularly, that there was not one Stone left upon another, according to our SAVIOUR's Prophecies of the City, Luke 19. 41 to 45, and of the Temple, Matth. 24. 1, 2. Mark 13. 1, 2, and Luke 21. 5, 6.





# A P P E N D I X.

---

## C H A P. I.

### *Of the Stature of the Men in the Antediluvian World.*

**A**S the Men in the *Old World* generally lived above 900 Years which is ten Times as long as oldest People in this Age; so it may be supposed, that their Stature might be ten Times as high, as those in these Days, or at least much bigger in Proportion; and the Bones of Men of a prodigious Size, which have been formerly reported to have been digg'd up in several Places of the World, seem to favour such a Conjecture. It is said, (a) that *there were giants in the earth in those days*; but as their Stature was extraordinary, so there is no way to compute it. The common Size may be better guess'd at from the Dimensions of the Ark, which *Noah* built, (b) *the length whereof was five hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits*. It is plain, that this was a Measure in the Old World, and the Word itself intimates, that the Length thereof was the common Measure from the Elbow to the End of the Middle Finger, from whence it took its Name in all Languages, and more particularly those of the East. *Ham* the Son of *Noah*, who was preserv'd in the Ark, was well acquainted with this Measure; and no Doubt, but it was agreeable to his own Stature, and to the Ark itself when it rested upon the Mountains of *Ararat*. There is no Doubt, but that *Ham*, when he came into *Egypt* with *Mizraim* his Son, brought with him the antient Measures, having a Necessity to make Use of some, that every one might be re-

stor'd to his own Lands after the Overflowings of the *Nile*, and neither having Time nor the least Necessity of Making any Alterations. Civil (c) Government cannot be suppos'd to be without determinate Measures and Weights; nor is there any Reason to believe, that *Ham* or *Mizraim* in the Life-Time of *Noah* could be unacquainted with those which he used, or could see any Cause to alter them in his Life-Time, because the Measures would in such a Case be made disproportionable to his own Stature. *Egypt* is supposed to have been inhabited 190 Years before the Death of *Noah*, and the Inhabitants had, no Doubt, frequent Commerce with him and his Descendants dwelling in other Lands; and such a Commerce would be facilitated by Keeping up the same Measures; but it must be made more troublesome, if not totally be broken off by the Change of them. Had the Cubit been different, it would have been in vain for *Moses* to have described his Measures by a Word, the Sense whereof was unknown, or if he had spoken of the Measures in the Country different from those, they would not upon *Reduction*, have fallen into such round even Numbers, as he hath described them. Now our learned Countryman Mr. *Greaves* travelling into *Egypt*, measuring the Pyramids by our *English* Foot, and comparing it with the Number of Cubits mentioned by the antient Writers, found, that the *Egyptian* Cubit was 21.888 Inches. Now it is observ'd, that in the most comely shap'd human

(a) Gen. 6. 4. (b) Gen. 6. 15. (c) Cumberland of *Weights and Measures*, and Arburthnot on the same Subject.



Bodies the Length from the Elbow to the End of the Middle Finger, being four Times repeated, gives us the Talness or Stature of a Man. Thus in later Times when the common Height was six Feet, the Cubit was reduced to 18 Inches; and therefore the Cubit

at that Time being 21.888 Inches, when multiplied by *four*, shews their Stature to have been 87.552 Inches, or seven Feet, three Inches and an half. So that the Difference of their Stature bears no Proportion with the Difference of their Longevity at that Time.

## C H A P. II.

*An Abstract of the History of the World immediately after the Flood, and the Founding of the Assyrian Monarchy by Nimrod.*

**W**Hen the Ark was built by *Noah* at a Place call'd (a) *Cyparissos*, so call'd because it was famous for the great Quantity of (b) *Cypress*, or *Gopher* Wood, which grew there, the Inundations of the *Persian* and *Mediterranean* Seas join'd with a wet South-west Wind drove it to the North-east as far as the *Caspian* Sea, and when the Rain ceased, the North Wind brought it in a direct South Course to one of those Mountains, which were call'd (c) the Mountains of *Ararat*, which lay (d) directly East from *Babylon*, and not at so great a Distance as is usually supposed. Thus the Providence of *GOD* brought him so near to his native Country, that he might be capable of Guessing where he was, or at least have a Notion of the Rivers in the adjacent Parts, with which he might be better acquainted, as sending by them into all Parts for Timber to build the Ark. *Noah* being old did not travel far from the Place, where he landed, but (e) applies himself to Husbandry, leaving his Sons, who were (f) five hundred Years younger than himself, to travel into distant Countries. At (g) the Birth of *Peleg*, which was in the 101st Year after the Flood, when the Posterity of *Noah* began to be numerous, he orders his Sons to disperse themselves regularly into more distant Habitations. He gives the Right of Primogeniture to *Shem* for the Sake of his Piety, and allots his Posterity to be near to himself, and to inhabit all the Parts of *Asia*, which lay to the north and east of the River *Tigris* as far as the *Persian* Sea. He allots to *Japhet* all the fruitful Country between *Tigris* and *Euphrates*; and he allots to *Ham* all the Country lying south of *Euphrates*, and which generally speaking was more full of Desarts, and more barren than the rest. So that *Shem* lay open to people the greatest Part of *Asia*. *Ham* had a free

Passage into *Africa*, and the Posterity of *Japhet* could more easily in Process of Time remove themselves into *Europe*. Accordingly the Sons of *Shem* soon take to those Countries, which were allotted for them. *Arphaxad* is allowed by all, being the eldest Son, to settle himself in the fruitful Country on the east both of *Tigris* and *Babylon*, which is supposed to have been the antient Seat of *Paradise*. *Lud* inhabited the Country of *Lydia*. *Elam* went Southward into that Part of *Persia* call'd by his Name and since *Elymais*, the Inhabitants whereof were call'd *Elamites*. *Ashur* went higher up the *Tigris*, and seated himself in that Country, which was afterward called *Assyria*, of which *Nineveh* was afterward the Metropolis. And *Aram* goes farther Westward, and seats himself beyond his Brother *Ashur*, on the North Side of the *Tigris*. *Ham* and *Japhet* and their Posterity going to take Possession of the Countries allotted to them, came as far as *Babylon*, and there they resolve to tarry, and to prevent their Dispersion they build that famous Tower; but being providentially dispersed from thence, they betake themselves to the Places allotted for them. The Sons of *Japhet* are situated between the *Tigris* and *Euphrates*. The four Sons of *Ham* place themselves thus. *Canaan* takes to the Land of *Canaan*. *Mizraim* takes to *Egypt*, called in *Hebrew* The Land of *Mizraim*. *Phut* goes farther into *Africa*. And *Cush* seats himself in *Arabia* upon the Banks of the *Red Sea*. This Country being very barren, *Cush* makes an Invasion into the Country belonging to *Elam* the Son of *Shem*, or *Persia*, on the other Side of the *Persian* Gulph, and having conquered it he dwells there, and calls it *Chuzestan*, which in the *Persian* Language signifies, The Province of *Cush*. Here he builds (h) *Erec*, and *Accad*, on the Banks of the *Tigris*, and his Son,

(a) Bocharti *Geographia sacra*, lib. i. cap. 4. (b) Gen. 6. 14. (c) Gen. 8. 4. (d) Gen. 11. 2.  
(e) Gen. 9. 20. (f) Compare Gen. 5. 32, with Gen. 7. 6, and Gen. 11. 10. (g) 1 Chron. 1. 19.  
(h) Gen. 10. 10.



whom the *Scripture* calls (i) *Nimrod* or the *Rebel*, seizes upon *Babylon*, and so lays the Foundation of the *Assyrian* Monarchy, so call'd from the Country which he afterward conquered, and where he afterward dwelt. As he was the Son of *Cush* the first Invader of Countries, and imitated his Father's Temper, so the *Eastern* Inhabitants called him *Nin*, which in *Hebrew* signifies *A Son*; and hence the *Greeks* called him *Ninῶ*, and the *Latins* *Ninus*. After this he seizes on (\*) the City of *Calneh*, which lay higher up on the *Tigris*, in the Country belonging to *Arphaxad*, another Son of *Shem*. Upon this *Peleg*, the great Grandson of *Arphaxad*, flees from thence into *Mesopotamia* or the Country of *Japhet*, and there he with his Relations builds a City, which the *Greeks* called *Pholga*. When he had secured these Conquests, he makes farther Invasions, and (k) marches out of that Land, into the Country of *Assur*, another Son of *Shem*, who was situated on the *Tigris* as before mentioned, and from whom the Country was afterward called *Assyria*. The Inhabitants flee from him over the *Tigris*, and drive out the Posterity of *Japhet*; so that this Part of the Country was afterward also called *Assyria*, as being now inhabited by the Sons of *Assur*. Upon this *Nimrod* (l) builds several Cities in the Country, which he thus conquered, particularly *Nineveh*, where he dwelt, and therefore the Name in *Hebrew* signifies, *The Habitation of Nin*, *Ninus* or *Nimrod*. After this he invades the Country of *Aram*, which lay farther up on the *Tigris*. These Inhabitants also flee over the *Tigris* into the Country of *Japhet*, and inhabit those Parts, which were called *Mesopotamia*, in *Hebrew* *Aram-naharaim*, or *Aram between the Rivers*; *Padan Aram* or the *Field* or *Village of Aram*; *Aram Dammesek*, or *The Syrians of Damascus*; *Aram Zobah*; and *Aram beth Rehob*, or *The Syrians of the House of Rehob*; and *Aram Maacah*. This Pressure upon the Posterity of *Japhet*, and the Apprehensions of future Invasions was the Cause of their Removal out of the Country, which lying open to them on the west Side, so that they went forward into *Asia* the less, whilst the Heads of their Families were alive, who after the Flood (m) lived near five hundred Years; and then they called their Towns and Countries after their Names, as the (n) *Scriptures* tell us, and as it is abundantly proved by many (o) learned Authors.

2. This Account of the Rise of the *Assyrian* Monarchy is agreeable to the *Chronological Tables* set forth by *Mr. Marshall* by the Direction of the late learned *Bishop*

of *Worcester*, who places the Beginning thereof in the 289th, and the Death of *Nimrod* in the 341st Year after the Flood. It is also agreeable to what the learned *Dr. Prideaux* saith in the very first Words of his admirable History, viz, That the *antient Empire of the Assyrians* had governed *Asia* for above thirteen hundred Years before the Death of *Sardanapalus*. It also explains the Account, which is given us by *Moses* in (p) the tenth Chapter of *Genesis*, and in other Places, where the *Scripture* expressly calls (q) the land of *Assyria*, by the Name of *The land of Nimrod*. And (r) in another Place, the Prophet speaking of the Overthrow of *Tyre*, and how the Inhabitants thereof should pass over to *Greece*, gives a parallel Case: *Behold the antient land of the Chaldeans*, or those who inhabit near *Babylon*; *this present people was not*, did not inhabit there, till the *Assyrian Nimrod*, who afterward dwelt in *Nineveh* the chief City of *Assyria*, formed it for them that dwelt in the wilderness, for the Posterity of *Cush* his Father, who dwelt in the Deserts of *Arabia*, near the *Red-Sea*; they, the *Chaldeans*, set up the towers thereof, they set up the palaces thereof, and he, *Nimrod*, brought it to ruin, or destroy'd them, and set up the *Assyrian* Monarchy in their stead.

3. It must be own'd; that (s) *Herodotus* tells us, that the *Assyrian* Monarchy lasted but five hundred and twenty Years to the Death of *Sardanapalus*, from which Authority (t) our learned *Prelate* dates the Beginning thereof, about the Time that *Deborah* the Prophetess judged *Israel*, and he quotes some (u) other Authors for the same Purpose. From so great an Authority others also have been since of the same Opinion. But if the Testimony of *Herodotus* is invalid, all those which are built upon it, will fall of Course. And that this is the Case, will (as I hope) appear from the following Reasons.

First, As the *Scripture* seems to date it from *Nimrod* the Grandson of *Ham*; so if any human Writer seems to clash with this, we must certainly give the Preference to the sacred Penmen, and not to any other.

Secondly, If the Account of *Herodotus* is true, it is impossible to give any Reason, why the chief City upon the *Tigris* should be call'd *Nineveh*, or *The Habitation of Ninus* by *Moses* himself, so long before *Ninus* was born, or at least was famous. And there can no Reason be given, why the Posterity of *Japhet* should come so soon into *Asia* the less, even whilst his Sons were

(i) Gen. 10. 8. (\*) Gen. 10. 10. (k) Gen. 10. 11. in the Margin. (l) Gen. 10. 11, 12. (m) Gen. 11. 10 to 18. (n) Gen. 10. 1, 2, 3, 4, 5. (o) Bochart, Mede, Wells, &c. (p) Verse 1 to 15. (q) Micah 5. 6. (r) Isai. 23. 13. (s) Lib. 1. cap. 18. (t) Usserii Annales, Anno Per. Jul. 3447. (u) Appianus Alexandrinus, and Diodorus Siculus.



alive to head them, and call the Lands after their own Names.

*Thirdly*, The Manner, by which *Herodotus* came by his Knowledge of the *Assyrian* History, is not so very satisfactory, *viz.* by Travelling in the Country, and Conversing with the Inhabitants, who might be mistaken themselves, and so more easily lead him into an Error.

*Fourthly*, In those Times they usually reckon'd three Generations to contain an hundred Years. Now *Herodotus* might have been told, that there were six and thirty Generations or Kings in that Empire, which he might mark in Numbers thus  $\lambda\varsigma$ , and this upper Stroke not being legible, he might afterward mistake it for  $\iota\varsigma$ , which in *Greek* signifies sixteen, and after this, when he came to compile his History, he might easily, instead of sixteen Generations, place the round Sum of five hundred and twenty Years.

*Lastly*, This Supposition is more natural, because *Ctesias* hath given us a Catalogue of the *Assyrian* Kings from *Ninus* to *Sardanapalus*, making seven and thirty in all, or six and thirty, excluding either the first or the last, in which he inserted how long each of them reigned. *Ctesias* was Physician to *Artaxerxes Mnemon* Emperor of *Persia*; and therefore he could have free Access both to the *Assyrian* and *Persian* Records. He tells us, that he took this Catalogue ( $\times$ ) out of those Records, which might have been search'd by others as well as by him; and any Mistake might easily have been found out to his Discredit. Some of ( $\gamma$ ) the *Greeks* speak of him as a fabulous Writer; however he was never contradicted, as to the Names of the Kings, or the Time of their Reigns. The Reason, why he was slighted by them, was, because he contradicts *Herodotus*, and in some things differs from *Xenophon*; tho' after all he might write the Truth concerning the Country in which he lived, and they might be in the wrong, concerning a Country so far distant from them, whose Language they did not understand. However, *Diodorus Siculus*, and *Trogus Pompeius* (who is contracted by *Justin*) take from him the most, which they have written of the *Assyrian*

Affairs, and this shews him after all to be no contemptible Author. So that where two Heathen Authors differ in their History, we may well give the Preference to him, who is most agreeable to the *sacred Scriptures*.

4. It hath been objected against the Antiquity of the *Assyrian* Monarchy, that we hear nothing of it from the Time of *Nimrod* till near its Fall at the Death of *Sardanapalus*. But the Reason is, the Want of Historians. *Sanchoiatho's* History is but very short. And ( $z$ ) *Herodotus* (who is the most antient Historian next to him) was born 264 Years after the Fall of this Empire, and therefore it is no wonder, if he saith but little of it, or indeed of any thing else of so great an Antiquity. But Secondly, After this Empire was establish'd by *Nimrod*, who conquer'd a vast Part of the Country, his Successors (as *Diodorus Siculus* tells us) gave themselves up wholly to Ease and Luxury, and even some Countries revolted from them, and set up Kings of their own without Opposition. So that we hear nothing of them, because they did nothing remarkable. However, a Lion is a Lion, when it is asleep, and an Empire is an Empire, when it doth nothing; and this Account is most agreeable to what ( $a$ ) the Prophet *Daniel* mentions, who, describing the four Monarchies under the Representation of four Beasts, saith, That the first, the *Assyrian* Monarchy, was like a Lion, swift and furious in his Conquests, and had eagles wings, to make him more swift. I (saith *Daniel*) beheld until the wings thereof were pluckt, so that it conquer'd no farther, and even lost some of its extreme Dominions. And tho it was lifted up from the earth in Pride, as being an Empire, whose Metropolis was the most antient and famous City in the World; yet it was made to stand upon the feet as a man, like the rest of the neighbouring Kingdoms, without Hunting after farther Conquests, and a man's heart was given unto it. It was now like the rest of the Kingdoms, and not like a Lion, as it was at first. So that even the Silence of other Writers concerning this Monarchy confirms the Account, which we have thereof in the *sacred Scriptures*.

( $\times$ ) *Diodorus Siculus*, lib. 2. pag. 84.  
See *Prideaux's Historical Connection*, Anno ante  
*Usher's Annals*, Anno Per. Jul. 3966, and 4230.

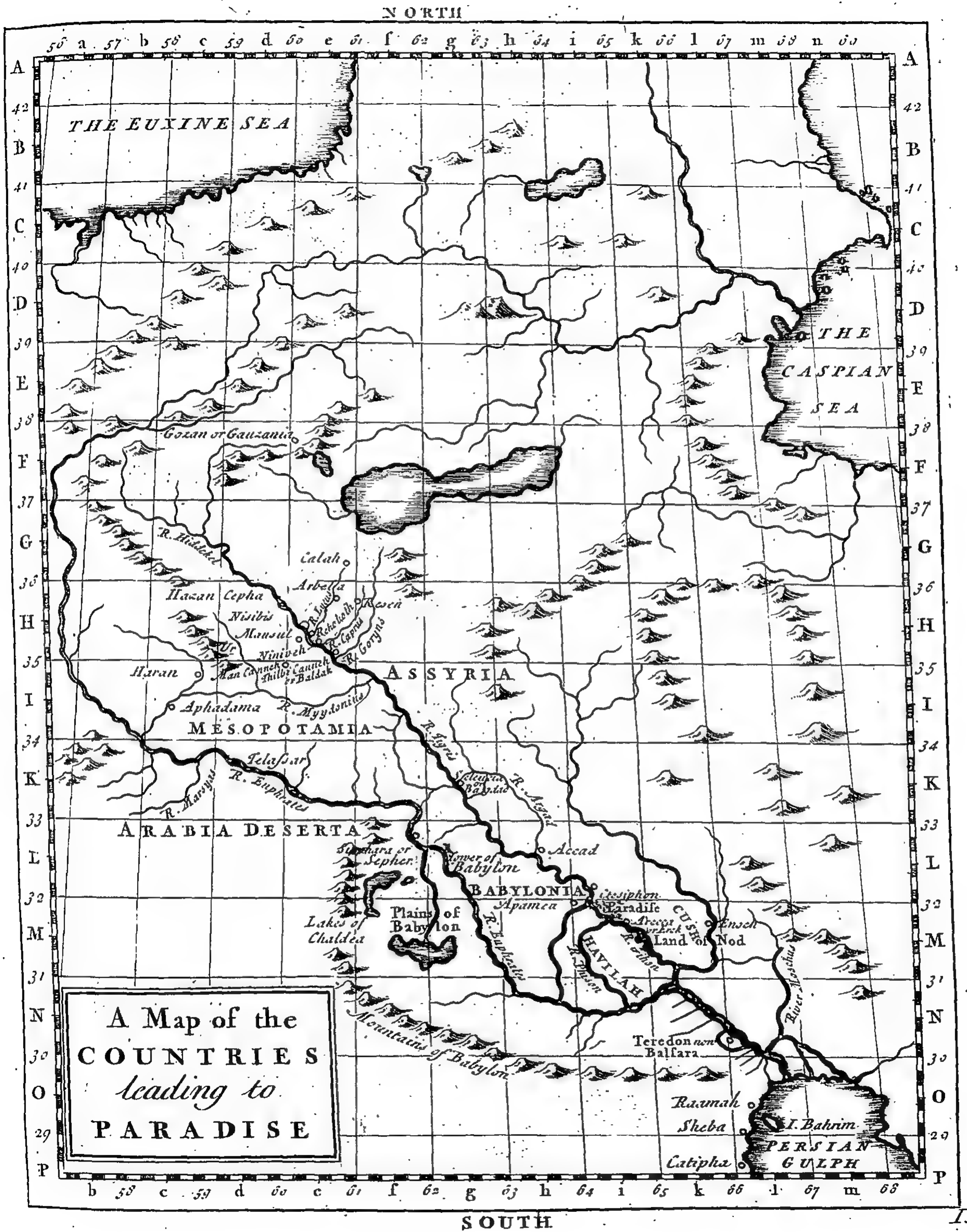
( $\gamma$ ) *Aristoteles in Historia Animalium*, lib. 8, cap. 28.  
CHRISTUM 399. ( $z$ ) Compare *Archbishop*  
( $a$ ) *Dan.* 7. 1, 2, 3, 4.



F I N I S.

تم الكتاب بعون الله \* والحمد لله وحده







alive to head them, and call the Lands after their own Names.

*Thirdly*, The Manner, by which *Herodotus* came by his Knowledge of the *Assyrian* History, is not so very satisfactory, *viz.* by Travelling in the Country, and Conversing with the Inhabitants, who might be mistaken themselves, and so more easily lead him into an Error.

*Fourthly*, In those Times they usually reckon'd three Generations to contain an hundred Years. Now *Herodotus* might have been told, that there were six and thirty Generations or Kings in that Empire, which he might mark in Numbers thus 36, and this upper Stroke not being legible, he might afterward mistake it for 16, which in *Greek* signifies sixteen, and after this, when he came to compile his History, he might easily, instead of sixteen Generations, place the round Sum of five hundred and twenty Years.

*Lastly*, This Supposition is more natural, because *Ctesias* hath given us a Catalogue of the *Assyrian* Kings from *Ninus* to *Sardanapalus*, making seven and thirty in all, or six and thirty, excluding either the first or the last, in which he inserted how long each of them reigned. *Ctesias* was Physician to *Artaxerxes Mnemon* Emperor of *Persia*; and therefore he could have free Access both to the *Assyrian* and *Persian* Records. He tells us, that he took this Catalogue (x) out of those Records, which might have been search'd by others as well as by him; and any Mistake might easily have been found out to his Discredit. Some of (y) the *Greeks* speak of him as a fabulous Writer; however he was never contradicted, as to the Names of the Kings, or the Time of their Reigns. The Reason, why he was slighted by them, was, because he contradicts *Herodotus*, and in some things differs from *Xenophon*; tho' after all he might write the Truth concerning the Country in which he lived, and they might be in the wrong, concerning a Country so far distant from them, whose Language they did not understand. However, *Diodorus Siculus*, and *Trogus Pompeius* (who is contracted by *Justin*) take from him the most, which they have written of the *Assyrian*

Affairs, and this shews him after all to be no contemptible Author. So that where two Heathen Authors differ in their History, we may well give the Preference to him, who is most agreeable to the *sacred Scriptures*.

4. It hath been objected against the Antiquity of the *Assyrian* Monarchy, that we hear nothing of it from the Time of *Nimrod* till near its Fall at the Death of *Sardanapalus*. But the Reason is, the Want of Historians. *Sanchoiatho's* History is but very short. And (z) *Herodotus* (who is the most antient Historian next to him) was born 264 Years after the Fall of this Empire, and therefore it is no wonder, if he saith but little of it, or indeed of any thing else of so great an Antiquity. But Secondly, After this Empire was establish'd by *Nimrod*, who conquer'd a vast Part of the Country, his Successors (as *Diodorus Siculus* tells us) gave themselves up wholly to Ease and Luxury, and even some Countries revolted from them, and set up Kings of their own without Opposition. So that we hear nothing of them, because they did nothing remarkable. However, a Lion is a Lion, when it is asleep, and an Empire is an Empire, when it doth nothing; and this Account is most agreeable to what (a) the Prophet *Daniel* mentions, who, describing the four Monarchies under the Representation of four Beasts, saith, That the first, the *Assyrian* Monarchy, was like a Lion, swift and furious in his Conquests, and had eagles wings, to make him more swift. I (saith *Daniel*) beheld until the wings thereof were pluckt, so that it conquer'd no farther, and even lost some of its extreme Dominions. And tho it was lifted up from the earth in Pride, as being an Empire, whose Metropolis was the most antient and famous City in the World; yet it was made to stand upon the feet as a man, like the rest of the neighbouring Kingdoms, without Hunting after farther Conquests, and a man's heart was given unto it. It was now like the rest of the Kingdoms, and not like a Lion, as it was at first. So that even the Silence of other Writers concerning this Monarchy confirms the Account, which we have thereof in the *sacred Scriptures*.

(x) *Diodorus Siculus*, lib. 2. pag. 84.  
See *Prideaux's Historical Connection*, Anno ante  
*Usher's Annals*, Anno Per. Jul. 3966, and 4230.

(y) *Aristoteles* in *Historia Animalium*, lib. 8. cap. 28.  
CHRISTUM 399. (z) Compare Archbishop  
(a) Dan. 7. 1, 2, 3, 4.

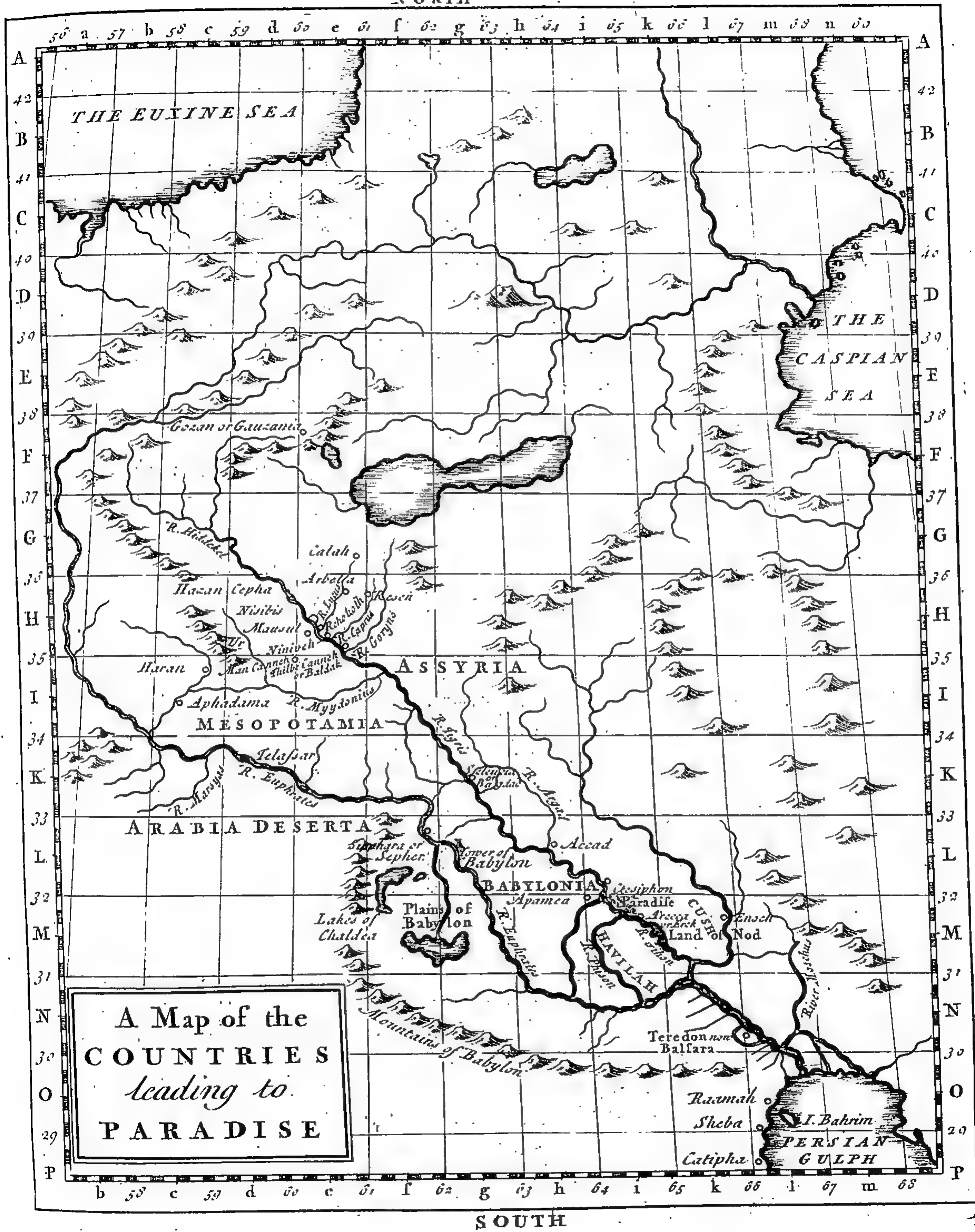


F I N I S.

تَمَّ الْكِتَابُ بِعَوْنِ اللَّهِ وَالْحَمْدُ لَهُ وَحْدَهُ



NORTH



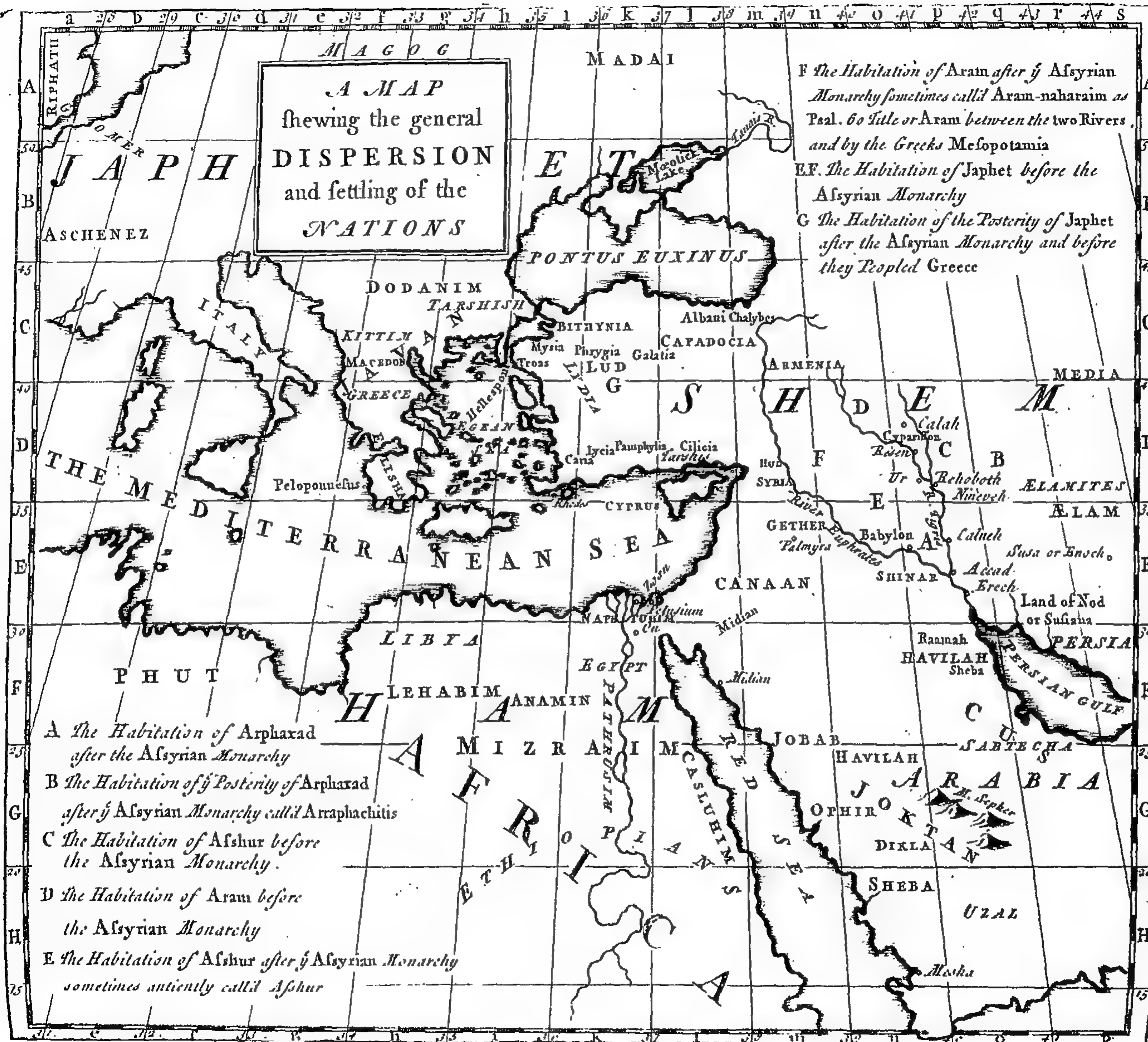


59 a 59 b 60 c 61 d 62 e 63 f 64 g 65 h 66 i 67 k 68 l 69 m 70 n

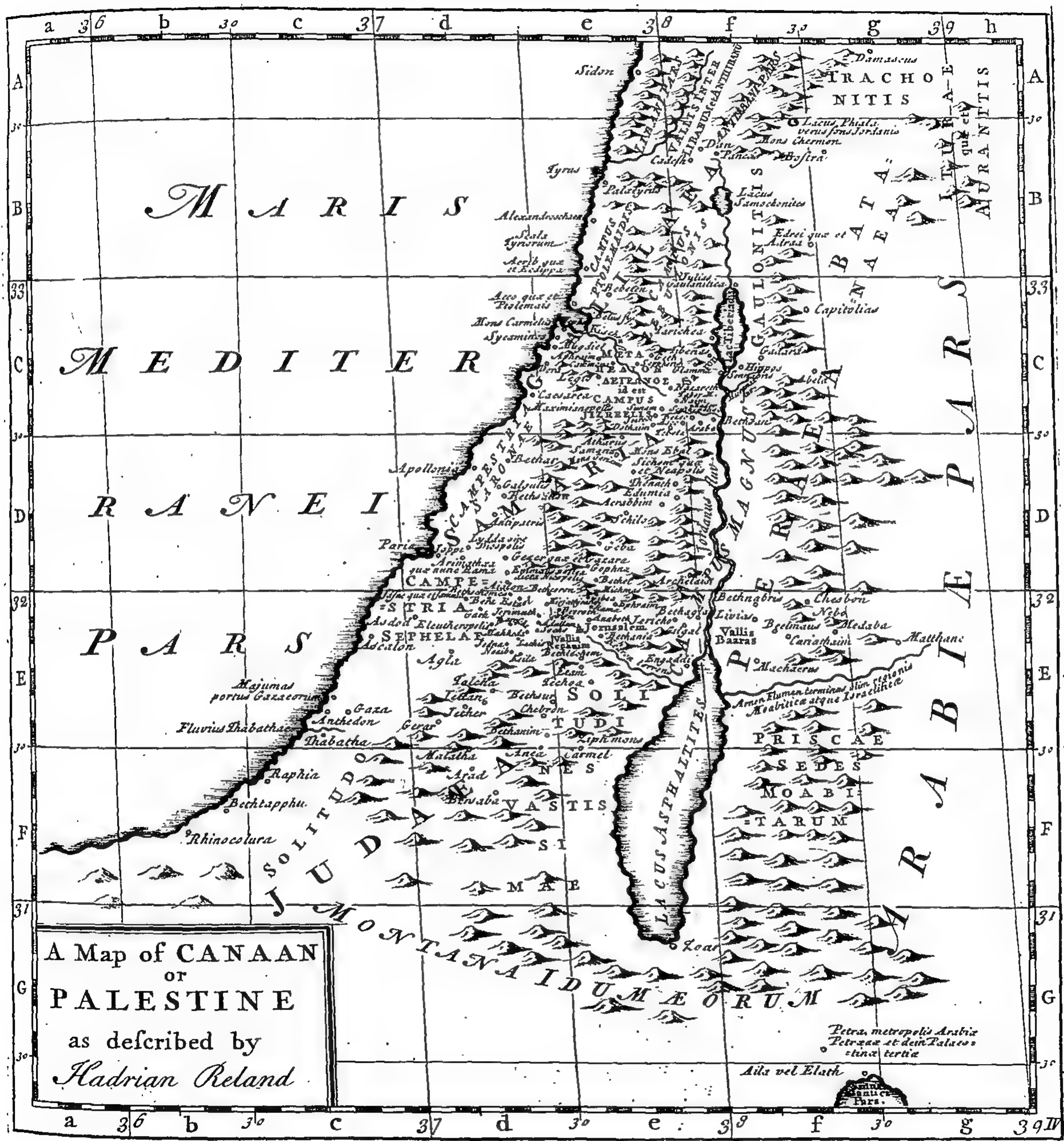


The Place of  
*P A R A D I S E*  
the Habitation of  
A D A M and S E T H,  
And the  
*L A N D of N O D.*





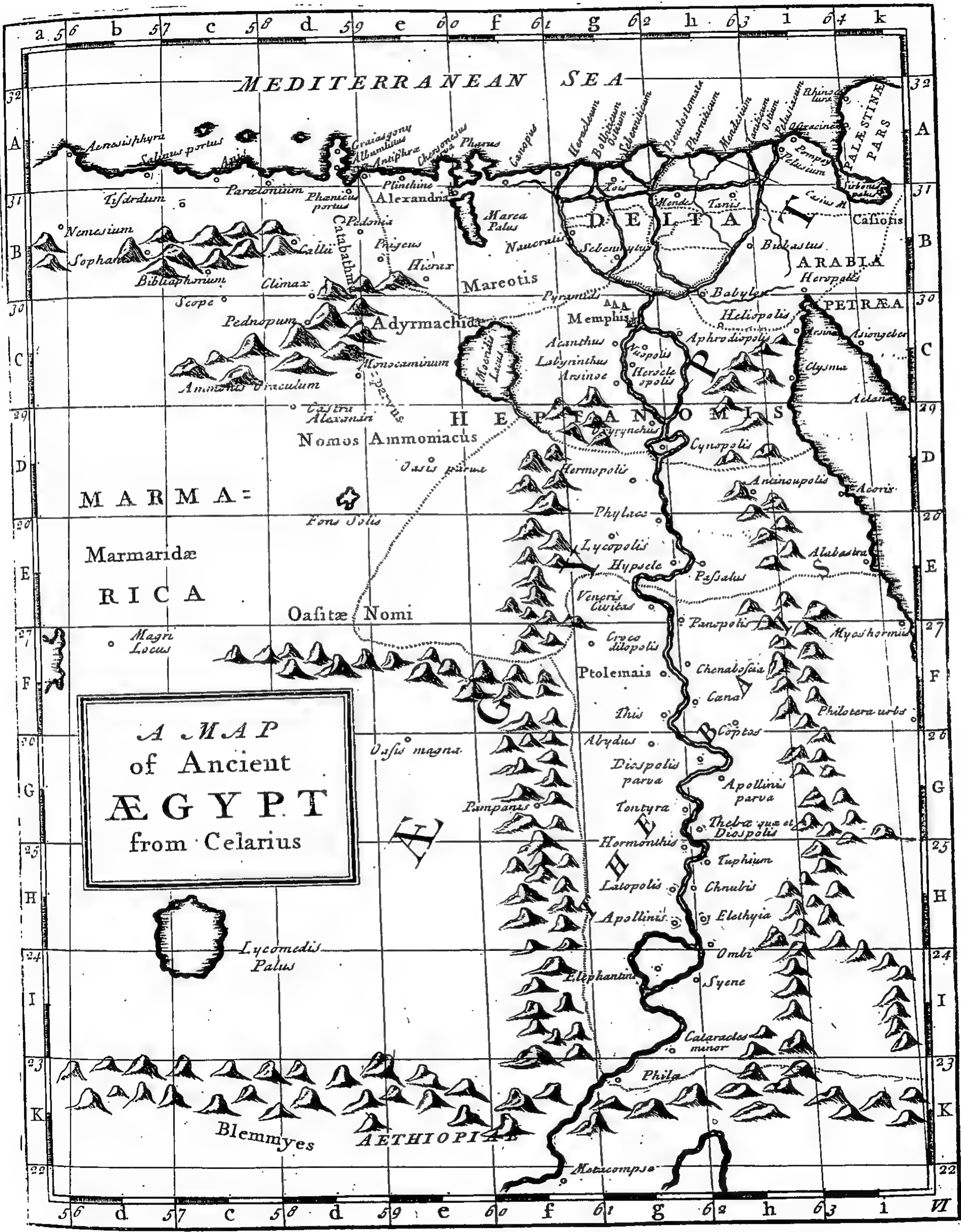






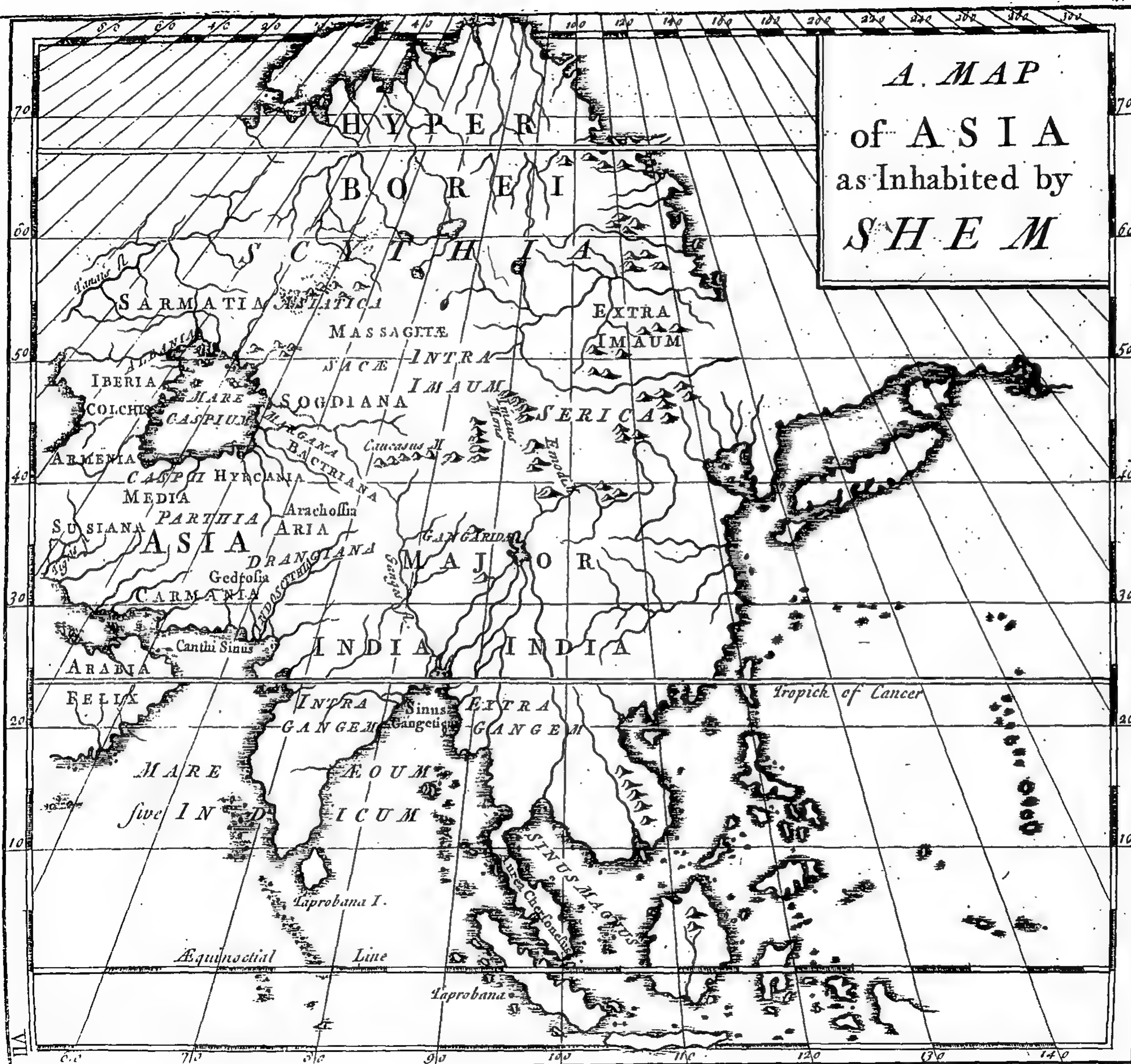




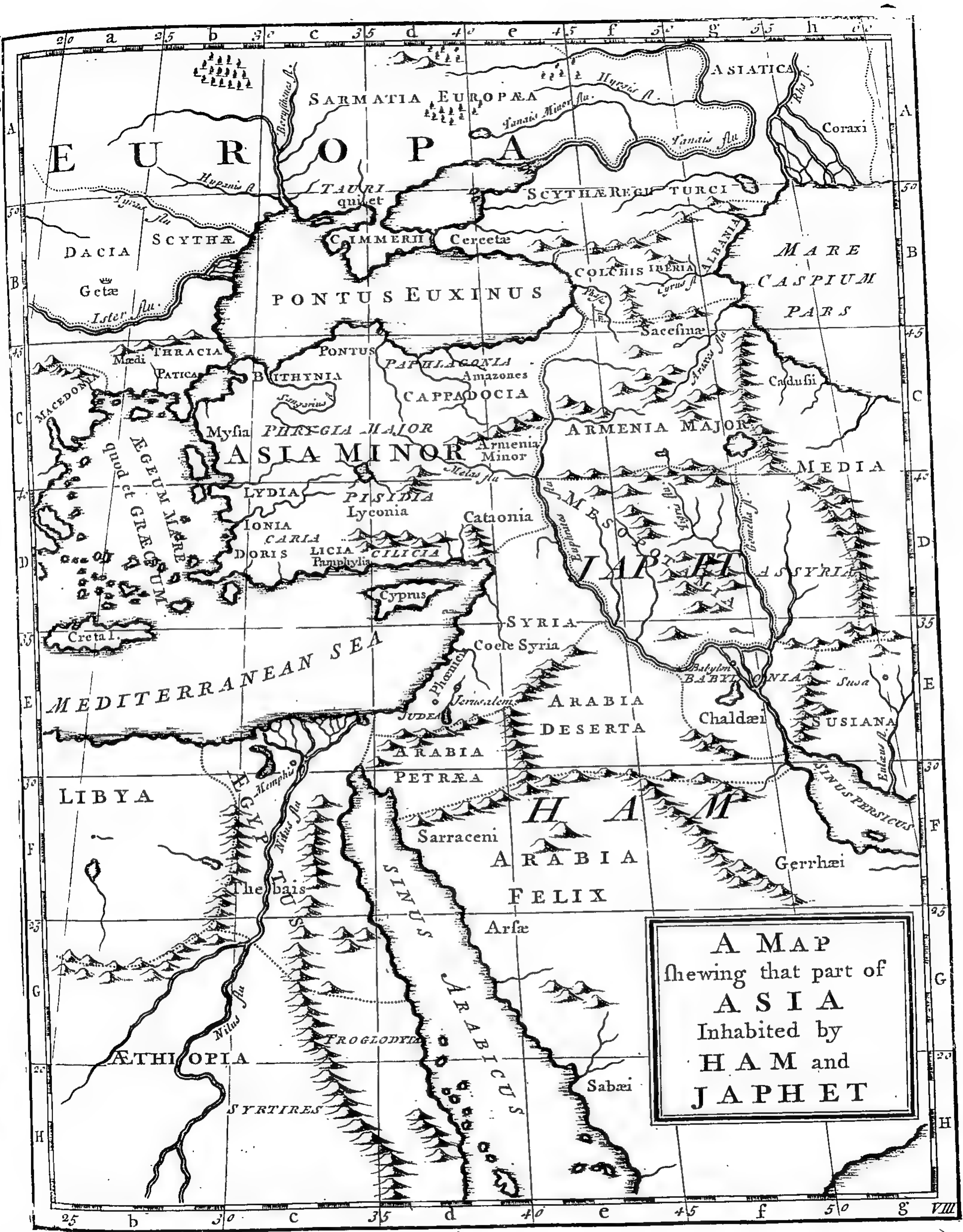


A MAP  
of Ancient  
ÆGYPT  
from Celarius











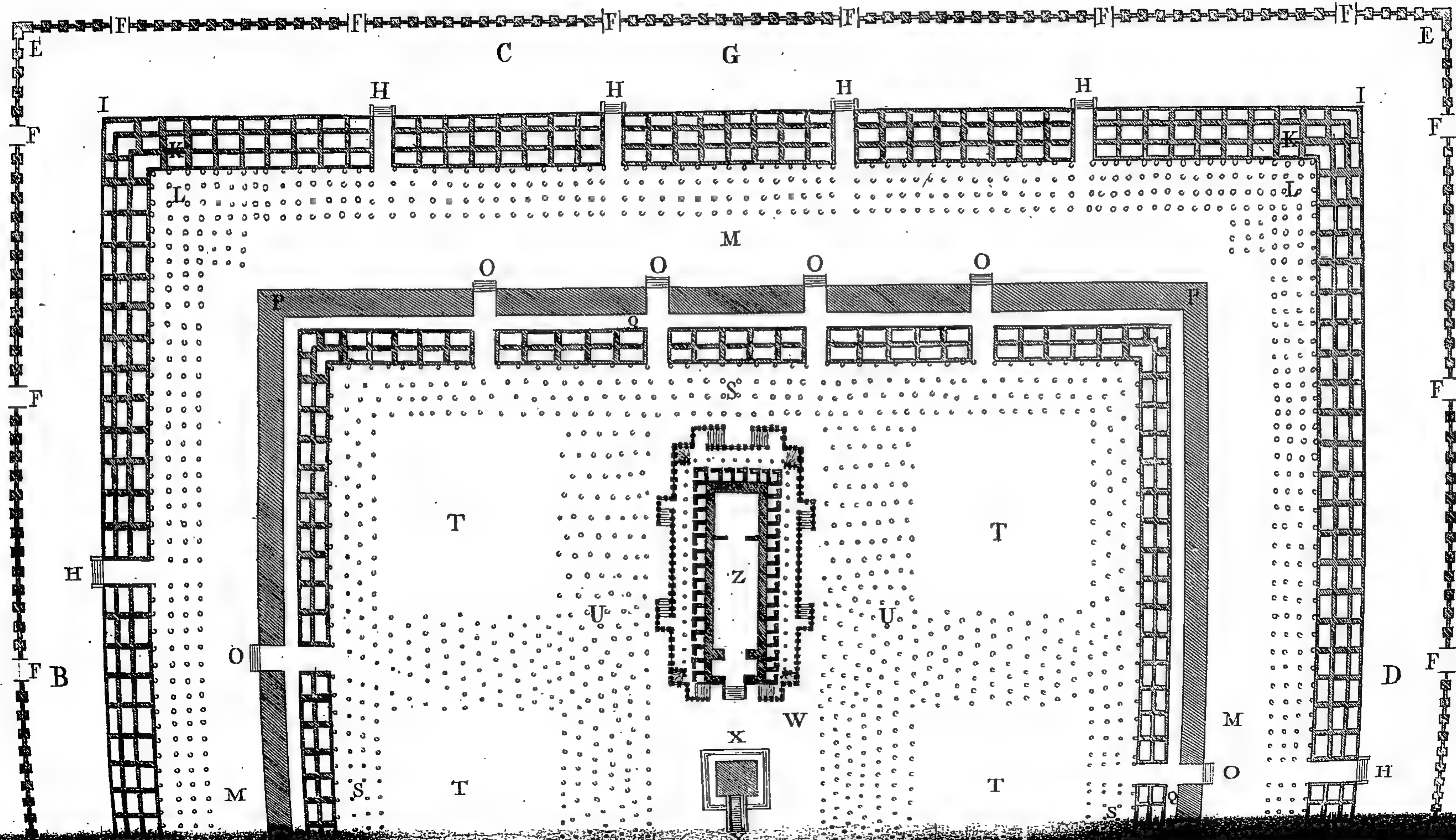
[illegible]



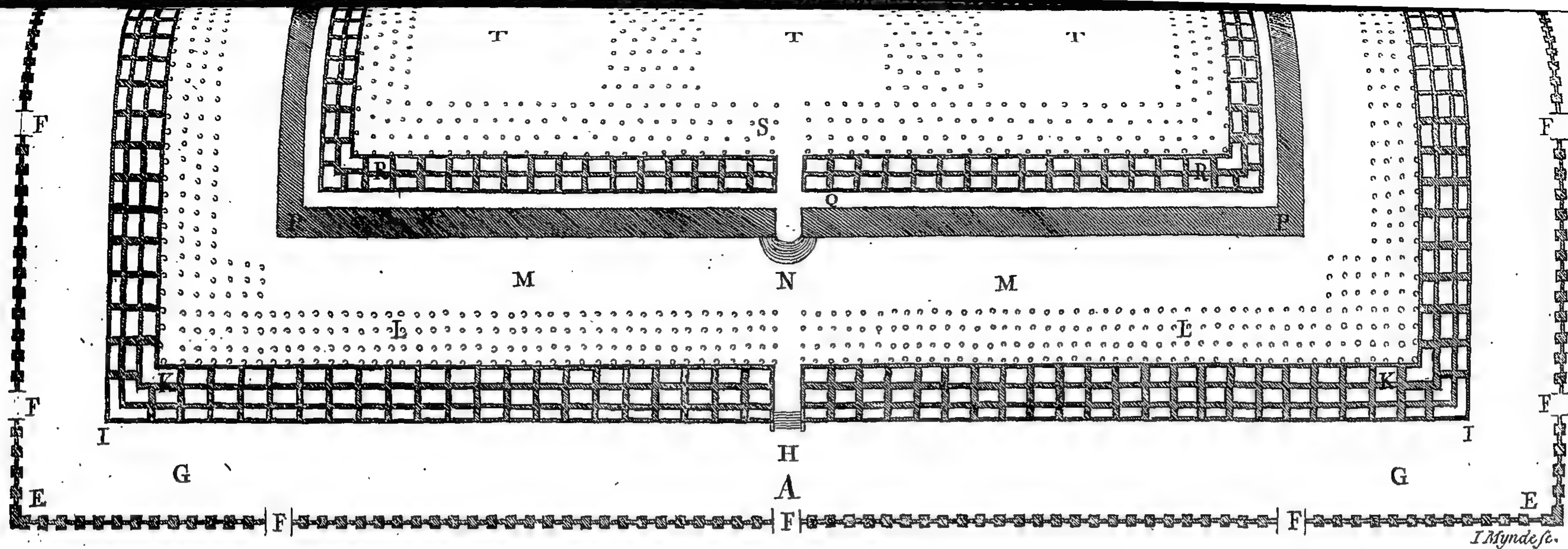




# The ground plot of the TEMPLE.

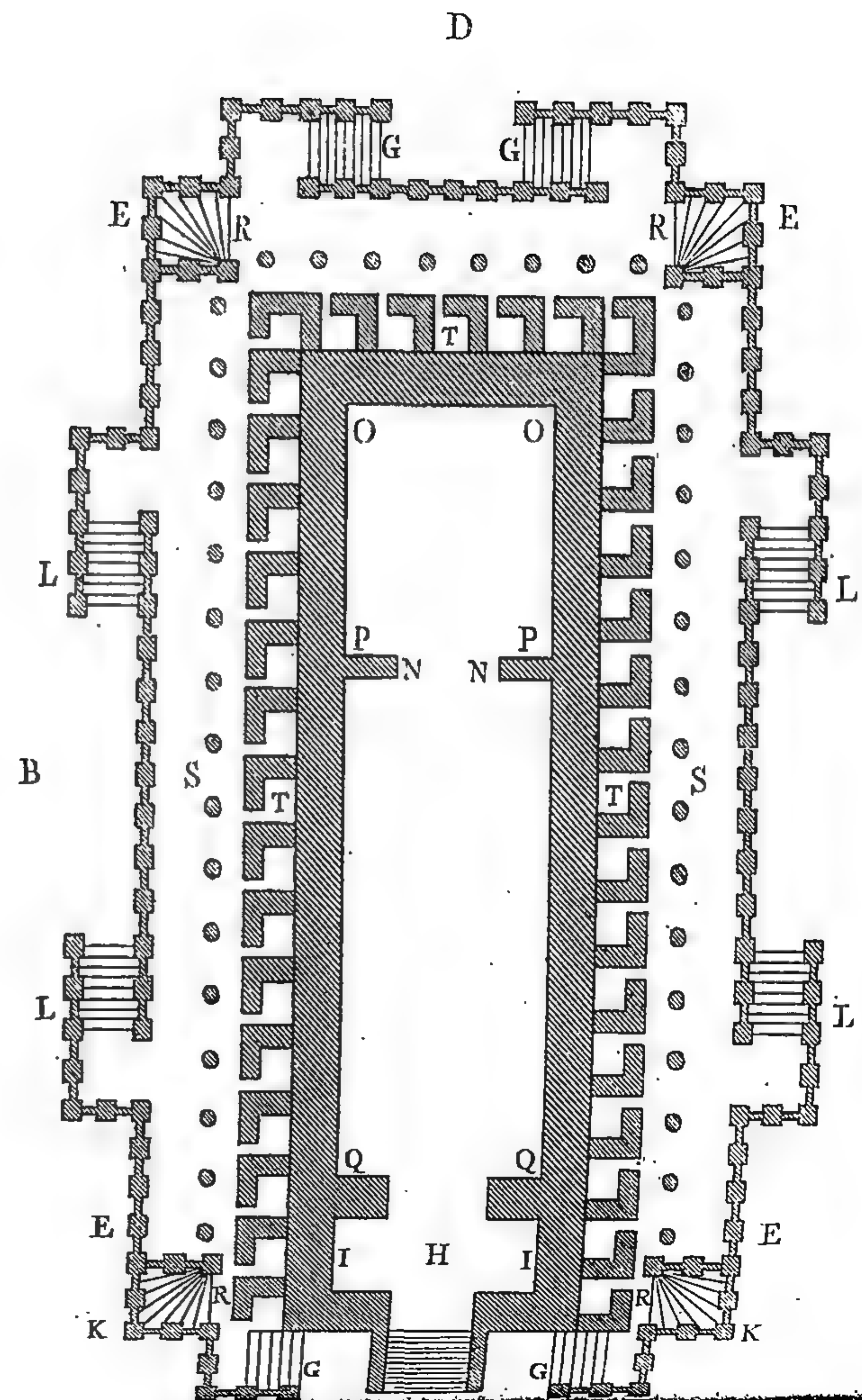
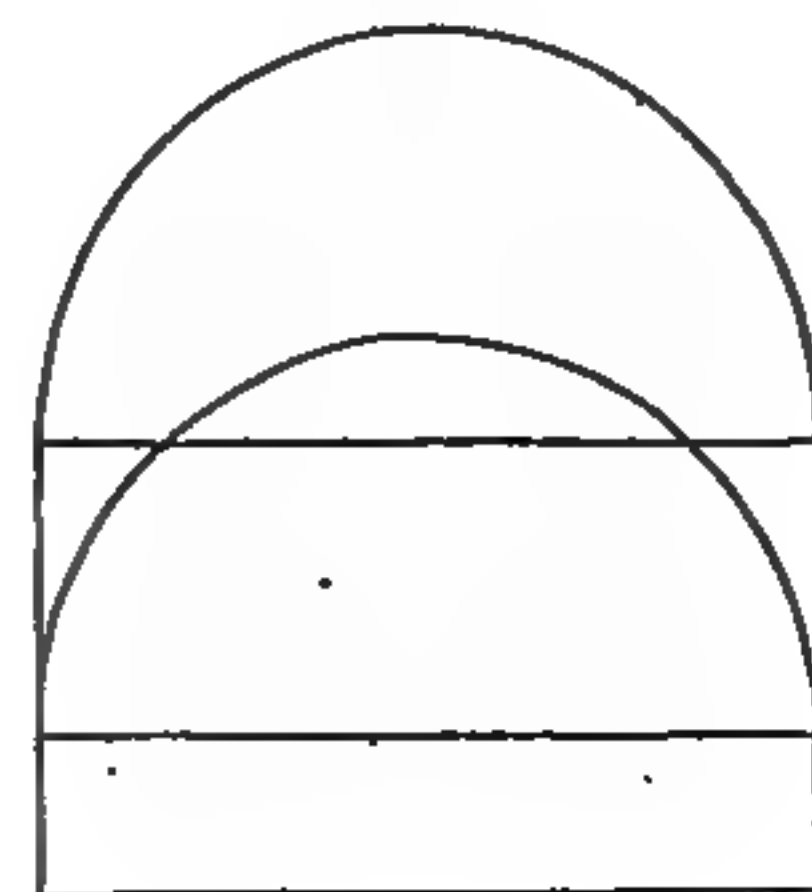
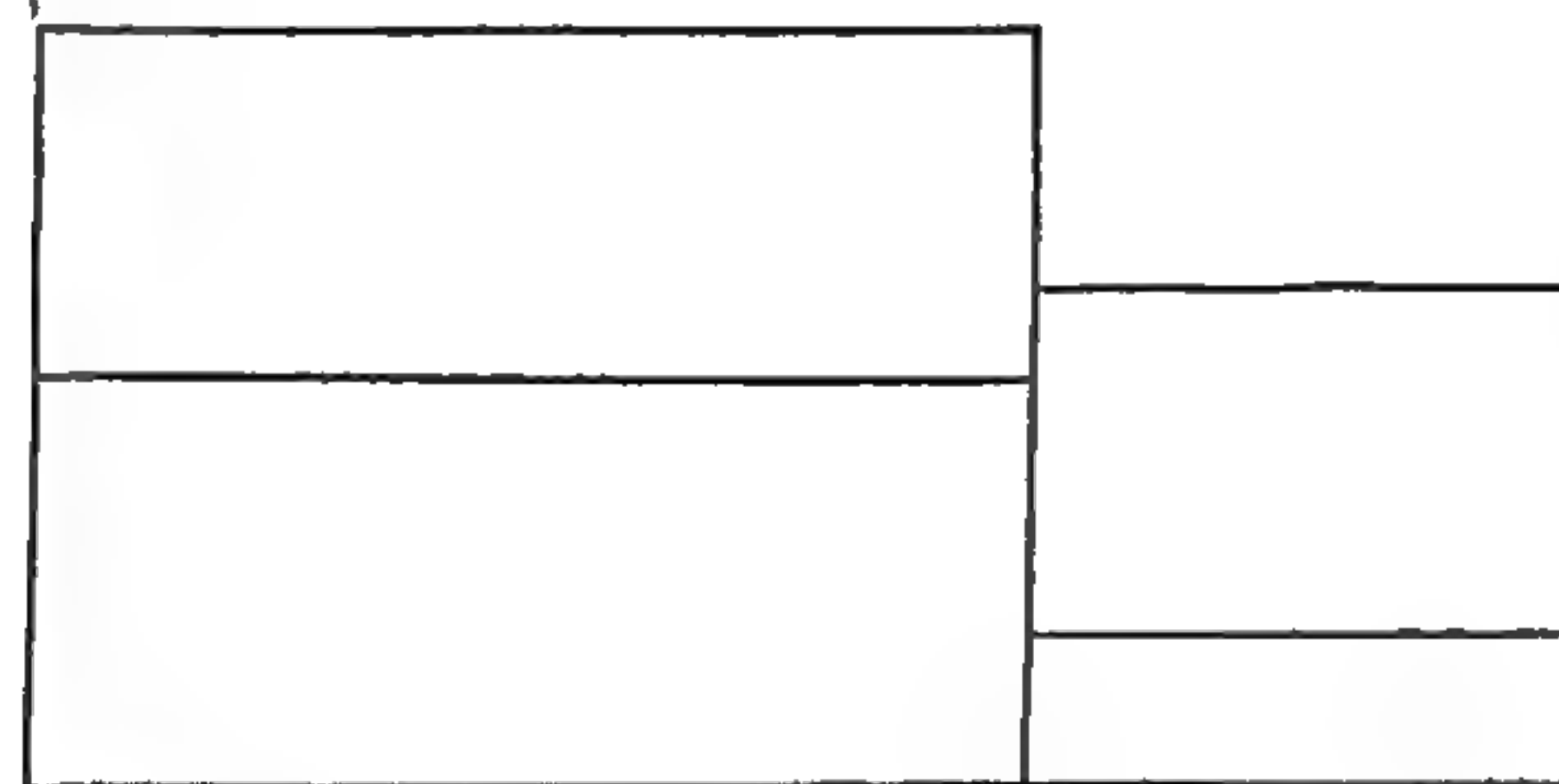
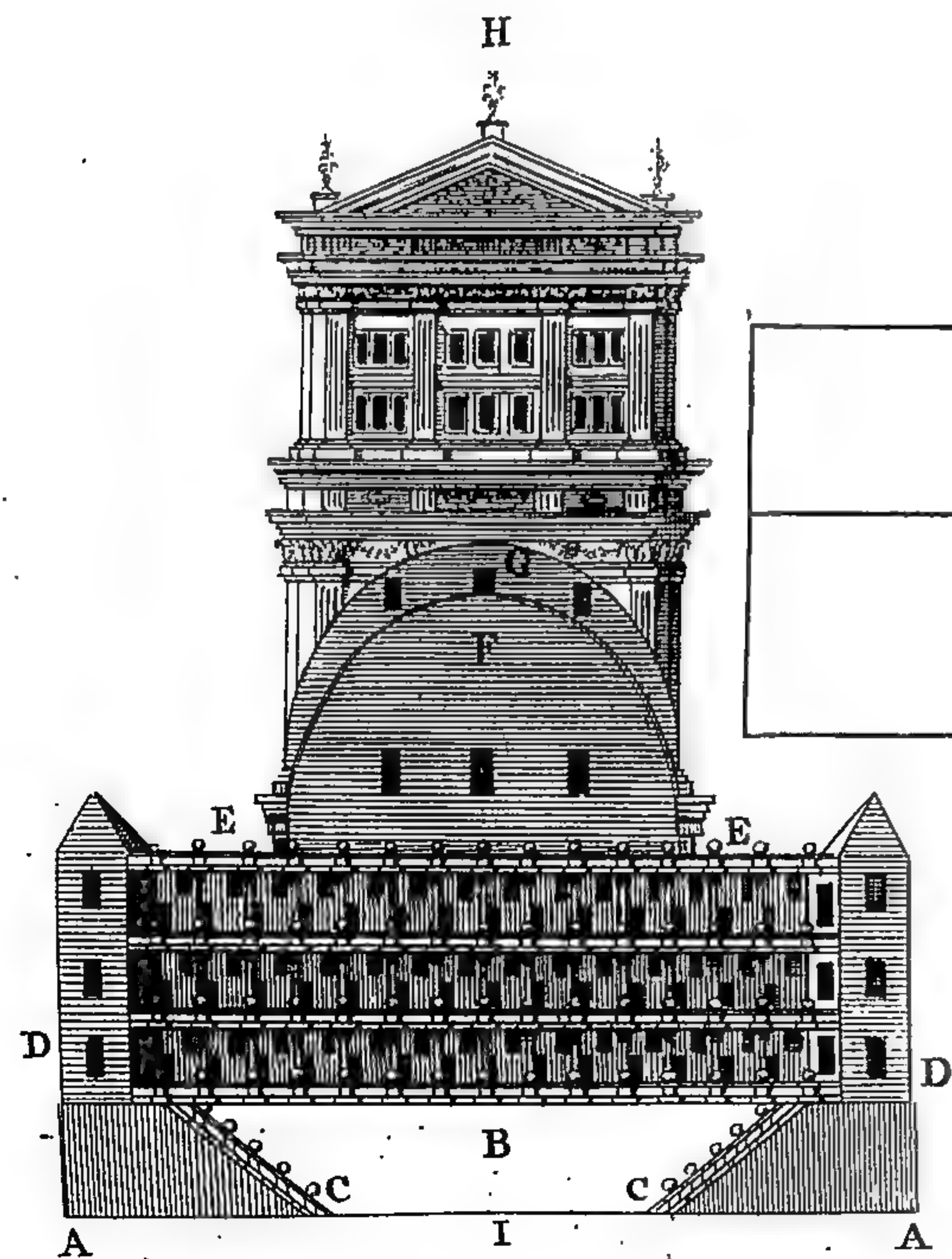
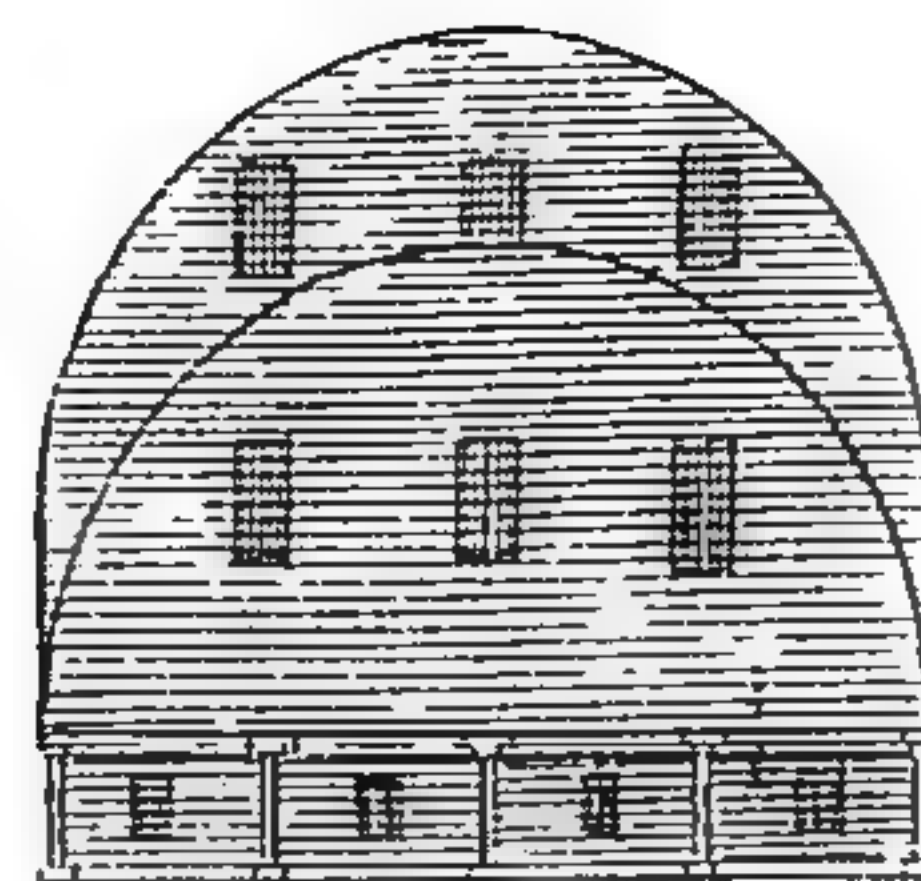
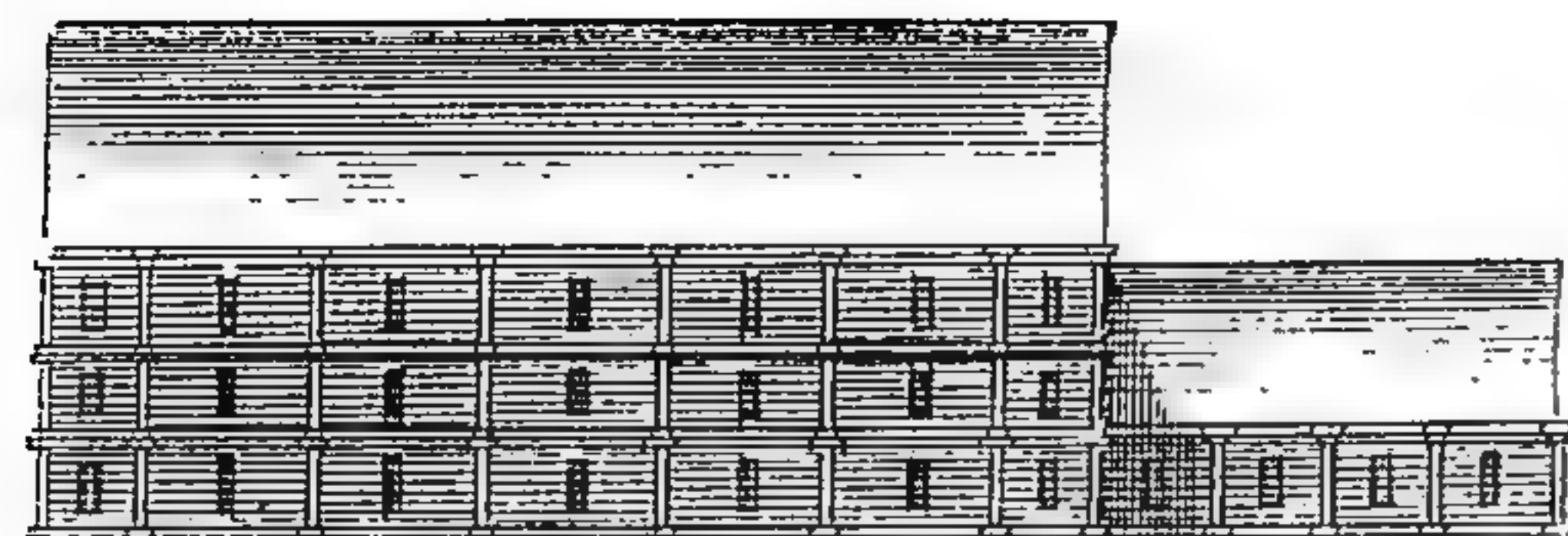






A The East side. B, The South side. C, The North side. D, The West side. E, Battlements Supported by Pillars on the Inside with a Window between each Pillar inclosing the Terrace Walk. F, The landing Places of the Stairs from each Buttress. G The Terrace Walk H Stairs from the Terrace Walk to y next Court being thirty Cubits higher than the other. I, A Row of Chambers as high as to the other Court K More Chambers being two Rows from the next Court to the Top of the Building at the Corners whereof were the Stairs. L, Solomons Court, Supported all round with Pillars four in a Row at equal Distances John 10. 23. Act. 3. 11. & 5. 12. M The Court of the Gentiles. N The East Gate or the Gate of Nicanor or the Beautiful Gate of Temple with fifteen Steps to ascend to it Act. 3. 2. 10. O. Stairs from the Court of the Gentiles to the Court of the Israelites being thirty Cubits higher than the other. P, The Rampart Lam. 2. 8. Q A Row of Stairs as high as to the other Court. R More Chambers being two Rows from the next Court to the Top of the Building at the Corners whereof were the Stairs. S, Rows of Pillars round the whole Court to Support more Building. T Seven Courts called the Courts of the Israelites some for Men and others for Women. U Rows of Pillars Supporting y Buildings round each Court. W The Court of the Priests. X The Altar for burnt Offerings. Y, The Ascent to y Altar. Z. The Temple Strictly so called of which see more in the next Plate.



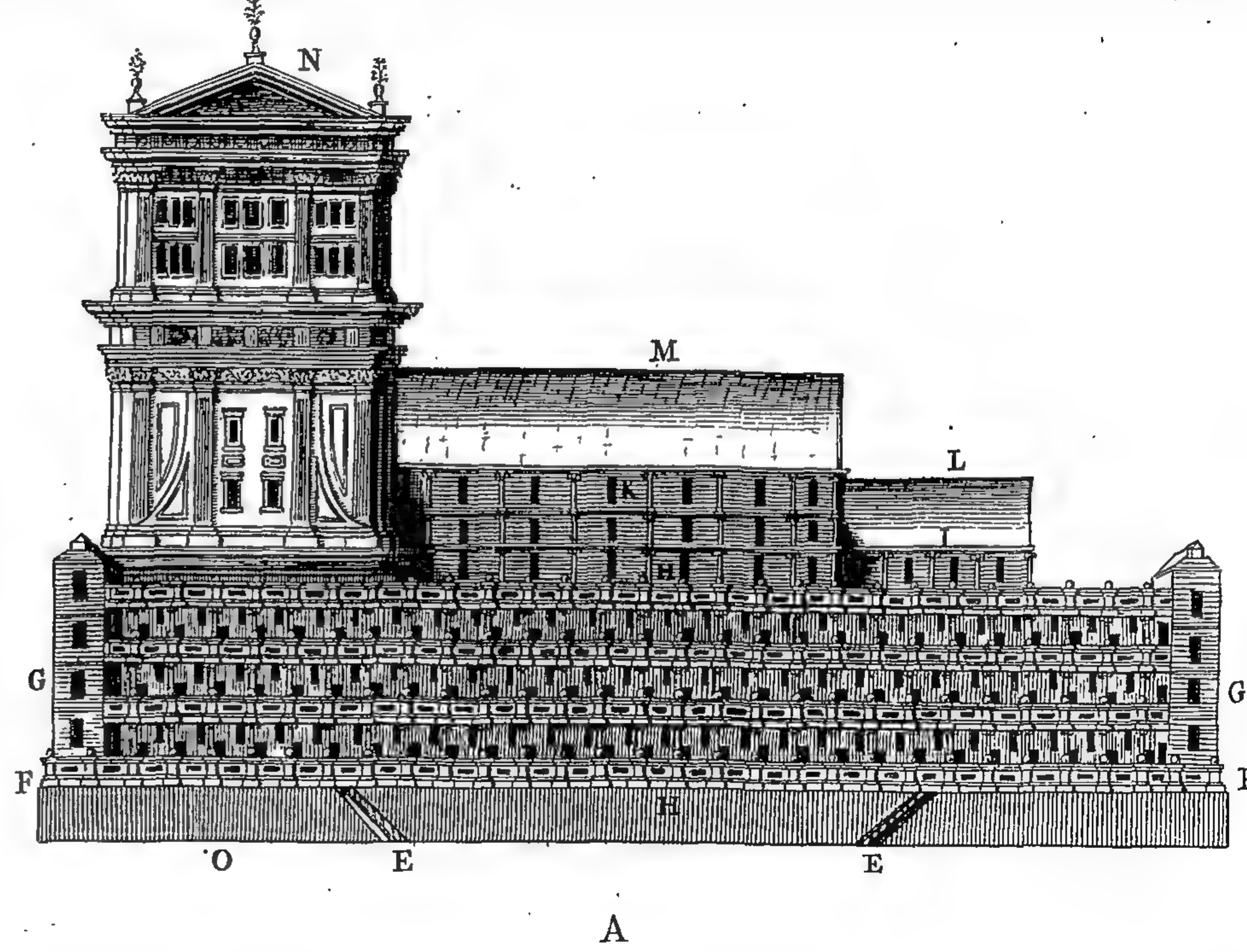
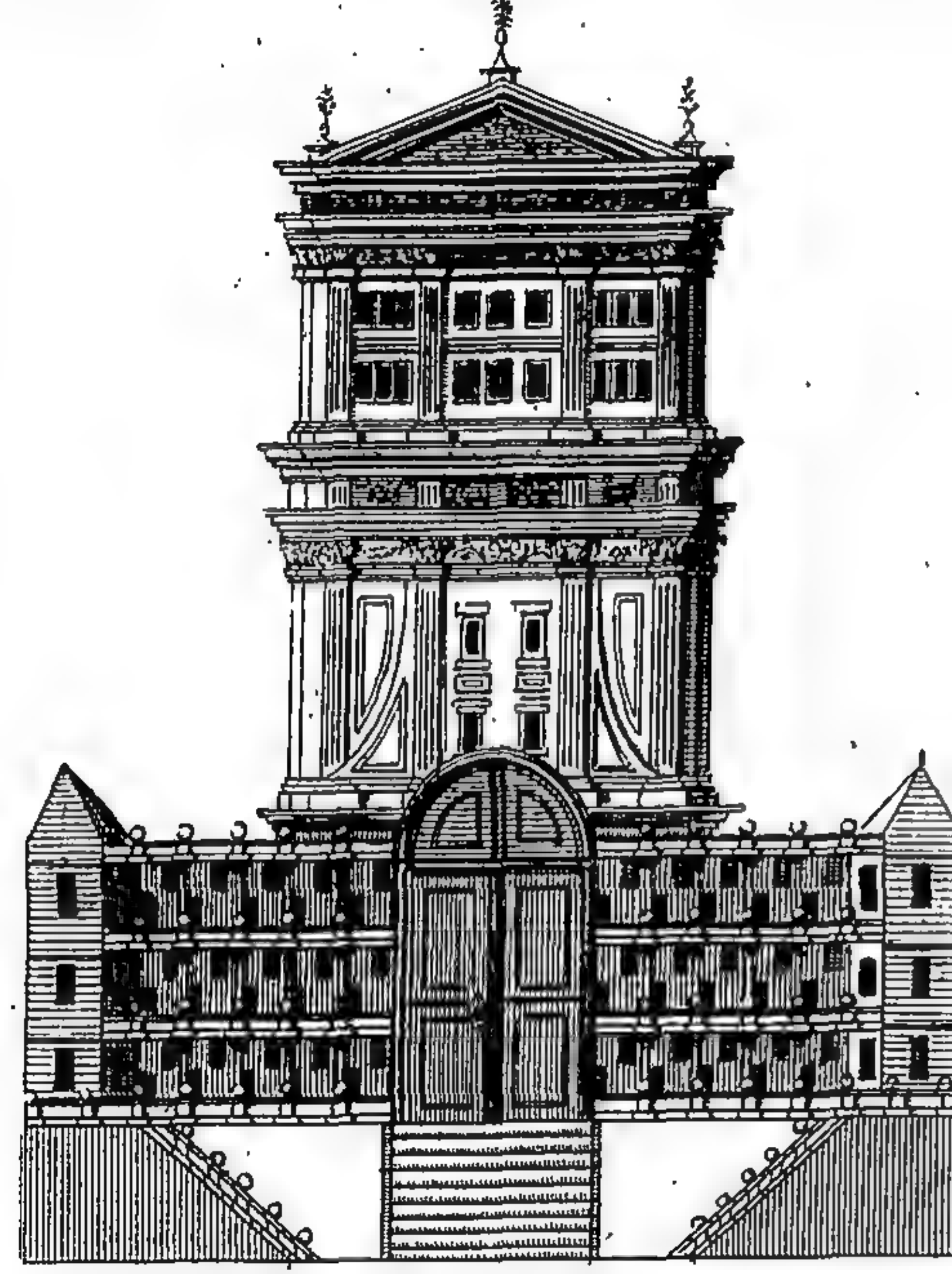




ing in y forme of a semicircle M The Covering of y Body of y Temple being of y same form. N The Porch before y Temple being 60 Cubits from y bottom at O 8 5. 6 3 but an 120 from y foundation of y whole or y terrace walk 2 Chron 3. 4.

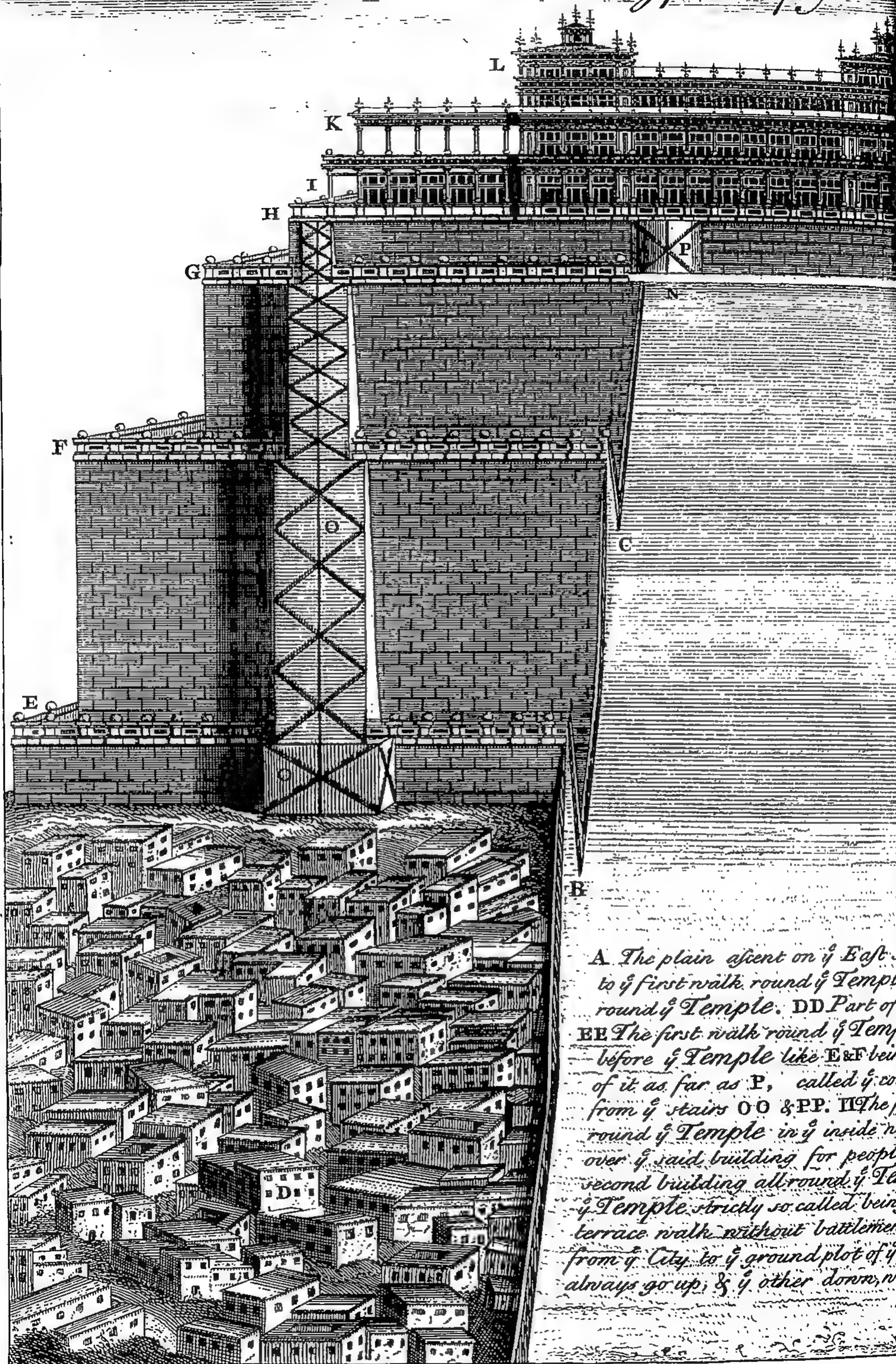
The West end of y Temple. A The length 60 feet. B the ascent from y Court of y Priests to y Temple 6 Cubits high. C Stairs on each side. D Winding stairs at each corner to go up to y Chambers of y Priests 1 Kings 6. 8 In y front there are three windows & in y side toward the Temple three doors. E The Chambers of y Priests with pillars before them opposite y walls to support y battlements leading to each of y three rows. y doors being all on y right hand of each chamber. F The back part of y Holy of Holies. G The back part of y Temple. H The porch or Tower 60 Cubits high from I.

wards y east 8 Cubits. Stairs to ascend from y Court of y Priests to y level of y Temple on the outside. K y Entrance into y Temple 12 Cubits y Breadth of y Temple. y Porch & y Holy of Holies. 20 Cubits. 1 Kings 6. 2 3 2 Chron 3. 4 K K y Breadth of y whole Building. 60 Cubits. E 3 ra. 6. 2. L y whole length including y Stairs on each side. being 70 Cubits. & is what is meant by Dr. Prideaux Anno 534. NN y Division of y Temple from y Holy of Holies. 20 Cubits. equal with y Breadth 1 Kings. 6. 20. 2 Chron. 3. 8 PQ y length of y Body of y Temple. 40 Cubits. including y Walls which parted y Holy of Holies from it. 1 Kings 6. 17 OQ the whole length. or 60 Cubits. 1 Kings 6. 2 2 Chron. 3. 3 R y winding Stairs. by which they went up to y upper Chambers. 1 Kings. 6. 8. S Pillars. to support y Galleries. belonging to y second. & third. Stories of Chambers. 1 Kings 6. 5 to y 11. T y Chambers of y Priests. five Cubits broad. & all y Doors on y Right Hand. 1 Kings. 6. 6 8.



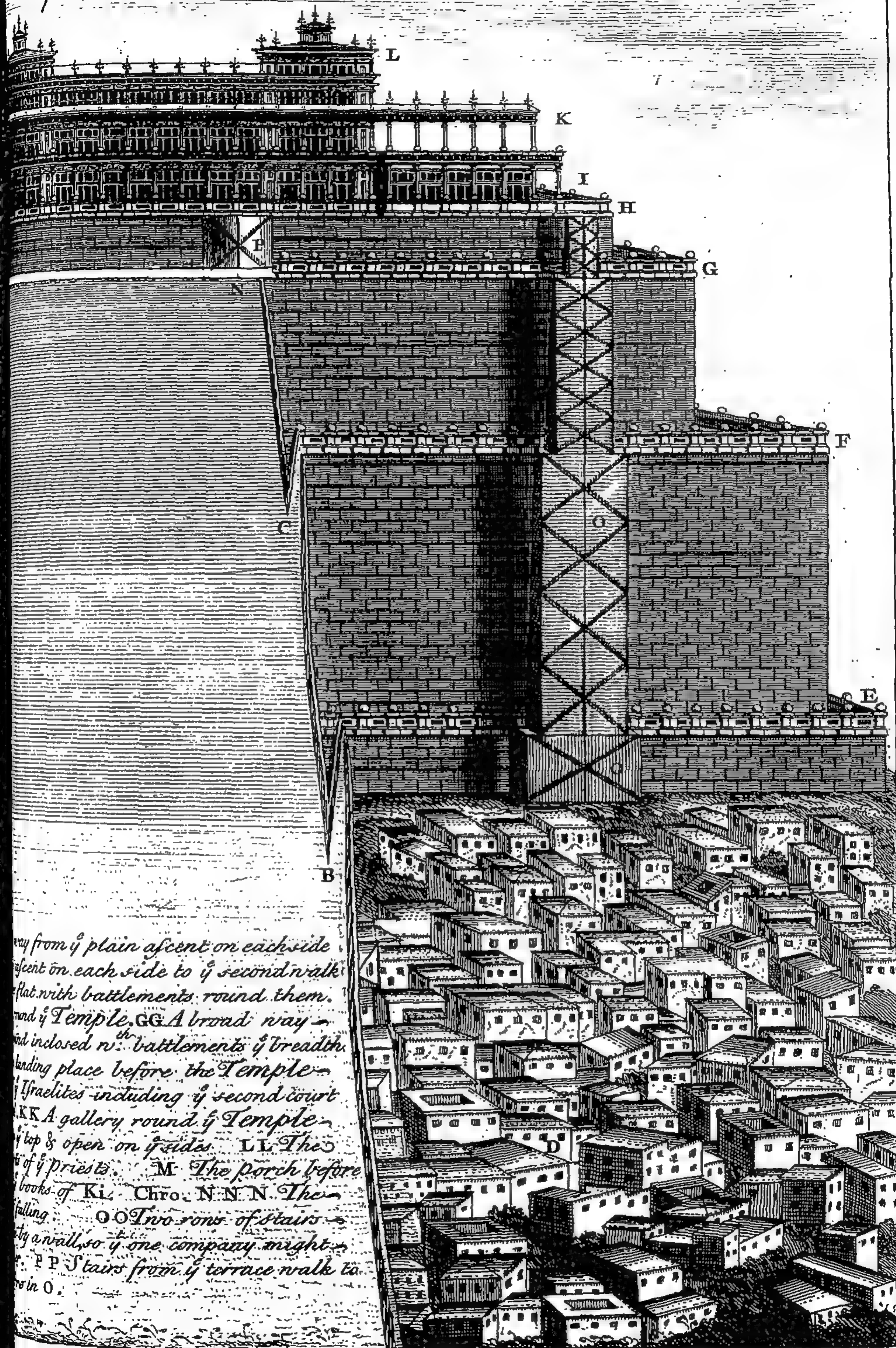


# The Prospect of y<sup>e</sup> Ea





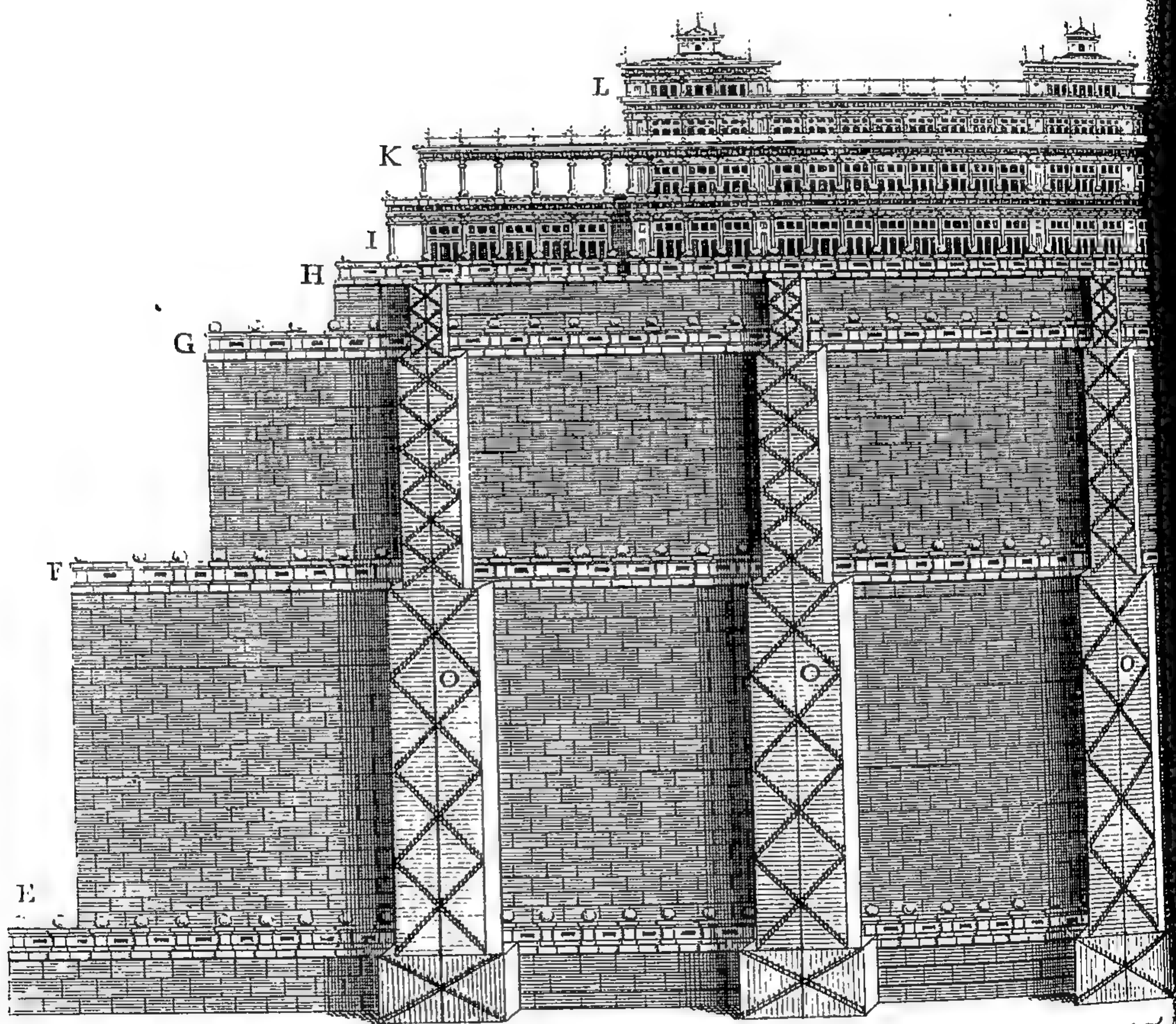
# of the TEMPLE.



way from the plain ascent on each side  
 ascent on each side to the second walk  
 flat with battlements round them.  
 round the Temple. GG A broad way  
 and inclosed with battlements of breadth  
 landing place before the Temple  
 of Israelites including the second court  
 KK A gallery round the Temple  
 top & open on its sides. LL The  
 of the priests. M The porch before  
 books of Kings. Chro. N N N The  
 falling. O O Two rows of stairs  
 by a wall, so that one company might  
 PP Stairs from the terrace walk to  
 in O.



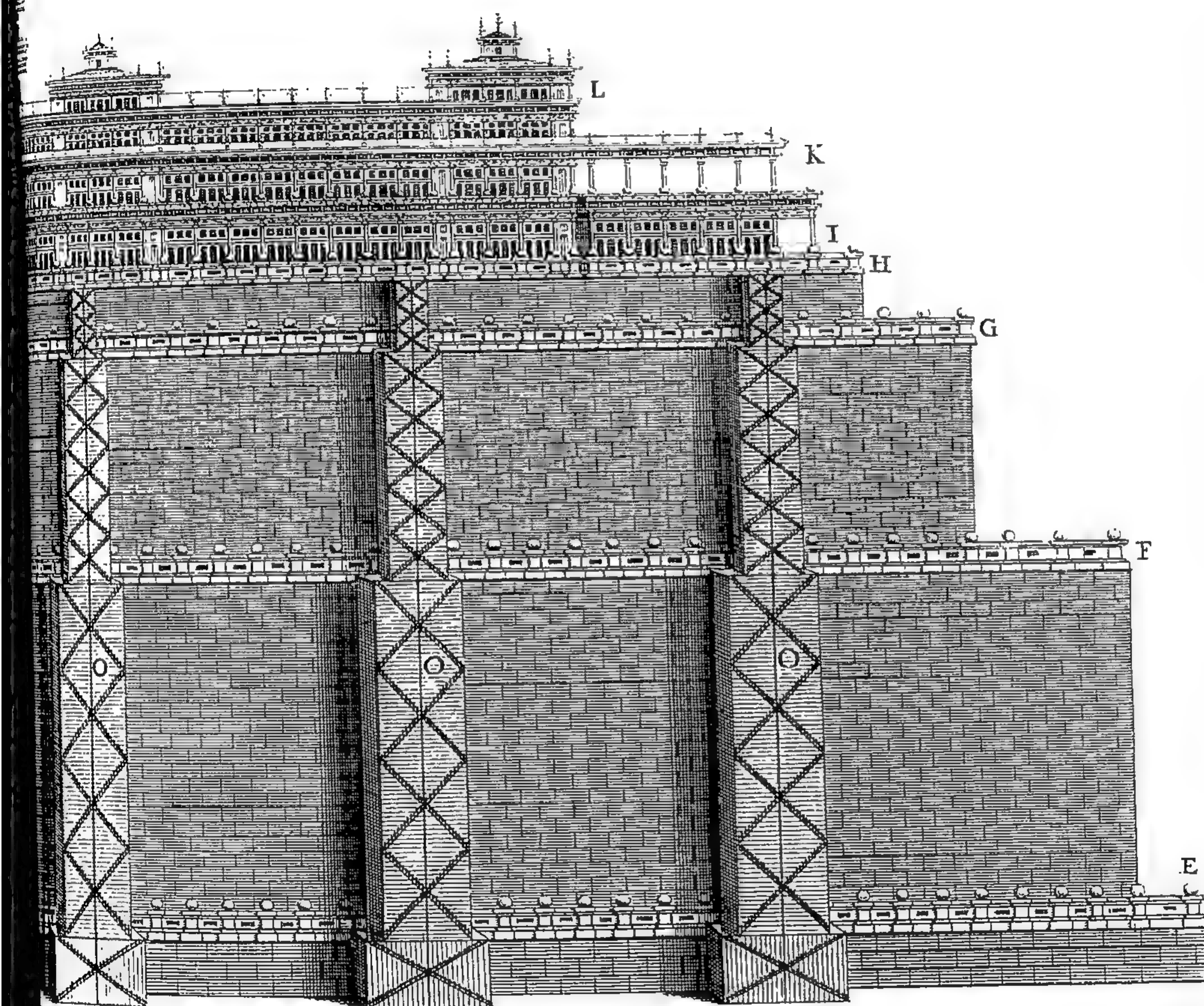
# *The Prospect of the*



EE The first walk round y<sup>e</sup> Temple. FF The second walk round y<sup>e</sup> Temple inclosed with battlements, called y<sup>e</sup> Court of y<sup>e</sup> Gentiles. HH The landing place for y<sup>e</sup> Israelites, including y<sup>e</sup> second court round y<sup>e</sup> Temple, in y<sup>e</sup> inside where people to walk in, cover'd over on y<sup>e</sup> top & open on y<sup>e</sup> sides. LL The second temple strictly, so called being y<sup>e</sup> part w<sup>ch</sup> is describ'd in Ki. & Chro. O, T that one company might always go.



# Side of the TEMPLE.

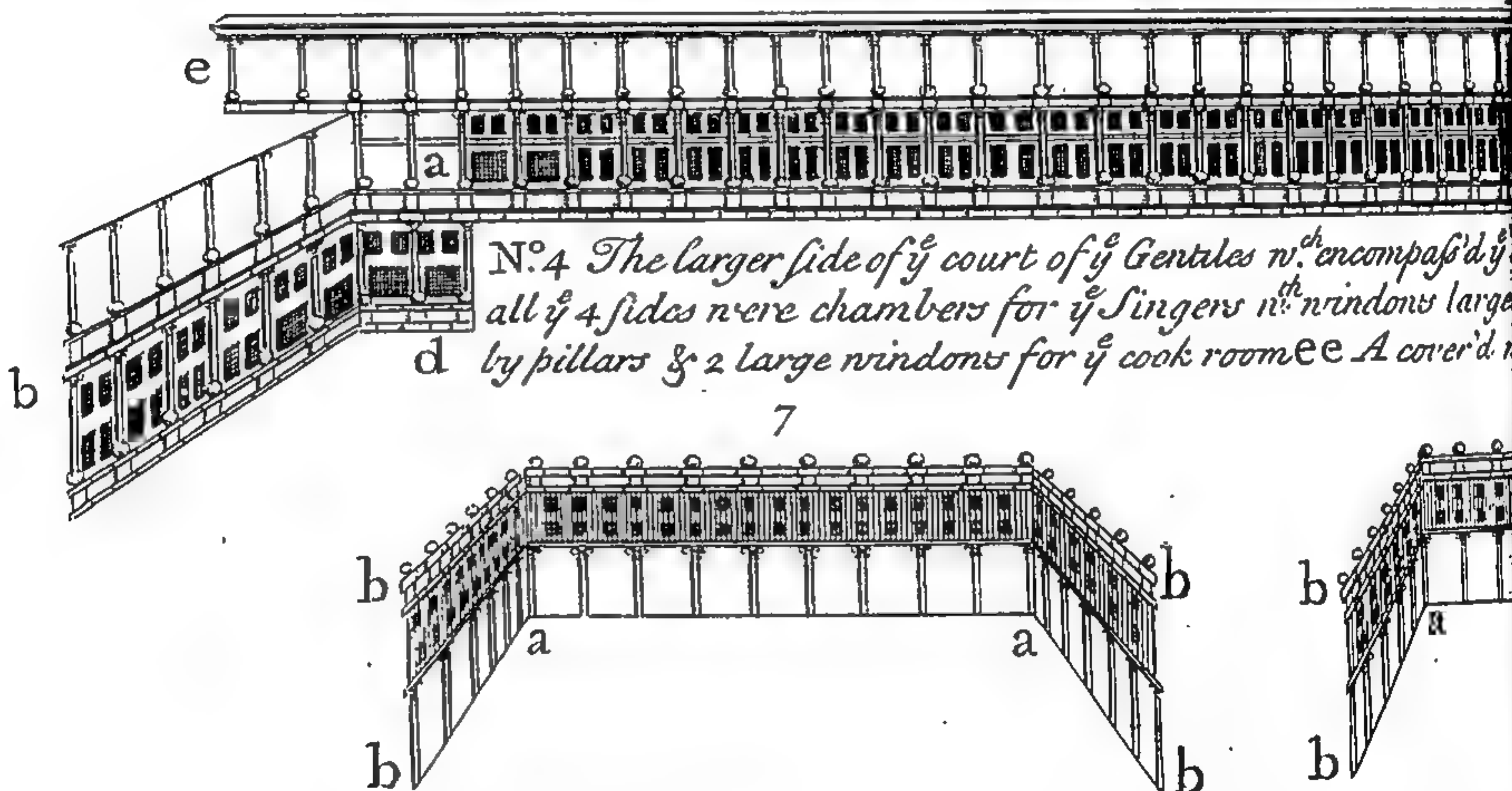
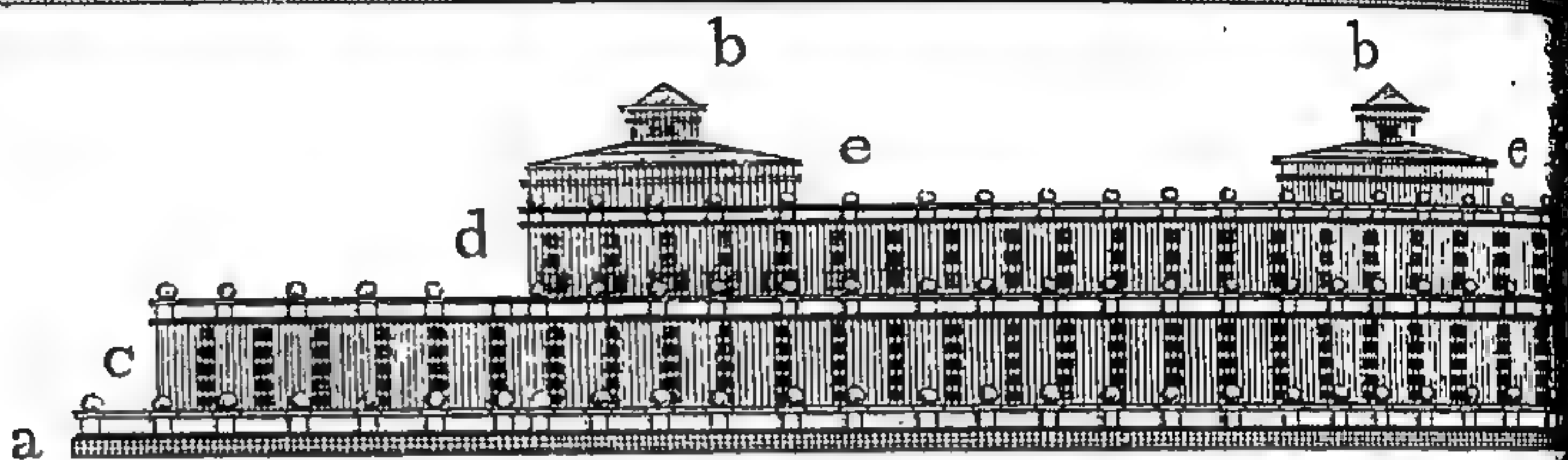
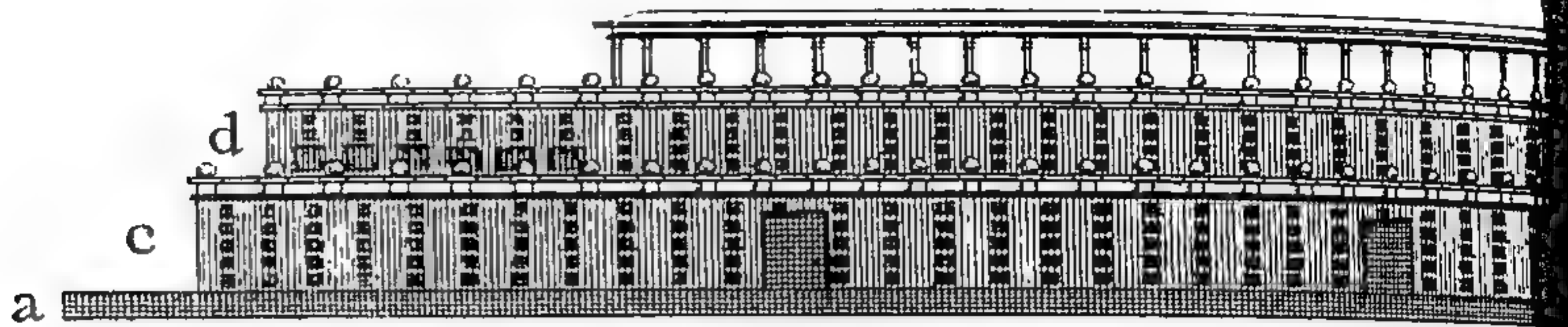


away before y<sup>e</sup> Temple like E & F, being a Terrace walk quite round  
 Temple, from y<sup>e</sup> stairs O. I, I, The first building or y<sup>e</sup> court of  
 y<sup>e</sup> Porch K K A gallery round y<sup>e</sup> Temple, over y<sup>e</sup> said building for the  
 y<sup>e</sup> Temple n<sup>o</sup> included y<sup>e</sup> courts of y<sup>e</sup> Priests. M The porch before y<sup>e</sup>  
 amount to y<sup>e</sup> ground plot of y<sup>e</sup> Temple, divided in y<sup>e</sup> middle by a wall so  
 turn, without interrupting each other.





N<sup>o</sup> 1 The W side of y<sup>e</sup> terrace walk being exactly like y<sup>e</sup> N. & S. sides a a The  
c c The N. side d The landing places from y<sup>e</sup> stairs



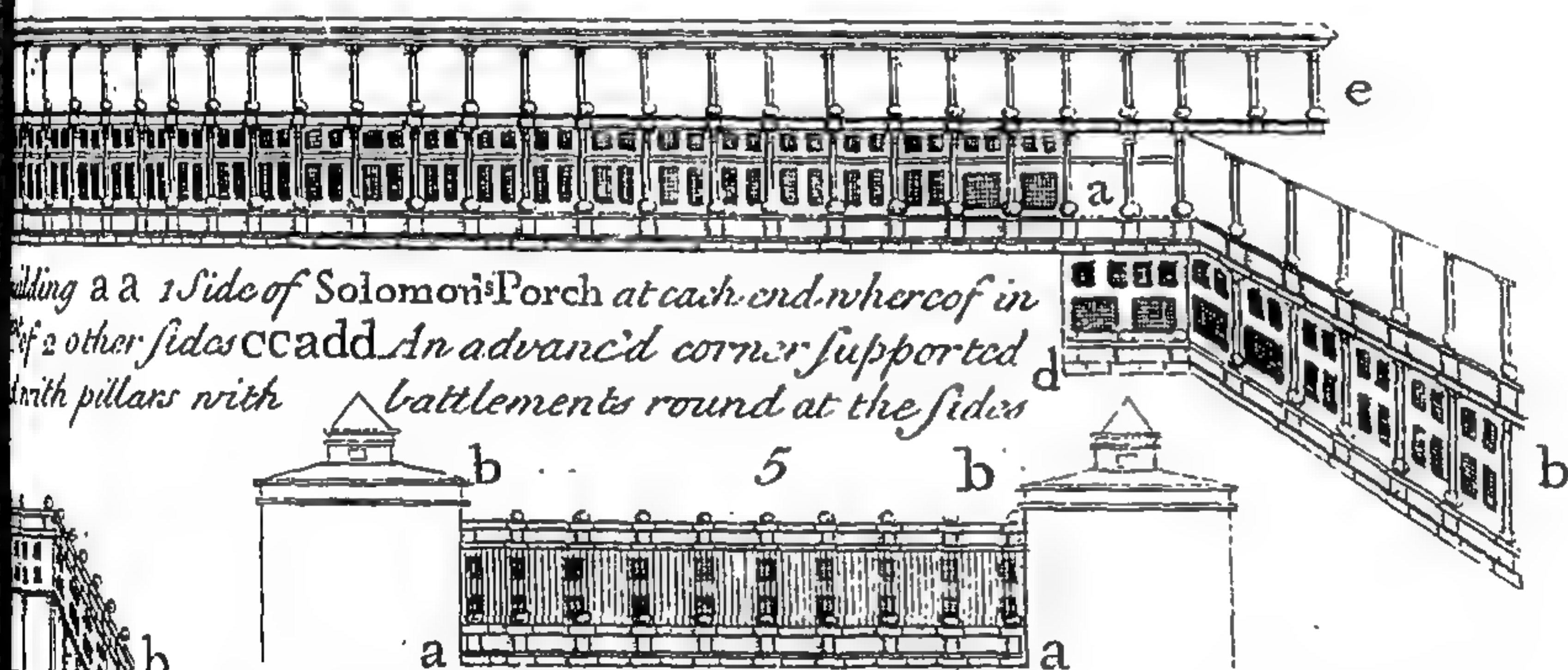
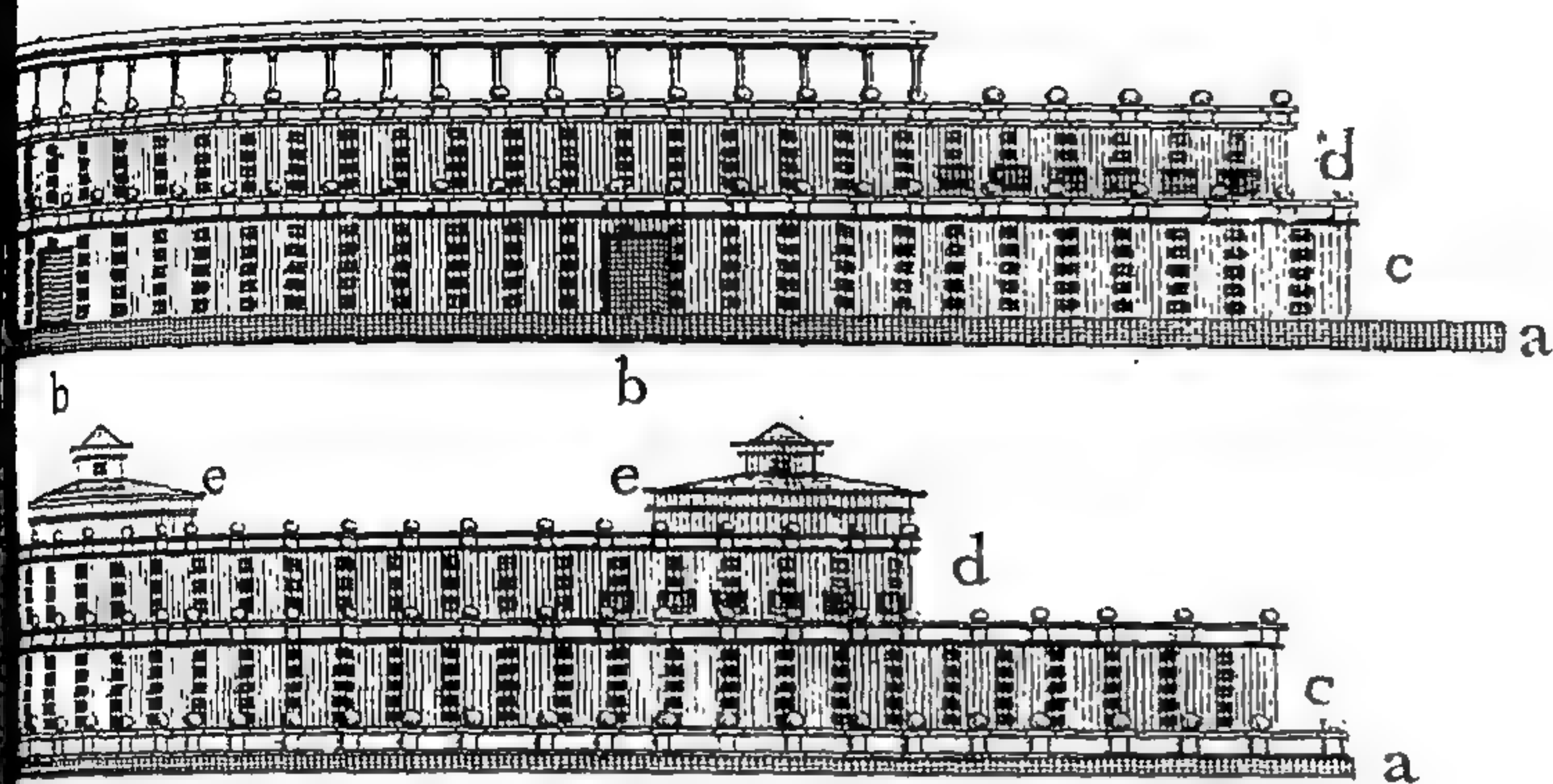
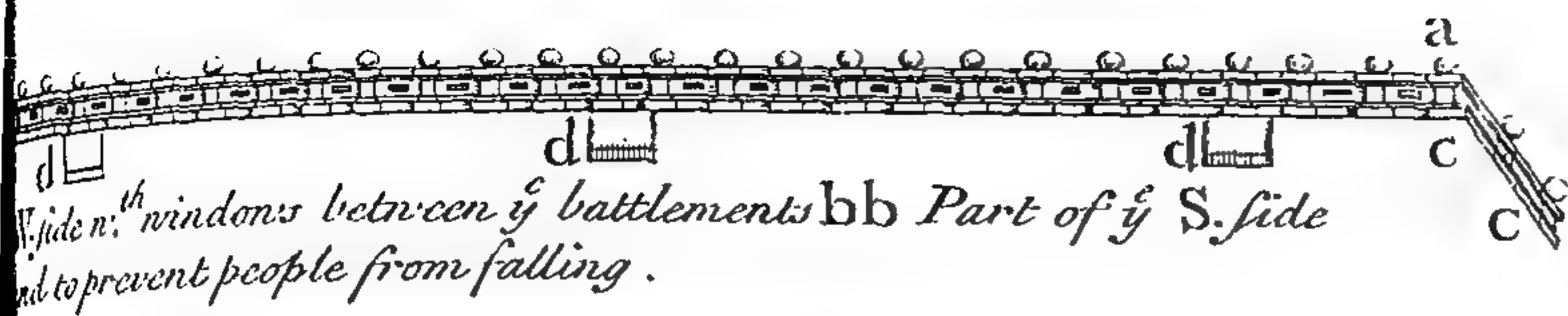
N<sup>o</sup> 4 The larger side of y<sup>e</sup> court of y<sup>e</sup> Gentiles w<sup>ch</sup> encompass'd y<sup>e</sup>  
all y<sup>e</sup> 4 sides were chambers for y<sup>e</sup> Singers n<sup>th</sup> windows larger  
d by pillars & 2 large windows for y<sup>e</sup> cook room e e A cover'd n<sup>th</sup>

7

N<sup>o</sup> 2 The dimensions of y<sup>e</sup> outer building of y<sup>e</sup> court of y<sup>e</sup> Gentiles on y<sup>e</sup> W.  
at y<sup>e</sup> entrance into y<sup>e</sup> terrace walk being like y<sup>e</sup> other sides except y<sup>e</sup> No. of d  
a The foundation, b Doors c The lower building of chambers rising to y<sup>e</sup>  
of y<sup>e</sup> next court, d The upper building from y<sup>e</sup> level having battlements round  
& at y<sup>e</sup> two ends were rooms for pots & other kitchen utensils, y<sup>e</sup> rooms & consequ  
y<sup>e</sup> windows being bigger y<sup>e</sup> y<sup>e</sup> rest, supported on y<sup>e</sup> inside w<sup>th</sup> pillars, e A gallery  
battlements before & a covering over it supported with pillars.  
N<sup>o</sup> 6 One of y<sup>e</sup> middle sides in one of these courts. a The length supported w<sup>th</sup> p  
over it two rows of windows & battlements. b Part of two sides adjoining



N<sup>o</sup> 5 at y<sup>e</sup> end of y<sup>e</sup> back



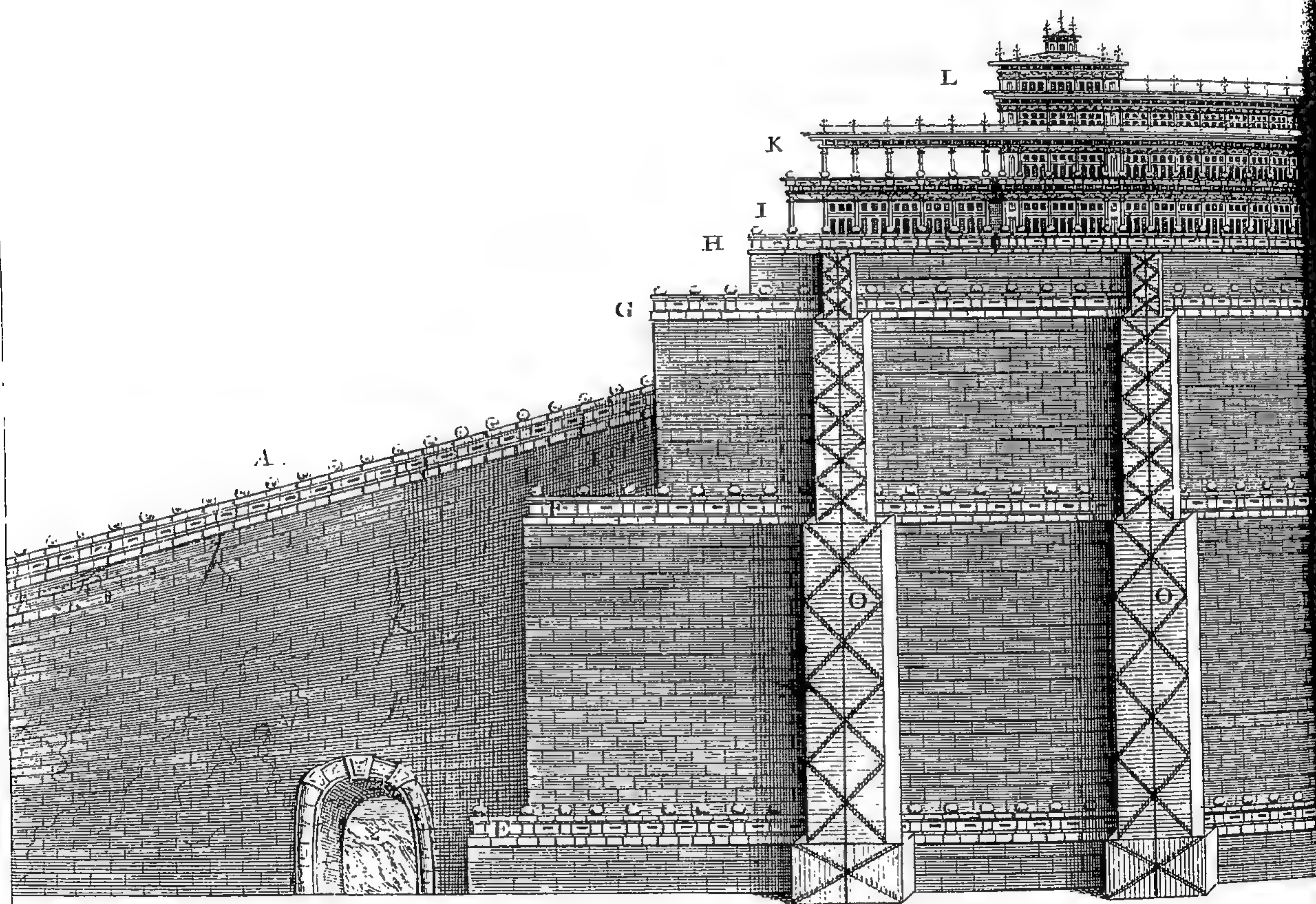
Building a a 1 Side of Solomon's Porch at each end whereof in  
of 2 other sides cc add An advanc'd corner supported  
with pillars with battlements round at the sides



The W. side of y<sup>e</sup> Courts of y<sup>e</sup> Priests & Israelites being exactly like y<sup>e</sup> other sides  
some large rooms as y<sup>e</sup> Sanhedrim & Treasury &c for other uses in y<sup>e</sup> other side  
beautiful gate of y<sup>e</sup> Temple. Ac. 3, 2, on y<sup>e</sup> E. side. a The rampart. b The door. c  
The building of y<sup>e</sup> chamber rising to y<sup>e</sup> level of y<sup>e</sup> next court. d The upper building  
with n<sup>th</sup> battlements round it. e Towers opposite y<sup>e</sup> buildings within & at y<sup>e</sup> corners. f  
Tower over y<sup>e</sup> gate. At each end of y<sup>e</sup> upper building. d are 6 large windows the 4  
for cook rooms & y<sup>e</sup> 2 next are rooms for y<sup>e</sup> singers vestments &c. y<sup>e</sup> same in y<sup>e</sup> other side.  
of y<sup>e</sup> sides in one of y<sup>e</sup> courts adjoining both to an outer & an inner sides  
length supported by pillars w<sup>ch</sup> windows & battlements as befor b part  
of y<sup>e</sup> sides. c. A tower over the Corner.



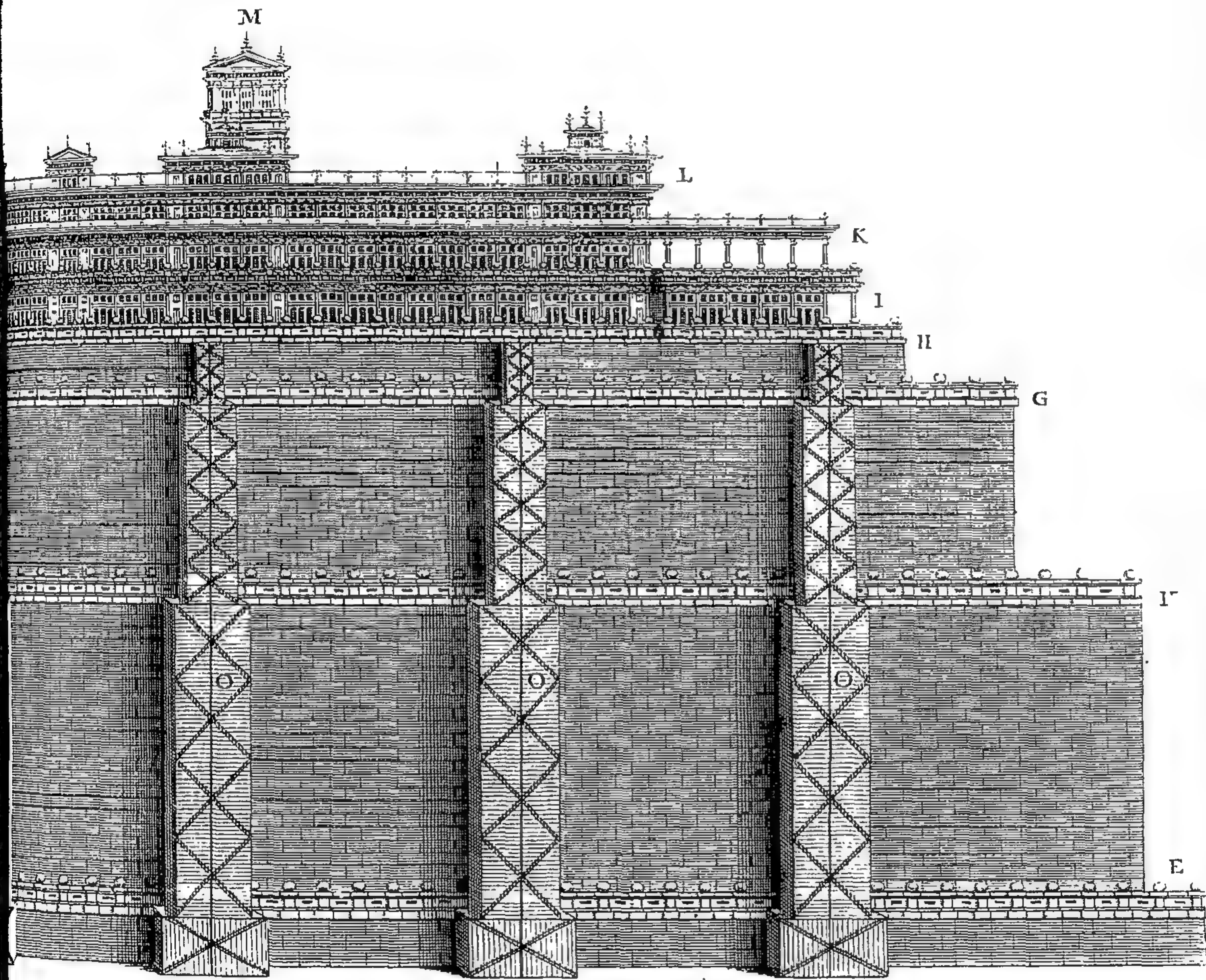
# The Prospect



A The plain ascent on the east side of the Temple. B The Temple, like E and F, being a terrace walk quite round from the stairs O. C The first building or court of the Temple. D A gallery round the Temple, over the said building. E The Temple next included the courts of the Priests. F The port of the mount to the ground plot of the Temple, divided in two.



# The North side of the TEMPLE.



round y Temple. FF The second walk round y Temple. GG A broad way before  
 battlements, called y court of y Gentiles. H, H, The landing place before y Temple,  
 y second court round y Temple, in y inside whereof was Solomon's Porch. K, K,  
 to walk in, cover'd over at top & open on y sides. LL The second building all round the  
 Temple strictly so called being y part n<sup>o</sup> is descri'd in Ki. & Chro. O, The stairs from  
 wallse y one company might always go up, & y other down, without interrupting each other.



An INDEX of the Texts of Scripture  
explain'd in this Work.

GENESIS.			GENESIS.			EXODUS.		
Chapter.	Verse.	Page.	Chapter.	Verse.	Page.	Chapter.	Verse.	Page.
i	3	92, 162, 165	ix	3	158	xii	16	8
	2	93		4	97		37	303
	3, &c.	162		18, &c.	72		41, 42, 43	176
	4, 5	93		27	291	xvi	1, 2, 3, &c.	8
	7, 8	119	x	6, 7, 8	105	xx	5	163
	9, 10	110		8 to 12	103		8-11	125
	14	1, 23, 24		9, 11	120		11	298
	14 to 19	93, 173		18	278	xxiii	23	486
	18	171		25	290			
	20, 26	93		26	291			
	26	164, 289		30	198			
ii	1, 2, 3	125, 306	xi	2, &c.	104, 187	ix	9, 10, 11	23
	8	101, 102		3, 4	164	xii	2, 3	322
	11, 12	202		7, 8	289	xvi	5, &c.	17
	15, 16	121, 124		28	311	xxiii	23	486
	17	166		31	ib.		27, 28	17
	21, 22	120	xii	3	177	xxv	9	17
	23	106, 119		6	278			
iii	5	165		12, 13	178			
	6	94	xiii	7	278			
	8-19	123	xiv	2	162, 323	i	3	303
	15	166		18	318	xxi	8	468
	17, 18, 19	124	xv	7	311	xxiii	10	470
	21	17		13, 14	294	xxiv	21, 22	320
	22	165	xvi	12	296		24	291, 339
	24	106	xvii	1	230	xxxii	38	267
iv	2	175	xviii	2, 33	323	xxxiii	3	177
	3	167	xix	13	ib.			
	3, 4	168		19, 20	ib.			
	7	17		24	ib.			
	8-16	127		26	324	v	12-15	125
	9-15	41		29	182		15	296, 379
	12, 13, 14	94	xx	12	311	x	15, 16	321, 485
	14	128	xxi	10, 11, 12	294	xi	17	620
	16	106		16	328	xviii	18, 19	475
	16, 17	109	xxii	14	273	xxvi	14	308
	18	133	xxiii	17	270	xxxii	3	325
	19, 20	138		18	350		17	307
	19 to 22	98	xxiv	2, 3, 9	330	xxxiv	10, 11, 12	475
	20	145	xxvii	40	632			
	23, 24	41	xli	45	354			
	25, 26	20	xlvi	26	354, 357			
v	24	131, 134	xlvi	22	358	vi	26	487
	32	22	xlvi	14, 16, 18, 20	303	vii	25	ib.
vi	1, 2, 3, 4	136	xlvi	9	504	x	10, &c.	489
	1-7	96		21, 22	303, 506		12, 13, 14	5
	15	771				xi	3, 10	202
vii	2, 3, 9	75, 154				xiii	3, 4	ib.
	11	153				xxii	22	163
	11, 12	111	ii	11, &c.	375	xxiii	10	523
	17-20	108	iv	26	376	xxiv	2	310
viii	10, 11	151	vii	15	377			
	13	185	viii	25, 26, 27	233			
	16	215	x	22, 23	6			
	20	75	xii	5	167	iv	11	99, 637
	20, 21	170, 273		15-18	298	v	4	325
								JUDGES:



# Index of Texts of Scripture.

## JUDGES.

Chapter.	Verse.	Page.
v	6, 7	509
viii	24	99
—	33	261
x	7, 8	519
xi	30, 31	522
xii	7	182
xiii	1	519
xv	4, 5, 7	523
xx	15, 17	507
—	35, 47	ib.
—	44, 45, 46	ib.

## RUTH.

i	1, 4, 19, 20	508
iii	10	ib.

## 1 SAMUEL.

i	2, 3	164
—	9	520
ii	2	35
iii	21	525
iv	21	526
vi	19	527
x	8	530
xiii	5	529
—	8	530
xxi	1, 2, &c.	537
xxv	3, 6	540

## 2 SAMUEL.

ii	27	543
v	4, 5	544
—	11, 12, &c.	547
vii	16	548
xiv	26	554
xix	29	557
xxii	1	559
xxiii	9	546
xxiv	9	559

## 1 KINGS.

iv	19	28
vii	20	62
—	23, 38	605
viii	27	580
—	29, 35, &c.	126
x	22	365
xiii	28, 33	598
xiv	20	ib.
xv	25	ib.
xvi	5, 23	618
—	8, 23, 29	598
xxi	19, 23	623

## 2 KINGS.

ii	9	626
vi	17	599
viii	25, 26	ib.
ix	27, 28	636
—	29	599
x	13	636
xiii	23	642
xv	17, 30, 33	600, 657
—	27, 30	658
xvi	2, 20	659

## 2 KINGS.

Chapter.	Verse.	Page.
xvii	1, &c.	600, 601, 630
—	6	204
xviii	1	601
—	8	633
—	9	601
xix	12	101
xx	8—11	6
xxiii	5, 11	263
—	31, &c.	676
xxiv	8	679
—	11, &c.	678
xxv	8	602
—	18, 19	685

## 1 CHRONICLES.

ii	7	487
v	10	99
—	19	336
xi	13, 14	546
xiii	1, &c.	547

## 2 CHRONICLES.

iv	5	605
v	13	533
ix	21	565
xiii	20	598
xiv	9	616
xvi	1	598
xviii	1	659
xx	20, 35, 36, 37	631
xxi	1, 5, 6, 9, &c.	559
xxii	2	599
—	7, 8, 9	636
xxvi	6, 7	633
xxvii	1, &c.	559, 657
xxviii	1, 27	659
xxxvi	9	679
—	18	717

## EZRA.

i	1, 2, &c.	717
—	5, 21	ib.
ii	1, &c.	ib.
—	5, 8, 28, 30, 33, 42	ib.
iii	1, 2, &c.	718
—	64, &c.	717

## NEHEMIAH.

ii	1	712
—	9	724
vi	15	ib.
vii	6, &c.	717
—	5, 66, &c.	ib.
xii	11, 22	726

## ESTHER.

i	1, &c.	721
iii	1, &c.	722
ix	2, &c.	723

## JOB.

i	1	365
—	3	366
xi	12	296

## JOB.

Chapter.	Verse.	Page.
xxvi	7	174
—	13	163
xxxii	15, 16	297
xxxiii	4	164
xlil	10, 12, 16	295

## PSALMS.

ii	3	168
—	7	290
iii	7	555
xii	6	564
xvii	15	164
xxii	16	167
xxix	3—10	93
xxxiii	6	163
xlil	6, 7	555
lxxii	10	200
lxxviii	66	527
lxxxix	38, &c.	613
xc	1	166
xc	9	266
cii	25, 26, 27	163
civ	4	173
cv	24	267
cvi	28	308
cx	1	290
—	4	318
cxxxii	17	126

## PROVERBS.

iii	19, 20	163
viii	22—31	109
xvi	33	723

## ECCLESIASTES.

i	1, &c.	609
ii	1—18	ib.
xii	13, 14	ib.

## CANTICLES.

i	5	607
ii	8	234
—	1, 2	ib.
iv	8	607
—	3	234
vii	4	607
—	14	234

## ISAIAH.

ii	2, 3, 4	710
vi	1, 2, &c.	658
vii	3, 4, 8	665
—	8	651
viii	6	665
—	8	667
ix	1, 9	644
x	28, 29	667
xiii	19, &c.	668
xiv	4, &c.	667
—	22, 23	668
—	29, &c.	ib.
xv	1	630
xvi	13, 14	ib.
xviii	1	108, 669
xxi	16	669

## ISAIAH.



# Index of Texts of Scripture.

ISAIAH.			HOSEA.			HAGGAI.		
Chapter.	Verse.	Page.	Chapter.	Verse.	Page.	Chapter.	Verse.	Page.
xxiii	3	773	i	6, 7.	646	ii	1, &c.	719
—	13, &c.	671	ii	17	487	—	3	718
xxvii	12	101	iv	3	646	ZECHARIAH.		
xxx	31, &c.	671	—	15	615			
xxxix	8, &c.	ib.	v	3	656	ib.	1, &c.	719
xxxii	1	676	ix	3	639	—	4	611
xxxiv	8, &c.	671	x	6	646	iii	10	108
lx	9, &c.	562	—	11	656	xiv	5	647
JEREMIAH.			xi	5	162	MALACHI.		
vii	18	263	xiv	2	646	ii	11, 14, 15	725
xxii	18, 19	602	—	11	—	iii	1	ib.
—	24, &c.	678	JOEL.			—	8, 9, 10	ib.
xxiv	1, &c.	679	i	2, 3, &c.	648	MATTHEW.		
xxv	1	601	—	4	254, 276, 290			
—	11, &c.	602	ii	10, 11, 20	648	i	10, 11	481
xxxii	1	602, 656	AMOS.			—	11	537
xxxv	5, 11	98	i	2	647	iii	11	402
xl	4	236	—	3, 4, 14, 15	639	iv	3	166
xlvi	1, &c.	708	—	6, 7, 9, 11	633	—	5	715
xliv	17, 18, 19, 25	263	—	10, 12	634	xv	14, 15, 16	644
xlvi	1	686	—	12	650	xxiii	3, 6, 9	456
xlvi	8	336	—	1, 2	629	xxvii	34, 35, 36	641
l	5	126	ii	14	615	—	9, 10	720
lii	12	676	iii	15	647	—	51	162
—	29	602	—	4	615	xxviii	19	322
—	24, 25	685	iv	5	ib.	MARK.		
—	28, 29	601	v	25, 26	271	ii	25, 26	537
—	30	602	—	25, 26, 27	232	xv	38	162
EZEKIEL.			vii	10	615	LUKE.		
iv	4, 5	611	—	14, 15	647	iii	5	170
vi	5, 6	596	ix	1, 7	236	—	18	168
viii	14	267	OBADIAH.			—	36	47
—	16	263	—	17, &c.	650	iv	9	715
xxi	25, &c.	681	JONAH.			JOHN.		
xxvi	1	683	—	1, &c.	651	i	1, &c.	163
xxvii	3, 22, 23, 24	104	—	3	256	—	3	164
—	7	238	—	11	257	iii	14, 15	468
—	12	273	iii	—	—	vii	37, 38, 39	402
—	22—25	101	—	—	—	—	52	644
xxix	1	683	iv	—	—	ib.	44	17
—	10	108	—	—	—	xiii	2	166
xxxiii	21, &c.	708	MICAH.			xvi	13, 14, 15	164
xxxvii	22, 23	226	—	8	—	ACTS.		
xxxviii	6	223	—	8, &c.	352	iii	24	525
—	13	227	iv	—	ib.	vii	2	105
xxxix	10	226	vii	—	—	—	42, 43	271
xlii	4	256	NAHUM.			—	23, &c.	375
DANIEL.			i	1	674	xiii	17, &c.	363
i	1	601, 676	—	11, 13, 14	673	—	20	479
ii	37	254	iii	8, 9	ib.	xv	16, 17, 18	647
—	37, 38	276	HABAKKUK.			xxvii	9	17
iv	16, 25	664	—	3	325	ROMANS.		
—	20, 21	276	—	7	99, 637	i	20	1
v	18, 19	ib.	iii	—	—	—	21—25, 28	94
vi	10	126	—	—	—	ii	28, 29	485
vii	3, 4, 17	254, 276	ZEPHANIAH.			v	14, &c.	168
ix	24, &c.	664	i	1, 4	674	1 CORIN-		
—	27	715	—	4	ib.			
—	25	712	iii	—	—			
xii	7	664	HAGGAI.					
HOSEA.			i	6, &c.	719			
i	3, 4, 5	646	HAGGAI.					
—	4	655						



# Index of Texts of Scripture.

## 1 CORINTHIANS.

Chapter.	Verse.	Page.
ii	10, 11	165
xi	16	417
xiv	32, 33	ib.
xv	21, 22, 45, &c.	168
—	29	329

## 2 CORINTHIANS.

iii	13, &c.	457
—	17, 18	164
v	21	167

## GALATIANS.

iii	8, 16	177
—	16	166
—	24	475
iv	29	294, 325

## EPHESIANS.

iii	15	168
-----	----	-----

## COLOSSIANS.

i	15, 16, 17	163
---	------------	-----

## COLOSSIANS.

Chapter.	Verse.	Page.
ii	16, 17	389

## HEBREWS.

i	1, 2, &c.	163, 290
—	10, &c.	163
ii	14, 15	167
iii	4	163
vii	1, 2, 3	319
—	11, 17	ib.
ix	8, 9	162
—	19, 22	ib.
xi	3	171
—	4	168
—	5	131
—	7	22, 140
—	26, 27	475

## 1 PETER.

i	18, 19	170
ii	20, 21	ib.
iii	20	21
v	8	166

## 1 JOHN.

Chapter.	Verse.	Page.
iii	8	166

## JUDE.

—	6	123
—	9	472
—	14, 15	132

## REVELATIONS.

v	5	460
vi	1, 2, 3, 4, 5, 6	ib.
—	15	714
vii	25	664
xi	2, 3	664, 714
xii	10	166
—	14	664, 714
—	16	714
xiii	8	168
xviii	17	376
xxi	6	ib.





# An INDEX of the Principal Matters.

N.B. The Figures denote the Pages, the Letter a the first Column, and b the second.

**A.**  
**A** R O N confers with Moses, 377 a.  
 Goes with him to Pharaoh, 377 b.  
 His Rod buds, 466, 467. His Death, 467 b.  
 Abdon judges Israel eight Years, 523 a.  
 Abel, his Character, 126 b. His Sacrifice accepted by G O D, 127 a. Murder'd by Cain, 127 b.  
 Abiathar displac'd from the High Priesthood, 562. Confus'd, and forbid to come to Jerusalem, 566 b.  
 Abidah, Midian's Son, where his Posterity lived, 333, 334.  
 Abiezer succeeds Phinehas the High Priest, 508 a.  
 Abigail pacifieth David by her wise Conduct, 540 b. Is married to David, *ibid.*  
 Abijah Son of Rehoboam succeeds his Father, and follows his Example, 614 a. Fights with Jeroboam, and kills five hundred thousand of his Army 614 b.  
 Abimeael, where he settled, 198 a.  
 Abimelech slays his Brethren, 513 b. Made King by the Shechemites, *ibid.* They revolt, and he besieges Shechem, 514. Lays their Town level with the Ground, and burns their Temple, *ibid.* Besieges Thebez, and endeavours to burn the Tower, 514 b. A Woman throws a Piece of Milstone on his Head, and he desires his Armour-bearer to run him thro', *ibid.*  
 Abishag cherisheth David, 560 b.  
 Abishai smites Ishbi-benob and rescues David, 549 b. Smites the Syrians, and the Edomites, 550 a.  
 Abner maketh Ishbosheth King of Israel, 543 a. Fights with Joab, 543. Kills Asahel, *ibid.* Goes over to David, 543 b. Kill'd by Joab, *ibid.* A great Concern among the Israelites for his Death, 544 a.  
 Abraham the Father of the Faithful, born at Ur, 273 a, 310. The tenth from Noah, 310. The Time when the Promise was given to him, 176, &c. The Day upon which it was given was the Antemosaic Sabbath. 178 b. The Time between the Promise given to Abraham, and the Departure of the Israelites out of Egypt, 293. His History, to the Time of his Calling, 310. What Josephus says of him, 178, 311, 312. Goes from Ur to Haran, and afterwards to Canaan, 312 b. Builds an Altar, and offers Sacrifice to God, 313, 314. Goes into Egypt on account of a Famine, 314. Reads Lectures of Astronomy and Arithmetick, 315 a. Well used by the King of Egypt; *ibid.* He and Lot separate, 315. Discomfies the Assyrians, and rescues Lot and the Kings of Sodom, 317 b. Blest by Melchisedec, 318. Refuses the Spoils offered him, 318 b. Has an Appearance from God, and the Promise of his Protection, 319 b. Has another Appearance, and the Promise of a numerous Posterity, 320. The Land of Canaan is promis'd to his Posterity, *ibid.* His Name changed, and the Promise

of Isaac, 323. Intercedes for Sodom and Gomorrah, *ibid.* His Wife twice taken from him, but Providence remarkably interposes for her Deliverance, 324, 324. Goes to Beertheba, and dwells there, *ibid.* The Story of the Jewish Writers about Abraham's visiting Ishmael after his Expulsion from his Family, 325, 326. Commanded by God to offer his Son Isaac, 327 b. Prevented by a Voice from Heaven, *ibid.* The Promise of a Messiah made to Abraham, 328. What Account the Jewish and Arabian Writers give of Isaac's being to be offer'd, *ibid.* Abraham calls the Place where Isaac was to have been offer'd Jehovah-jireh, *ibid.* Buys a Burying-place from Ephron the Hittite, 329. Sends his eldest Servant into Mesopotamia to get a Wife for Isaac, 330 b. Gives him Instructions, and obliges him by an Oath to be faithful, *ibid.* His Servant is successful, and returns home with Rebecca, 331 a. Divides his Substance among his Family, and sends them into distant Countries, 331 b. His Sons by Keturah, 332 a. Dwells at Gerar, and afterwards lives at Beertheba a pastoral Life with Isaac and Jacob, 337, 338. His Age and Death, 338 a, 340 b.  
 Abshalom kills his Brother Amnon, 553 b. Flees to Talmai King of Geshur, *ibid.* Is allowed to come to Jerusalem, *ibid.* The great Weight of his Hair consider'd, 554. Is reconciled to his Father David, 554 b. Steals the Hearts of the People, *ibid.* Raises a Rebellion at Hebron, *ibid.* Takes Possession of the King's Palace at Jerusalem, 555 b. Fights with Joab in the Wood of Ephraim. 556 a. His Head is caught between the Boughs of an Oak, and he is killed in that Posture, 556 b.  
 Accad, a City in the Land of Shinar, fortify'd by Nimrod, 255 b.  
 Achan, the Troubler of Israel, taken and destroy'd, 487 b.  
 Achilles gives a Defeat to the Trojans, 517. Kills Hector, and after his Body had been drag'd about the Field, sells it to Priamus, 517 a. Slain by Paris in the Temple of Apollo, *ibid.*  
 Achish King of the Philistines protects David, 541 a. Gives him Ziklag to dwell in, *ibid.*  
 Adam, his State at his Creation, 3. What Observations he might make for the Computation of Time, 3, 4. How long in Innocency, 16. His wonderful Creation by G O D, 120. Gives Names to other living Creatures, 120 b. The Woman formed out of his Rib, and brought to him by G O D, *ibid.* Placed in the Garden of Eden, 121. The Representative of all his Posterity, *ibid.* His Fall by eating of the forbidden Fruit, 122. He and Eve make themselves Coverings of the Leaves of Fig-trees, *ibid.* The many Aggravations of his Sin, 122, 123. Cursed by G O D, 123, 124. His Posterity liable to all Miseries by his Sin, 123, 169 a. A Saviour promis'd him, 123. Drove out



## Index of the Principal Matters.

- out of Paradise, 123. *The Place where our first Parents were created*, 124. *What Eastern Writers say of the great Sorrow for Adam's Fall*, 124, 125. *His Prayers which they relate*, 124 a. *What he went about after his Fall*, 125. *Said to be skill'd in all Learning*, *ibid.* *Instructs his Family, and worships GOD*, 125 b. *His Death, and what Writers say of his Will and Sepulchre*, 133, 134. *A Type of Christ*, 168.
- Adbeel, Ishmael's Son, *his Posterity supposed to have led a pastoral Life*, 335 a.
- Adoni-bezek conquered, and *his Thumbs and Toes cut off*, 504 a. *Acknowledges it a just Judgment of GOD for his great Cruelty*, *ibid.*
- Adonijah usurpeth the Kingdom, 560, 561. *Imprudently desires Abishag to Wife*, 566 b. *Kill'd by Benajah*, *ibid.*
- Ægialeus founds a Monarchy in Greece, 251 b.
- Ægydrus succeeds in the Kingdom of Sicyonia, 326 a.
- Æmathia, the antient Name of Macedonia, 238 a. *How Æ came into that Word*, *ibid.*
- Æneas, *his Part in the Trojan War*, 517 b. *After many Dangers arrives in Italy*, 517 a. 660 a. *Kills Turnus, and marries Lavinia*, *ibid.*
- Æra of the Birth of Christ, *first used in the sixth Century*, 736 a.
- Æra of Nabonassar, *when it began*, 664. *The surest Guide of antient Chronology*, 664 b. *Problems about his Æra and the Julian Period*, 59, 60.
- Æra's used by different Nations, *easily reduced to each other*, 654.
- Æschylus the first Tragick Writer, 503 b. *When those Writings first began*, *ibid.*
- Æsculapius, *his great Skill in Physick*, 264. *Worshipped as the God of it*, *ibid.*
- Africa, *its antient History*, 229.
- Agamemnon, *General of the Grecian Expedition against Troy*, 515 b.
- Agag, *King of the Amalekites, worsted and kill'd*, 531 a.
- Agreus and Halicus *Inventors of Fishing and Hunting*, 136. *Their Sons invented the forging of Iron*, 97 b. 136 a.
- Agros and Agrotos of Cain's Race, and great Idolaters, 137 a.
- Ahab *King of Israel succeeds his Father Omri*, 619 b. *A great Idolater*, *ibid.* *Marries Jezebel Daughter of Ethbeel King of the Zidonians*, *ibid.* *Built a Temple to Baal in Samaria*, *ibid.* *Routs the Syrians*, 622 b. *Makes a League with Benhadad*, *ibid.* *Reproved by the Prophet*, *ibid.* *Covets Naboth's Vineyard*, 623 a. *Judgments denounc'd against him and Jezebel*, *ibid.* *Seduced by false Prophets, and slain at Ramoth-gilead*, 623 b. *The Dogs lick up his Blood*, *ibid.*
- Ahaz *King of Judah assured by Isaiah, that the Syrians and Israelites shall not prevail against him*, 665. *Greatly distressed by Shalmaneser*, 667. *His Death*, 668.
- Ahaziah, Ahab's Son, *a wicked and idolatrous King*, 623 b. *Sends Messengers to Baalzebub, but Elijah meets them, and foretels Ahaziah's Death*, 624 a.
- Ahaziah *King of Judah, his wicked Reign*, 635 a. *By the Counsel of his Mother, Ahab's Daughter enters into a strict Alliance with the King of Israel*, *ibid.* *Slain by Jehu*, 636 a.
- Ahijah, *Grandson of Eli, High-Priest after Samuel*, 529.
- Ahijah *prophesies to Jeroboam of his being King of Israel*, 609 b. *And of Abijah's Death*, 612 a. *Denounceth God's Judgments against Jeroboam*, *ibid.*
- Ahimaaz *made High-Priest*, 609 a. *Being a swift Runner over-runs Cush*, *ibid.* *Faithful to the Interest of David*, *ibid.*
- Ahimelech *accus'd by Doeg for entertaining David*, 538 b. *He and the Priests are slain by Saul's Orders*, *ibid.*
- Ahitophel, *his wicked Counsel to Absalom*, 555 b. *Hangeth himself*, 556 a.
- Ai, the Israelites take it by Stratagem, 487 b. *The City burnt and Men destroy'd*, *ibid.* *The King of Ai taken alive, and hanged*, *ibid.*
- Alexander the Great *reverently salutes the High-Priest*, 453, 454. *Calls to mind the Figure of Judah in a Vision he had in Macedonia*, 454 a. *Enters Jerusalem in a friendly manner*, *ibid.* *Conducted by the Priests to the Temple, where he sacrifices*, *ibid.* *Sees the Prophecies of Daniel about the Overthrow of the Persian Empire, and is persuaded he was the Person meant*, *ibid.*
- Almodad, *where he settled*, 198 a.
- Altadus succeeds Balæus *Emperor of Assyria*, 358 b.
- Amasa is made chief Commander of David's Army, 556 b. *Treacherously killed by Joab*, 557 b.
- Amalekites *miraculously overcome by the holding up of Moses's Hands*, 451 a. *Discomfited by Saul*, 531 a. *Spoil and burn Ziklag*, 541 b. *Routed by David*, *ibid.* *Brought under Subjection*, 550 b.
- Amaziah *King of Judah succeeds his Father*, 642 a. *Beginneth to reign well*, 642. *Hires an Army of Israelites, and they being dismiss'd kill and plunder*, 643. *Subdues the Edomites*, 643 b. *Worships their Gods, and is reprov'd by the Prophet*, *ibid.* *Sends a threatening Message to the King of Israel*, 643 b. *Taken Prisoner, and brought to Jerusalem, where the King of Israel takes Gold and Silver out of the Temple, lays a Tax on the Land, and carries off Hostages*, 644 a. *Flies to Lachish, and is murdered there*, 644 b.
- Amenophis, *when he reigned in Lower-Egypt*, 64. *Drowned in the Red-Sea*, *ibid.*
- America, *how it was first peopled*, 203, 204.
- Ammon, *Father of the Ammonites, born*, 324 b. *The Situation of their Country*, *ibid.* *Grow populous, and possess the Country*, 353 a. *Invalidate Judah in Jotham's Reign, and are worsted*, 662.
- Ammonites *distress Israel*, 521. *Their Answer to Jephthah about the ground of their invading Israel*, *ibid.* *Routed by Joab*, 551. *Assist Hazael against Israel*, 639 b. *Their Cruelty in ripping up Women*, *ibid.* *Carried Captives by Nebuchadnezzar*, 680 a.
- Amnon *deflours Tamar*, 553 b. *Slain by Absalom*, *ibid.*
- Amos, *a Shepherd of Tekoa, the Time and Subjects of his Prophecy*, 647. *The Earthquake prophesied of by him*, *ibid.*
- Amram, *Father of Moses, Josephus's Account of him*, 372 a.
- Amulius *seizes his Brother Numitor's Kingdom*, 660 b. *Endeavours to cut off his Posterity*, *ibid.* *Killed and thrown from the Top of his Palace*, 661 a.
- Amyntas and Magus *invented the Building of Ships*, 137 b.
- Anakims, *their gigantick Stature*, 465. *Destroy'd by Joshua*, 498 a.
- Ananim, *who are descended from him*, 227, 228 a.
- Angels, *their various Orders*, 173 b.
- Antæus *King of Tangier, where he lived*, 229. *Has several Engagements with Hercules*, 230 a. 339 b. *His Person described*, *ibid.* *Said to be crush'd to Death by Hercules*, *ibid.*
- Antediluvians,



## Index of the Principal Matters:

- Antediluvians, *their great Stature and Age*, 771. *Their Stature bears not a Proportion to their Age*, 772.
- Antients *express'd their Thoughts by Hieroglyphicks, Letters and Symbols*, 73 b.
- Antiochus Epiphanes, *the cruellest Enemy of the Jews*, 160 a.
- Antipater, *kill'd by his Father Herod's Order*, 740 a.
- Apachnas, *King of Lower-Egypt, a stout Warrior*, 257 b. *One of the Egyptians Idols*, 270 b. *His Death*, 275.
- Apappus Maximus, *an Egyptian King, his long Reign*, 67 b.
- Apocryphal Books *not written by Divine Inspiration*, 726 a.
- Apophis, *King of Lower-Egypt, carries on the War with Vigour*, 275. *His Death*, 277 b.
- Arabians, *formerly eminent Geographers*, 5 b.
- Aram, *where he settled*, 199 a, 220 b. *The Countries to which his Name is prefix'd, suppos'd to be descended from him*, *ibid.*
- Ararat, *the Mountains where the Ark rested*, 110 b, 146 a. *Where these Mountains are situated*, 181, &c.
- Arbaces *enters into an Association with Belesis to destroy the Assyrian Empire*, 662 b. *Makes a terrible Slaughter in Sardanapalus's Army*, 663. *Takes Niniveh, and the sole Authority is committed to him*, 663, 664.
- Argives, *when their Kingdom was founded by Inachus*, 64 a, 333 a.
- Aries, *why reckon'd the first Sign*, 54.
- Ark of GOD, *taken by the Philistines*, 526. *Carried to Ashdod, where Dagon falls before it*, 526 b. *And to Gath and Ekron, where the Philistines are smitten with Diseases for Detaining it*, 527 a. *Brought in a new Cart to Bethshemesh, where many are cut off for Looking into it*, 527. *Carried to Kirjath-jearim*, 528.
- Ark of Noah, *where built*, 31, 110, 140, 772. *Its Course upon the Waters*, 32, 110, 113. *The Mountains it rested on*, 39 a. *The Weight of the Ark*, 39 b. *How many saved in it*, 140 b. *Its Form and Dimensions*, 141, 142, 143. *Made of Gopher or Cypress Wood*, 111, 143. *The Nature of the Bitumen, with which it was pitch'd*, 143. *Made firm with Iron Bolts*, 144 a. *A Description of its Window*, 144. *How it was defended from Storms*, 144, 145. *The Stories and other Conveniencies in the Ark*, 146, 147. *An Estimate of the Weight of the Ark, and of the Quantity of Water it might draw*, 147, 148. *How the living Creatures were plac'd in the three Stories of the Ark*, 155, 156. *Room for their Food in the Ark*, 156, &c. *The Ark a Type of the Church of God*, 170. *The Mosaical Account of the Ark's Dimensions, like an inspir'd Writer*, 174, 175. *It rested East of Babylon*, 181, &c. 772. *The other Opinions consider'd*, 182, &c.
- Armamitres *made Emperor of the Assyrian Monarchy*, 341 a.
- Armenia, *not the Place where the Ark rested*, 185, 186.
- Aroua, *how many Cubits it contain'd*, 439 a.
- Arphaxad, *his Settlement and Posterity*, 197 b, 215.
- Artemides, or Titanides, *the seven Daughters of Astarte*, 263.
- Artemis, *Diana's Name among the Greeks*, 263 a. *Sacrifices made to her in the Streets*, *ibid.* *The Athenians made her a sumptuous Supper every new Moon*, *ibid.*
- Arts, *when invented in Egypt*, 64.
- Artaxerxes, or Ahasuerus, *puts away his Queen Vashti*, 721 b. *Makes Esther his Queen*, 721 a, 722 b. *A Conspiracy against his Life discovered by Mordecai*, *ibid.* *Gives Offerings, and makes a favourable Decree for Ezra's Going up to Jerusalem*, 722.
- Ala King of Judah, *his good Character*, 616 a. *Discomfits Zerah*, 616. *Encouraged by Azariah the Prophet to go on in making a Reformation*, 616 b. *Removes his Mother Maacah from the Court for Idolatry*, 616 b. *Demolishes Baasha's Works at Ramah*, 617 a. *Sends Presents to the King of Syria, and desires his Assistance*, *ibid.* *Reproved by Hanani the Prophet*, 617 b. *His Illness and Death*, 618 b.
- Asahel *slain by Abner*, 543.
- Ascanius *recalls Lavinia, and gives her the City Lavinium*, 660 a. *Builds Alba-Longa*, *ibid.*
- Asher, *his Father's Prophecy of him*, 360 b.
- Ashkenaz, *where he settled*, 194 b, 223, 237. *The Jews called Germany by that Name*, 194 b.
- Ashur, *where he settled*, 197 b, 219 b.
- Assyria, *the Prophet Daniel's Account of that Empire*, 276. *The Time of its Rise and Continuance*, 277 b, 662 b, 773. *Why this is so little mention'd in Scripture after the Defeat, which Abraham gave to the Assyrians*, 318 a. *A Part of this Monarchy given to Belesis, but united again under Esarhaddon*, 664 a, 667 b. *This Empire at an End*, 664 a. *From whence the Country was called Assyria*, 773 a.
- Astarte, *Ham's Wife, how painted by the Phenicians*, 234. *Governs in Canaan*, 246. *What meant by the Bull's Head she put on*, 246, 247. *Was the same with Venus*, 262 a. *Worshipped by the Heathens*, 262.
- Astronomy, *in Adam's Time*, 3. *Great Improvements made in this Study*, 171. *A Calculation by Astronomy of the Time of Israel's Coming out of Egypt*, 299.
- Athaliah *destroys the Royal Seed*, 638 a. *A wicked Woman*, *ibid.* *Deethroned and slain*, 640 a.
- Athens, *by whom it was first peopled*, 244 a.
- Athos, *the extraordinary Height of that Mountain*, 152.
- Arthotes, *an Egyptian King, his great Age*, 67.
- Atlas, *who he was, and where he reign'd*, 229, 230. *Invented, or rather improved Astronomy*, *ibid.*
- Augustus Cesar *issues out a Decree for Taxing the Roman Empire*, 735.
- Azariah. *See Uziah.*

B.

**B**aal-peor, *the Original of that Word*, 266 b. *Worship paid to that Idol*, 267 a.

Baalzebub, *by whom that Idol was worshipped*, 261 b. *The Original of the Name*, 624 a. *Baasha overcomes Nadab at Gibbethon*, 615. *His Idolatry*, 615 b. *Fortifies Ramah*, 617 a.

Babylon, *its Situation*, 5 b. *Idolatry began early there*, 64 b. *The Ark rested East of Babylon*, 181, &c. *This Part of the World first inhabited after the Deluge*, 186. *Its wonderful Tower described*, 188, 216, &c. *The Builders dispersed by the Confusion of Languages*, 192. *The Objection, that there could not be a sufficient Number of Men to build it, answered*, 205, &c. *And the other, of not being Men to people so many Kingdoms*, 209, &c. *What said to be their Designs in Building the Tower*, 217, &c. *Its prodigious Walls in After-Ages described*, 255 a. *The whole Empire of*



## Index of the Principal Matters:

- of Babylon called by the Name of the Chaldean, and why, 330 b. Taken by Cyrus, 711.
- Bacchus, the same with Nimrod, 265, 266.
- Bæon carries on a vigorous War, 253 a. Deify'd in Lower-Egypt, 270 b.
- Bagdad not the same with Babylon, 4, 5.
- Bakki succeeds Abishua the High-Priest, 511 a.
- Balaam goes with the Princes of Moab to Balak, 469. His Ass speaks to him, 469 b. Prophecies of Christ, *ibid.* Advises Balak to send the Moabitish Women among the Israelites, 470. Slain by the Israelites, 470 b.
- Balæus, Emperor of the Babylonish Captivity, his long Reign, 349 a.
- Balak sends Messages to Balaam to curse the Israelites, 469.
- Baptism typified by the Preservation of Noah and his Family, 170 b.
- Baruch writes Jeremiah's Prophecy, 675 b.
- Barzillai invited to live with David at Jerusalem, 557 a. Excuses himself on account of his great Age, and sends his Son Chimham, *ibid.*
- Bathsheba mourns for her Husband, 552 b. Is married to David, *ibid.* Bears to him a Son, called Solomon, 553.
- Beasts, what way lodged in the Ark, 155, 156.
- Beertheba, Abraham dwells here, and builds an Altar for worshipping God, 324.
- Beleſis stirs up Arbaces to destroy the Assyrian Empire, 662 b. His Character, and the Method he takes to compass this Design, 662, 663. Made Emperor of Babylon, 664 a. Rectifies the Chaldean Year, and settles his famous Æra, *ibid.*
- Belshazzar troubled with Seeing a Hand-writing on the Wall, 711 a. Slain the Night of the Vision, *ibid.* His Kingdom taken by Darius and Cyrus, *ibid.*
- Benhadad King of Syria assists Aſa, and goes against the Cities of Israel, 617 a. Made King of Damascus, 622 a. From whom descended, *ibid.* Besieges Samaria, *ibid.* Twice routed by Ahab, *ibid.* Obtains a Peace from Ahab, *ibid.* His Army struck blind, and inclos'd in Samaria, 627 b. Restored to Sight at Elisha's Prayer, *ibid.* Besieges Samaria, 628 a. His Death foretold by Elisha, 634 b. Murdered by Hazael, *ibid.*
- Berosus, what he says of the Flood, 151 b.
- Berytus, the Progress of Idolatry there, 242, 243.
- Bethel, Abraham offers Sacrifices there, 314 a.
- Bethlehem, the Children slain there by Herod's Orders, 737 b, 741 a. The Place where Christ was born, 735 b. The wise Men directed by a Star come to worship Christ, 741 a.
- Benjamin born, 352. His Father's Prophecy of him, 361 a.
- Benjamites take part with the Men of Gibeah, and at first give a Defeat to the Israelites, 506 a. Are destroy'd, *ibid.* Recruited by Seizing the Virgins of Jabesh-gilead, and those which danced at Shiloh, 506 b.
- Birds, the various sorts in the Ark, 155 b.
- Boaz marries Ruth, 508.
- Boils, a Plague in Egypt, 378 a.
- Bukki succeeds Abiezer the High-Priest, 509 a.
- Busiris succeeds Sesostris King of Egypt, 445. Revives the barbarous Custom of sacrificing Men, *ibid.* Becomes blind, 446.
- Buz, Nahor's Son, from him came the Buzites, 330 a.
- Byblus, the People there much given to Idolatry, 137 a.
- C.
- C**Abiri, idolatrous Priests, make great Progress in Egypt, 242, 243. Careful to advance Learning, 243 a. Have great Authority among the People, 243 b.
- Cadmus, when he brought Letters into Greece, 493, &c.
- Cain, a Curse pronounc'd upon him, 41. His Posterity wicked, 43. Pays Adoration to the Sun, 99 b, 110, 129 b. His bad Character, 126, 129 a. His Sacrifice not accepted, 127 a. Murders Abel, 127 b. His Punishment, 127, 128. What was the Mark which God put upon him, 128 a. Settles in the Land of Nod, 129. Builds a City, and calls it Enoch, 130 a.
- Cainan, his Birth and Character, 130. His Death and Injunctions to his Son Mahalaleel, 137 a. Suppos'd to be the same with Mercury, 264 b.
- Calchas, his Predictions about the Trojan War, 516.
- Caleb, his Portion in Canaan, 499 a.
- Calneh, a City in the Land of Shinar, fortified by Nimrod, 255 b.
- Cambyſes, in Scripture called Ahasuerus, succeeds Cyrus King of Persia, 718 b. The Building of the Temple goes on heavily in his Reign, *ibid.*
- Canaan, where he seated himself, 201 b. The Hittite and other Nations marked out for Destruction, descended from him, 201 a. Cursed by Noah, 216 a.
- Canaan, what that Land comprehended, 203. Divided after Ham's Death into eleven Kingdoms, 252 a. Divided by Lot among the Tribes, 498, 499. A Famine in the Land, 508 a.
- Canaanites, an Account of them, 201, 202, 235, 236. Go to Egypt, and settle there, 236, 237. Remove from Egypt, and go to Canaan, 313, 337. Chuse a King, and make Preparations against Abraham, 313 b. Routed by the Israelites, 489, &c. Enter into a League against them, 493.
- Canticles, when this Book was wrote by Solomon, 607 b.
- Canneh, by some the same with Seleucia, 104 b.
- Captivity, in Babylon, how many Years from the Dedication of the Temple, 595, &c. The Time between Jeroboam's golden Calves and the Captivity settled, 595, &c. The full Captivity of the Jews by the King of Babylon, 682 b.
- Carthage, when and by whom this City was built, 195 b, 493.
- Casluhim, where he settled, 228, 235. The Philistines descended from him, 201, 202, 235, &c.
- Cassiterides, the same with the Islands of Scilly, 196 a.
- Chaldeans, their Version not so late as the Samaritan, 50. The Account which the Chaldeans give of the Flood, 53. Some Account of their Dynasties, 53 b. The Chaldean Account of the Flood, how reconciled with Scripture, 54. Much addicted to Superstition, 310. Famous for Astrology, 330 b.
- Chebron succeeds Tethmosis King of Lower-Egypt, 342.
- Chedorlaomer, and other Kings, make War against Sodom, 316. Being victorious, take Lot and others Prisoners, 317. Are pursued and quite overcome by Abraham, *ibid.*
- Cherethites, an Account of them, 245, 246.
- Cherubims, probably visible to Adam in Worshipping God, 125 b.
- Chesed,



# Index of the Principal Matters.

Chesed, Father of the Chaldeans, in Scripture called Chaldim, 330 b.

China, the Account of its vast Antiquity fabulous, 676. The Method observed by the Historians there, 68 a. Astronomical Observations by the Chinese, 68, &c. The Regard shewn by them to the Jesuits for their Knowledge in Astronomy, 69. Reasons proving the Chinese Chronology false, 71. This Country soon inhabited after the Flood, 72, 73, 220. The Antediluvian Language and Writing preserved here, 73. The Chinese had Notions from Noah, 76. The Longevity of their Kings agreeable to the Account in Scripture of those Times, 77. How their Chronology came to be so long, 78. Their Account of Eclipses false, 82, &c. How their Chronology is rectified, 83. The Situation of China, 220 a. Their Account of Noah and Ham, 249. A remarkable Conjunction of five Planets observed by them, 257 b. Their Account of Noah, and his Successor Xinnun, 272. The Kingdom divided into two Parts, 329 b. What Parts first inhabited, 330. A Method invented to keep a Chronological Account of the Chinese History, *ibid.*

CHRIST, his Year of Nativity, or Annus Christi 00, 2. The early Sacrifices Types of Christ, 167, 168. Purchased a Righteousness for us, 169 a. Crucify'd in a Sabbatical Year, 397 b. A Calculation about his Birth, shewing he was born on the Feast of Tabernacles, 403, &c. The true Day of his Birth not observed, 416. The Ground of its being fixed to the 25th of December, 416, 417 a. Why the Day is not altered to the true one, 417. A Computation of the Year of his Nativity, 655 a. The Time of his Birth remarkable on several Accounts, 734, &c. The wise Men come from the East to worship him, 735. Born at Bethlehem in the Year of Jubilee, and on the first Day of the Week, 418, &c. 735 b, 737. Of the Family of David, 735 b. The vulgar Computation about three Years too late, 736. Circumcised and presented in the Temple, 737 b. Carried by Joseph into Egypt, *ibid.* Returns to Nazareth, 738 a. Disputes with the Doctors in the Temple, *ibid.* Baptized by John the Baptist in the River Jordan, *ibid.* Enters on his Ministry, *ibid.* Crucified on the fourteenth Day of the Month Nisan, 736, 741, 742, 745.

Chronology, Dislocations in the same considered, 175, 390, 391. The Dislocations about Jethro, and the Passover accounted for, 476. The Chronology, from the Ingress into Canaan to Solomon's Temple, considered, 477, &c. Difficulties in Chronology about the Kings of Judah and Israel considered, 598, &c. Other Dislocations considered, and the Reason of them, 704, 707, 709, 733.

Circumcision instituted, 321. What it was, and what signified by it, *ibid.* What Resemblance it has of Baptism, 321, 322. The Wisdom of its Appointment manifest, 322 b. Revived at the Ingress of the Israelites into Canaan, 486.

Circe and Medea Enchantresses in Colchis, 437 a.

Colchis, the People studious of magick Arts, *ibid.*

Cornwall, first settled by the Phenicians, 195, 196. Two Arguments proving that this Part of the Island was first planted, 196.

Comet, whether there was one at the Time of the Flood, 11, 12.

Computation of antient Days of the Year or Week, how made, 12. How antient Years and Months were computed, 23.

Creation, how long before the Birth of Christ, 9 b. The History of the World's Creation, 118, &c.

What was created on each of the six Days, 118, 119.

Cres, King of Crete, builds Gnosfos, and in it a Temple to Cybele, 276 b.

Ctesias writes a History of the Assyrians, 319 b. A Character of him, and of his Writings, 319, 320.

Cubit, how much it contains, 39, 159. A Measure used in the Antediluvian World, 771.

Cumberland, Bishop, gives great Light in the History of the Wars of Egypt, 245.

Cush, where he settled, 199 b, 226. Invades Persia, and calls it by his own Name, 772. Builds Erec and Accad on the Banks of the Tigris, 253 a. His Death, 254 a.

Cushites, two Nations of that Name, 632 b.

Cybele, a Temple built to her in Crete, 277 a.

Cyparission, the Place where the Ark was built, 31, 110, 140. Its Situation, *ibid.*

Cypress, a durable Wood, 112. Probably the same with Gopher-wood, with which the Ark was built, 111, 112.

Cyrus and Darius take Babylon, 711 a. Cyrus marries Darius's Daughter, *ibid.* They divide the Empire into an hundred and twenty Provinces, 711. Cyrus publisheth a Decree for restoring the Captive Jews to their own Country, with Liberty to rebuild Jerusalem and the Temple, 717 a.

## D.

Dagon falls down before the Ark, 256 b. The Form of that Idol, and Worship paid to it, *ibid.*

Dan, his Father's Prophecy of him, 360 b.

Danaus rebels against his Brother Sesostris, 437. Meets him returning into Egypt, and invites him to a Feast, *ibid.* Lays a Plot for Sesostris's Life, *ibid.* Flies to Greece, and erects a Kingdom there, 438.

Daniel and his Companions brought before the King of Babylon, and received into Favour, 677 a. Daniel reveals the King's Dream, and is made chief Ruler, 677. Interprets his other Dream of the great Tree, 710 b. His Visions of the Monarchies, 710, 718. Cast into the Lion's Den, and miraculously preserved, 711 b. Prays for the Restoration of Jerusalem, and prophesies of Deliverance from Captivity, and Redemption by the Messiah, 711 b. His famous Prophecy of the seventy Weeks considered, 712, &c.

Danites assisted by the Tribe of Joseph, 505 a. Idolatry began first in this Tribe, 505 b.

Darius and Cyrus take Babylon, 711 a. Divide the Empire into an hundred and twenty Provinces, 711.

Darius, King of Persia, succeeds Artaxerxes, 719 a. Receives a Letter from some Enemies of the Jews, desiring him to search, whether they had any Order from Cyrus for building the Temple, 719 b. Finds the Decree of Cyrus, and directs their going on with all Expedition, *ibid.*

Darkness, a Plague in Egypt, 378 b.

David born, 531 a. Anointed privately by Samuel, 531 b. Offers to fight with Goliath the Giant, 535 a. Takes off his Head, and brings it to the Army of Israel, 535. Envy'd by Saul, 536. Flies to Nob, and obtains hallowed Bread from Ahimelech, 537. Flies afterwards to Gath, 537 b. Feigneth himself mad, *ibid.* Escapes to the Cave of Adullam, 538 a. Smites the Philistines at Keilah, 538 b. Goes to the Wilderness of Engedi, 539 b. Having cut off Saul's Skirt, spareth his



## Index of the Principal Matters.

- his Life, 539 b. Is pacified by Abigail, and blesses God that he was restrained from his Purpose against Nabal, 540 b. Stays Abishai from killing Saul, but desires him to 'carry away his Spear and Cruise of Water, 541 a. Protected by Achish, who gives him Ziklag to dwell in, 541 a. Dismiss'd by Achish, goes to rescue the Wives and Children of his Men, who were taken Captives, 541 b. Orders the Amalekite, who killed Saul, to be slain, 542 b. Laments Saul and Jonathan, *ibid.* Made King of Judah, 542 b. And afterwards of Israel, 544 a. Asks Counsel of God, and smites the Philistines twice in the Valley of Rephaim, 545 a. Brings the Ark from Kirjath-jearim, 545. Leaves it in the House of Obed-edom, 545 b. Brings it to Jerusalem, where daily Worship is perform'd, 545, 546. The Number and Exploits of his mighty Men, 546, 547. Being at Peace in his Cedar-house, he proposes to build a magnificent House for the Ark of God, 548. A Son is promis'd him, who should build the Temple, *ibid.* Subdues the Philistines, Moabites and Ammonites, 548, 549. Smites Hadadezer, and the Syrians, 549. Having conquered his Enemies, he extends his Kingdom to the Bounds promis'd to Abraham, 550, 551. Sends Messengers to comfort Hanun, who are ignominiously treated, 551. Commits Adultery with Bathsheba, 552 a. His Repentance upon hearing Nathan's Parable, 553. Leaves Jerusalem upon Absalom's Rebellion, 555 a. Extremely concerned at Absalom's Death, 556 b. Returns to Jerusalem, 557 a. Afflicted with a three Years Famine, 558. Numb'reth the People, 559. Three Plagues propos'd to him by the Prophet Gad, 559 b. The Pestilence ceases, 560 a. Com-manded to rear an Altar in the Threshing-Floor of Araunah the Jebusite, 560. Gives Instructions to Solomon, 561 a, 562 b. Settles the Levites, and the Civil Officers, 561, 562. Orders Joab to be put to Death, 562 b. His Death, *ibid.* Left many Materials for building the Temple, 563, &c.
- Debir and Hebron revolt, but are recovered, 504.
- Deborah judges Israel, 510 a. She and Barak de-liver Israel from Jabin and Sisera, 510.
- Dedan, Raamah's Son, where he settled, 226 b.
- Dedan, Jockshan's Son, where he settled, 332, 333.
- Demaroon, Son of Ham, Governor of Lydia, 245 b. Sails into Italy, and leaves a Colony called the Aborigines, 245 b. Leaves a Colony in Sicily, and returns into Canaan, *ibid.*
- Devil, envies Man's Happiness, 121. Enters into a Serpent, *ibid.* Tempts Eve, and persuaded her to eat of the Forbidden Fruit, 122.
- Diabies, the fourth King of Upper-Egypt, his Death, 276 b.
- Dido, when she lived, 493 b.
- Diklah, where he lived, 198 a.
- Dinah born, 347. Ravisht by Shechem, 351.
- Dionysius, Author of the Christian Æra, 736 a.
- Dioscouri, or Cerybantes, who they were, 241 a.
- Dodanim, where he settled, 197 a, 225 a, 239 b. Peopled Rhodes, and a Part of Greece, 239 b.
- Doeg kills the Priests, and the People of Nob, 538 b.
- Dorians, from whom descended, 239 b.
- Dothan, its Situation near Samaria, 627 b.
- Dove, sent out of the Ark, returns with an Olive-leaf, 213 a.
- Dumah, Ishmael's Son, where he settled, 335 b.
- Dynasties of Egypt, some Account of them, 35, 65.
- E.
- Eber, when born, 215 b. His Age and Death, 341 a.
- Ecclesiastes, when this Book was wrote by Solomon, 609 a.
- Eden, where situated, 4.
- Edomites become Servants to David, 550 a. Revolt in Jehoram's Reign, 632 b.
- Eglon King of Moab oppresses the Israelites, 508, 509.
- Egypt peopled by Ham, and his Son Mizraim, 60. When Arts were invented there, 64. The Progress of Idolatry in Egypt, 64 b, 231, &c. Longevity of the Kings of Egypt agreeable to Scripture, 66, 67. A remarkable War in Egypt, 244. Wor-ship paid to Bulls, Cats and other Animals in Up-per-Egypt, 266. In what Time the ten Plagues of Egypt were, 297. When Egypt was first inhabited, 171.
- Egyptians, affect with other Nations an Antiquity above the Mosaical Chronology, 47 a. Their Ac-count of Time, how reconciled with Scripture, 55, &c. A Problem about finding the Egyptian Year, 59. The Year rectified and settled by Thoth, 253 b, 306, &c. The Solemnities of Mizraim and Isis greatly regarded by the Egyptians, 268, 269. An Account of the Egyptian Year, 306, &c. What Time they began their Year, 309. Their Method of Embalming or Making Mummies, 361. Drowned in the Red Sea, 379. Judgments denounced against them, 684 b.
- Ehud kills Eglon, and routs the Moabites, 509 a.
- Elah King of Israel killed by Omri, 618 a.
- Elam, what Countries he possessed, 197 b, 219 b.
- Eldaah, Midian's Son, where he settled, 334 a.
- Eleazar the High-Priest, his Death, 503.
- Eli born, 512 a. Dwells at Shiloh, where the Ark was, 524 b. Too gentle to his wicked Sons, 525 a. His Submission upon hearing the Prophecy against his House, *ibid.* His Sons slain, 526 a. His Death and Character, 526.
- Eliezer, Moses's Son, born, 376 a.
- Elihu, and Job's other Friends, Men of Piety and Knowledge, 368. The Principles they argued upon, 368, 369.
- Elijah, the Prophet grieved at the general Apostacy in his Day, 620 a. Tells Ahab of the great Drought that would be in Israel, 620 b. Sent to Cherith, where the Ravens feed him, *ibid.* Is sent to the Widow of Zarephath, and lives with her, 621 a. Raises her Son to Life, *ibid.* Meets Obadiah, and obtains Access to Ahab, *ibid.* Convinces the Peo-ple that Baal was an Idol, and they smite all Baal's Priests at Kishon, 621 b. Prays for and obtains Rain, *ibid.* Threatned by Jezebel, *ibid.* Comes to a Cave, and is assured that God had a Number of true Worshipers, *ibid.* Ordered to declare Ha-zael King of Syria, Jehu King of Israel, and Elisha his own Successor, *ibid.* Casts his Mantle upon Elisha, *ibid.* Denounces Judgments against Ahab and Jezebel, 622 a. Brings Fire from Heaven on Ahaziah's Messengers, 624 a. Di-vides Jordan, 626. Grants Elisha's Request, *ibid.* Taken up to Heaven, *ibid.*
- Elisha sees Elijah taken up to Heaven, 626 a. Takes his Mantle, and divides Jordan, *ibid.* Heals the Waters, 626 b. The Children mocking him are stroyed by two She-bears, *ibid.* Multiplies the Wi-dow's Oil, *ibid.* Is entertained by the Shunamite, and promises her a Son, *ibid.* Miraculously cures the noxious Taste of the Pottage, 626, 627. Cures Naaman of his Leprosy, 627 a. Refuses Naaman's Present, *ibid.* Discloses the King of Syria's Counsel,

**E** Bedmelech interceeds for Jeremiah in the Dun-geon, and obtains his Enlargement, 684 a. Dis-



## Index of the Principal Matters.

*Counsel, and smites the Army with Blindness,* 627 b. *Raises to Life the Shunamite's Son,* 628, 629. *Foretels Hazael's being King of Syria, and his great Cruelty,* 634 b. *His Sickness and Death,* 642, 643. *A dead Body touched Elisha's Corps, and is restored to Life,* 643 a.

Elisha, Javan's Son, where he settled, 224, 238 b.

Elon judges Israel ten Years, 523 a.

Emims, who they were, 353.

Enoch, his singular Piety, 131 a, 132 b. *The Original of his Name,* 131 b. *His Works found in Arabia Felix, and quoted by several Authors,* 131, 132 b. *The Opinion of some Authors about him,* 132 b. *His Translation,* 134. *The World's Degeneracy after his Translation,* 135. *A Type of Christ,* 169.

Enosh, his Birth and Character, 130 a. *His Conduct at Death,* 137 a.

Ephah, and Ephraim, Midian's Sons, where their Posterity lived, 333 b.

Ephraim and Manasseh born, 355 b. *Blessed by Jacob,* 359 a, 361 a. *The Increase of Ephraim's Family accounted for,* 303, &c.

Ephraimites quarreling with Jephthah are discomfited, 522 b.

Epochs, from the Departure of the Israelites out of Egypt, to the Birth and Crucifixion of Christ, 392, 393.

Eratostrhenes, his Account of the Egyptian Kings, 58, 60.

Erech, a City in the Land of Shinar, fortified by Nimrod, 255 b.

Esau marries Judith Daughter of Beeri the Hittite, 342 b. *His Father and Mother greatly afflicted thereby,* *ibid.* *Why called a profane Man, and a Fornicator,* 342, 343. *Marries also Mahalath, Daughter of Ishmael,* 344 b. *Settles at Mount Seir, and the Country was from him called Idumæa,* 349. *Meets Jacob,* 350.

Esharhaddon, King of Assyria, carries the Remainder of Israel into Captivity, 665 b.

Esther made Queen of Persia, 721 b. *The Time when the Book of Esther was written,* *ibid.*

Ethiopia, what meant by the Country of that Name which Semiramis conquered, 274, 275.

Evangelists, the Time when each of them wrote his Gospel, 738. *Remarks upon their Gospels,* 738, 739.

Eve, formed by God out of Adam's Rib, 120. *Tempted and overcome by the Devil,* 122.

Euphrates, its Situation, 102.

Ezekiel, called to be a Prophet during the Jews Captivity, 681 a. *Denounces Judgments on the Egyptians,* 683. *A Chronological Dislocation in his Prophecies considered,* 683 b. *Time and Subjects of his Prophecy,* 709, 710.

Ezra obtains a favourable Decree from Artaxerxes, and goes up to Jerusalem, 722 a. *Rectifies the Abuse of Marrying strange Wives,* 722 b. *Takes care that the Law is read, and places the sacred Books in a proper Order,* 723 a.

### F.

**F**amine in the Land of Israel, 558.

Fighting, which is the most antient way, 245 b. *What Method used at and about the Time of the Siege of Troy,* 518, 519.

First-born of Egypt slain, 378 b.

Flies, a Plague in Egypt, 378 a.

Flood of Noah, an Account of it, 11, &c. *The*

*Tears and Duration of the Flood,* 31. *Proved to be Universal,* 39, &c. *The true Time of it stated,* 44, 176. *Objections against the Flood answered,* 148. *The alledg'd Impossibility of the great Quantity of Water answered,* 148, 152, &c. *Heathen Writers agree with Moses in their Account of the Flood,* 150. *A Tradition of the Flood in the Histories of most Nations,* 151, 152. *The other Objection, that there was not Room for the living Creatures, and their Food, answered,* 154, &c. *The History of the Flood,* 211, &c. *How the World was planted after the Flood,* 772.

Fohi, first King of China, 67 b, 75 b.

Fountains of the great Deep broken up, the Meaning of that Expression, 153 b.

Frogs, a Plague in Egypt, 378 a.

### G.

**G**AD, his Father Jacob's Prophecy of him, 360 b.

Gad, the Prophet, proposes to David the Choice of three Plagues, 559.

Gael, discomfited by Abimelech at Shechem, 514.

Gedaliah appointed Governor of Judea by Nebuchadnezzar, 684 b. *Killed by Ishmael,* 685 b.

Germans, from whom descended, 194, 195 a.

Gershom, Moses's Son, born, 376 a.

Gerher, where he settled, 199 a.

Gezer, this City first rebuilt by Solomon, 606, 607.

Gibeah, the Levite's Wife abused here to Death, 506 a. *The City burnt by the Israelites,* 506.

Gibeon, a great Victory obtained here by Joshua by the Sun's standing still, 489, &c.

Gibeonites obtain by Craft a League with the Israelites, 419. *Hang seven of Saul's Sons, deliver'd to them on Account of the Famine,* 558 a.

Gideon, called by God to deliver the Israelites, 511 a. *Intirely routs the Midianites by a Stratagem,* 511. *Rescues Israel, and governs them with great Honour for forty Years,* 512. *Makes an Ephod, as a Monument of his Victory,* *ibid.*

Girgashites, where they lived, 221 b.

Gnoslos, in Crete, when built, 277 a.

**G**OD, his Existence evident, 1. *Creates the World in six Days,* 118, &c. *Places our first Parents in the Garden,* 121. *Commands Noah to build the Ark,* 140. *Appears to Noah and his Sons,* 214 a. *Forbids Murder,* *ibid.* *Promises, that there should be no more an universal Flood,* 214 b. *Appears to Moses in a fiery Bush, and commands him to Egypt,* 376 b. *Threatens to destroy the Israelites for their Idolatry,* 456. *Appears to Solomon,* 566 b, 606 a.

Gold, a prodigious Quantity in Oblations for Building the Temple, 564.

Golden-Calf, worshipped by the Israelites, 456, 457.

Gomer, what Part of the World assign'd to him and his Sons, 194 b, 222, 223, 237. *The Germans and other Nations descended from him,* 192, 193.

Gopher-Wood, the Nature of this Wood with which Noah's Ark was built, 111, 112.

Goshen, a Country in Canaan of that Name, 236 b. *Afterwards a Country of that Name in Egypt,* *ibid.*

Gosformais succeeds Stoechus King of Upper-Egypt, 326 a.

Greaves, his Account of a Cubit, 158, 159, 171.

Grecian Account of the Tower of Babylon, 53 a.



## Index of the Principal Matters.

Greeks, divide their History into three Parts, 515 a.  
Endure great Hardships at their Return from  
Troy, 517, 518.

### H.

**H**Abakkuk, The Time and Subject of his Prophecy, 674.

Hadad succeeds Husham King of the Horites, 343.  
Smites Midian in the Field of Moab, 343 b.

Hadad the Edomite flees to Midian, and afterwards goes to Egypt, 550 b. Is married to Pharaoh's Sister, *ibid.* Recovers his Country, and refuses to pay Tribute to Solomon, 608 b.

Hadadezer, and the Syrians, routed by David, 549.  
Is discomfited by Joab, and promises to assist the Ammonites no more, 551, 552.

Hadar, Ishmael's Son, where his Posterity lived, 336 a.

Hadoram, where he settled, 198 a.

Hagar, given by Sarah to Abraham, 321 a.

Haggai, the Time and Subject of his Prophecy, 719 a.  
Stirs up the Jews to build the Temple, *ibid.*

Hail and Thunder a Plague in Egypt, 378 a.

Ham was Jupiter in the Heathen World, 74. But called Saturn by the Egyptians, 72, 262 a. Drives Noah from his Habitation, 75. Where he and his Posterity settled after the Flood, 216, &c. 220. Called by Pagan Writers Baal, Bel or Belus, 218 b. 246 b, 261. Builds two Cities, 234 b. Comes into Greece, and makes Settlements there, 243, 244. Sends his Son Mizraim to govern Upper-Egypt, 245 a. Goes to Babylon, and founds the Assyrian Monarchy, 246 b. Expels Noah from his own Country, 247 b. His Death, 250 b, 252 a. The Method he took to bring Idolatry into the World, 258, 259. Worshipp'd under the Name of Jupiter Hammon, 260 b. The Prophecy of Noah about Ham's Posterity fulfilled, 290. Made use of the antient Measures in Egypt, 771.

Haman forms a Plot to destroy the Jews, 722 b. Is disappointed, and himself is hanged, 723 a.

Hananiah having broke the Yoke on Jeremiah's Neck, is struck dead, 680 a.

Hannah, her Prayers at first mistaken by Eli, 520 b.  
Has a Son promised to her, whom she called Samuel, *ibid.*

Hanock, Midian's Son, where his Posterity lived, 333 b.

Hanun, Nahash's Son, ignominiously treats David's Messengers, 551.

Havilah, Joktan's Son, settles in Arabia Felix, 198 a, 200 a, 226 b.

Havilah, Cush's Son, where he settled, 200 a, 226 b.

Hazael King of Syria succeeds Ben-hadad, 634 b.  
Invades Israel, and fights with the Kings of Israel and Judah at Ramoth-Gilead, 635. Takes from the Israelites the Land beyond Jordan, 639 a. Assisted by the Ammonites against Israel, 639 b. Oppresses Israel, and carries some into Captivity, 640 b. Passes Jordan, destroys the Princes of the People, and besieges Jerusalem, 641, 642. His Death, 642 b.

Hazarmaveth, Joktan's Son, where he settled, 198 a.  
Hazor taken and burnt, 498 a.

Heavens and Earth, no Alteration of them since the Creation, 11. The Power and Wisdom of God wonderfully seen in the Heavens, 171.

Hebrew Text, authentick, 44, 49, 52. Its Authority vindicated in the Prolegomena to the Polyglot

Bible, 50. Hebrew Chronology established, 52, &c.  
Hector breaks thro' the Fortifications of the Greeks, 516 b. Takes the Armour of Achilles, 517 a. Killed by Achilles, and his Body drag'd about the Field is ransom'd by King Priamus, 517 a.

Hellespont, the Original of that Name, 238 b.

Heman, his great Affliction for the Revolt and Idolatry of the ten Tribes, 646.

Hercules succeeds Janias King of Lower-Egypt, 326 a. Carries on a vigorous War against Upper-Egypt, *ibid.* Retreats to Canaan, which ends the War, 326, 339. Called Melcartus by the Phenicians, *ibid.* Made God of the Heavens, and worshipp'd in the Night, 326. Famous for finding out the Purple Dye, 326 b. Uses in his Kingdom Solar Years, 327 a. Goes into Greece, and consults the Oracle of Jupiter Dodonæus, 339 a. Overcomes Antæus, and erects Pillars as Trophies, 230 a. Had several Engagements with Antæus King of Tangier, 339 b.

Hermion, third King of Germany, the Years he reign'd, 341 a.

Herod orders the Children about Bethlehem to be put to Death, 738 a. The Time of his Death, 739 b. Diverted from destroying his Son Antipater by a Fit of Sickness, 739 b. Seiz'd with noisome Distempers, *ibid.* The Golden Eagle he set up in the Portal of the Temple is pulled down, 740 a. Orders the two Leaders to be burnt, and the Heads of others to be cut off, which Cruelty is followed by an Eclipse of the Moon, 740. Orders his Son Antipater to be killed, *ibid.* Declares his Son Archelaus his Successor, 740, 741. His Death, *ibid.*

Herodotus, his Account of the wonderful Walls of Babylon, 255 a. Reasons why his Account of the Assyrian Monarchy is not to be followed, 773, 774.

Hezekiah King of Judah reforms the Kingdom, 667. Restores Religion, and cleanses the Temple, *ibid.* Makes Peace with Sennacherib, 669 a.

Hieroglyphicks, in use among the Egyptians, 73 b.

High-Priest, his Vestments, 453. Meets Alexander the Great in his Robes, 453, 454.

Hiram King of Tyre sends a Present of Cedar-Trees to David, 544 b, 547 b. Sends a Messenger to Solomon to condole David's Death, and to congratulate his Succession, 567 a.

Hittites, where they dwelt, 222 a.

Hoamti, Emperor of China, when he began his Reign, 329 b. Lunar Years used in his Reign, *ibid.* A Month added in his Time to make them equal to the Solar, *ibid.*

Hophni and Phinehas reprov'd too gently by their Father Eli, 525 a. Slain by the Philistines, 526 a.

Horeb, God appears here to Moses, 376 b.

Hosea, the Time he began to prophesy, 645, 646. The Subjects of his four first Chapters, 646. The Time when he wrote his eight last Chapters, and the Subjects of them, 668.

Hoshea King of Israel subdued by the King of Assyria, 666 b. Enters into a Confederacy with So King of Egypt, 668 b. Withdraws his Subjection from Shalmaneser, *ibid.*

Hull, where his Posterity settled, 199 a.

Hushai, his Counsel to Absalom prefer'd to Ahitophel's, 556 a.

Husham succeeds Joab King of the Horites, 337 a.  
His Death, 343 a.



# Index of the Principal Matters.

## I.

- Jabal**, the Inventor of making Tents, 138.
- Jabesh-Gilead** besieged by Nahash, 529. Reduced to the last Extremity, but relieved by Saul, *ibid.*
- Jabin** oppresses the Israelites, 510 a. His Army worsted, 510 b.
- Jacob and Esau** born, 337 a. Jacob serves Laban for his Daughters, 294. Married to Laban's Daughter, after he had served seven Days as an Earnest of his serving seven Years, 294, 295, 346 b. Gets the Birth-right from Esau, 341 a. Going to Padan-aram, sees a Vision, and is blessed by God, 344, 345. Makes a Vow, 346. Makes an Agreement with Laban, whereby he gets most of his Cattle, 348 a. Leaves Laban, but is overtaken by him, and they make a Covenant, 348 b. Wrestles with an Angel, 350 a. His Name called Israel, and the Place Peniel, *ibid.* Comes to Shalem, and erects an Altar there, 350 b. Consents to give Dinah in Marriage to Shechem, on the Condition of Circumcision, 351 b. Purges his House of Idols, *ibid.* Goes by the Command of God to Bethel, and builds an Altar there, 351, 352 a. The Promise of Canaan made to him, *ibid.* Comes to his Father at Hebron, 352 b. Forces the Amorites to quit the Ground he bought of Hamor, 352 b. His Sons, all but Benjamin, sent into Egypt to buy Corn, and what Adventures happen thereupon, 355, 356. Goes into Egypt with his whole Family, 356, 357. An Objection about their Number answered, 357, 358. Blesses his own Sons with Ephraim and Manasseh, 359. His Death, 361.
- Jaddua** meets Alexander the Great in his High-Priest's Robes, 453 b. Conducts him to the Temple, and shews him the Prophecies of Daniel relating to the Destruction of the Persian Empire, 454 a.
- Jair** judges Israel, 519 a. His thirty Sons govern thirty Cities, *ibid.* In the End of his Government Israel is very much given to Idolatry, 519.
- Janias** fifth King of Lower-Egypt, his long Reign, 277 b.
- Jannes and Jambres** Magicians in Egypt, 437 a.
- Janus**, his Temple shut at the Birth of Christ, 735.
- Japhet**, Shem and Ham, their Ages, 22. Where Japhet's Sons settled, 196, 197, 216, &c. Extends his Posterity to Natolia, 235 a. Have Wars sometimes with the Posterity of Ham, 235 a. The Prophecy of Noah about Japhet fulfilled, 291, 292.
- Japanese** maintain a Correspondence with the Chinese, yet they do not understand each other's Language, 74 a.
- Jared**, his Birth and Character, 131 a.
- Javan**, where he and his Sons settled, 196 b, 224 b, 238.
- Ibzan** judges Israel after Jephthah, 523 a.
- Idolatry** prevailed early in the World, 646. Became very common in Families, 100 a. Begun and promoted by Ham after the Flood, 258, 259. Makes great Progress in the World, 259, &c. First sprang out of Babylon and Egypt, 271 b. Some guilty of Idolatry by worshipping Cocks, Lions, Eagles, &c. *ibid.* Others by worshipping Garlick, Leeks and Onions, *ibid.*
- Idumæa**, a Country in Arabia Deserta, 349 a. The Original of this Name, 326, 327, 349.
- Jebusites**, where they lived, 222 a.
- Jechoniah** succeeds his Father Jehoiakim King of Judah, 677. Soon dethroned, and carried Captive, 677, 678.
- Jehoahaz** King of Israel succeeds his Father Jehu, 640 b. The deplorable State of Israel under his wicked Reign, *ibid.*
- Jehoiada** succeeds Amaziah as High-Priest, 630 b. Dethrones Athaliah, and anoints Joash, 640 a. His Death and Burial, 640, 641.
- Jehoiakim** serves the King of Babylon, and afterwards rebels against him, 677 b. Killed and buried like an Ass, *ibid.*
- Jehonadab** blesses Jehu, and goes with him to Samaria, 637 a. Revives the antient Customs of the Rechabites, 637.
- Jehoram** King of Judah succeeds his Father Jehoshaphat, 624 b. The Time when he received the Letter from Elijah, and when he killed his Brethren, 624, 625, 626. A wicked King, and many Troubles in his Reign, 632 b. Smote with a Disease in his Bowels, 634 b. His infamous Death and Burial, 635.
- Jehoram** King of Israel succeeds his Father Ahab, 624 a. Vows Elisha's Death, 628 a. Goes with Jehoshaphat against the Moabites, 629. In great Want of Water, but miraculously supplied, 629 b. Shot thro' the Heart with an Arrow by Jehu, 635 b. Cast into Naboth's Field, according to the Word of the Lord, 636.
- Jehoshaphat** King of Judah succeeds his Father Asa, 619 a. His good Character, *ibid.* Disciplines and numbers his Men, *ibid.* Receives great Presents from the Arabians, *ibid.* Marries his Son Jehoram to Athaliah, Ahab's Daughter, 619 b. Visits Ahab, and engages to assist him at Ramoth-Gilead, 623. Mistaken for Ahab, and with difficulty saved, 623 b. Makes Peace with the Syrians, *ibid.* Visits his Kingdom, and places Judges in every City, 630 b. Proclaims a Fast, and goes against the Moabites, Ammonites and Edomites, 631. His Enemies having destroy'd one another, he seizes on the Plunder, *ibid.* Enters into a League with Ahaziah, and builds Ships to go to Tarshish, 631 b. His Reign and Death, 632 b.
- Jehovah**, the great and incommunicable Name of God, 376 b. Greatly revered by the Jews, 377.
- Jehu** anointed King of Israel by Elisha, 635 b. Declared King by the People, *ibid.* Directed to put all things in Execution concerning Ahab's House, *ibid.* Goes to Jezreel, *ibid.* Shoots Jehoram thro' the Heart with an Arrow, *ibid.* Slays Ahaziah King of Judah, 636 a, 637 a. Caused Jezebel, and all the Posterity of Ahab, to be killed, 636. Slays the Remainder of them with his own Hand, 636 b. Blest by Jehonadab, *ibid.* Destroys the Priests of Baal, but continues Jeroboam's Golden Calves, 638 b. His Death, 640 b.
- Jehu** the Son of Hanani prophesies against Baasha, 615 b.
- Jephthah**, his Covenant with the Gileadites, 521 b. Sends to the Ammonites to know the Ground of their Invasion, *ibid.* His Vow, 522 a. His Daughter meets him, *ibid.* Some think, that he did not sacrifice her, 522. Discomfits the Ephraimites, 522 b. His Age and Death, *ibid.*
- Jerah**, Joktan's Son, settled near the Red-Sea, 198 a.
- Jeremiah**, the Time he began his Prophecy, 673, &c. Foretels the seventy Years Captivity, 675 a. His Vision of good and bad Figs, 679. Commanded to put Yokes and Bands about his Neck, *ibid.* Prophecies of the Jews Return out of Babylon, 680 b. Imprison'd by Zedekiah's Order, 682. Set at Liberty, but afterwards put in a Dungeon, 684 a. Composes his Book of Lamentations on the Desolation of Jerusalem, 684, 685. Enlarged by Nebuzaradan.



## Index of the Principal Matters.

- buzaradan, 685 a. Carried into Egypt by Jo-  
hanan, 686 a.
- Jericho, its Walls fall down, 486, 487. The Builder  
thereof cursed, 487 a. Rebuilt by Hiel, 620 a.  
The Denunciation of Joshua about the rebuilding  
of this City verified, *ibid.*
- Jeroboam, his History before the Revolt of the Ten  
Tribes, 609. Entertain'd by Shishak King of E-  
gypt, 609. Made King of Israel, 610. Enlarges  
and beautifies Shechem his Royal Seat, 610 b.  
His Idolatry in Setting up his Calves of Gold in  
Dan and Bethel, 611 a. Turns the Levites out  
of their Offices, for Refusing to offer Sacrifice to his  
Calves, *ibid.* Keeps the Feast of Tabernacles in  
the eighth Month, 611 b. Attempts personally to  
offer Sacrifice, *ibid.* His Hand withers at his Or-  
dering the Prophet to be seized, *ibid.* And re-  
stored at the Prophet's Prayer, *ibid.* Defeated by  
Abijah, 614. Struck with a languishing Disease,  
615 a. His Death, 615 b. His Calves carried  
away by the King of Assyria, 639 a.
- Jeroboam the second succeeds his Father Joash King  
of Israel, 644 a. Recovers Hamath and Da-  
mascus from the Syrians, 650. His Death and  
Burial, *ibid.* A great Interregnum after his Death,  
650 b.
- Jerusalem, taken by Judah and Simeon, 504. When  
the Temple here began to be built by Solomon, 567.  
Founded on Mount Moriah, 567 b. Its Dimen-  
sions, and the great Number of Workmen employed  
for above seven Years, *ibid.* A Description of the  
Altar, and other Parts of this prodigious Temple,  
568, &c. Twelve thousand Levites attended on  
the Service of the Temple, 573 b. Twelve thou-  
sand Chambers in it for the Levites, 574 b. The  
Manner of Singing in the Temple, 574, &c. The  
Temple finished, 579 b. Its Dedication at the Feast  
of Tabernacles, 579, 580. The two Pillars, the  
Sea, and the Lavers of the Temple described, 603.  
Jerusalem taken and plunder'd by Shishak, 612,  
613. A great Breach made upon its Wall, 644.  
Besieged by Nebuchadnezzar in Jehoiakim's Reign,  
677. Besieged and taken, and the Temple burnt  
in Zedekiah's Reign, 682, 683, 684. The Time  
from the Destruction of Jerusalem to the Birth of  
Christ, 708. The second Temple founded, 718 a.  
How carried on, and at last finished, 718, 719,  
720.
- Jethro, Priest of Midian, his Descent, 376 a. En-  
tertains Moses, and gives him his Daughter to  
Wife, *ibid.* Comes to see Moses, 462. His De-  
scent, and the Original of his Name, 462, 463.  
Advises Moses to appoint Judges under him,  
463.
- Jetur and Naphefi, Sons of Ishmael, where they  
settled, 336.
- Jews carried into Captivity, 677, 678, 684. Their  
Return after seventy Years foretold, 680 b. Break  
the Covenant of Reformation, 683 a. Some of  
them go into Egypt, and fall into gross Idola-  
try, 686, 709. In complete Captivity, 710. Re-  
turn from their Captivity, and begin to build the  
Temple, 718 a. The elder People weep at Laying  
the Foundation of the Temple, *ibid.* Consult with  
Zechariah about the Observation of Fasts, 720 a.  
Finish the second Temple, *ibid.* The Manner of  
the Jews Reading the Law and the Prophets, 160,  
&c. 165 b. What Resemblance between their Read-  
ing, and that of the Church of England, 162.  
Whether any Jews went from Tartary to Ame-  
rica, 204. The Method the Jews at present use  
in Singing, 575.
- Jezebel threatens Elijah on Account of the Death of  
Baal's Priests, 621 b. Causes Naboth to be  
stoned, 623 a. Eaten by Dogs, 636 a.
- Ilia, a Priestess of Vesta; the Mother of Romulus  
and Remus, 660 a. Ordered by Amulius to be  
buried alive, and the Children to be drowned in  
the River, *ibid.*
- Inachus founds the Kingdom of the Argives, 331 a.
- Infant-Baptism proved from Circumcision, under the  
Old Testament, 322. Other Arguments for it, *ibid.*
- Joab engages with Abner, 543. Kills Abner, 543 b.  
Attacks the Edomites and Philistines, 550 a. De-  
stroys the Males of the Edomites, 551. Routs the  
Ammonites, *ibid.* Besieges Rabbah, which is  
taken by David, 552. Persuades the Woman of  
Tekoah to make a Speech to David to incline him  
to send for Absalom, 553 b. Routs Absalom's  
Army, and kills him, 556. Flees to the Altar, but  
is slain by Solomon's Order, 566 b.
- Joash King of Judah saved from the Cruelty of Atha-  
liah, 638 a. Anointed King by Jehoiada, 640 a.  
Makes a Covenant with the People to restore the  
true Worship of God, *ibid.* Falls into Idolatry,  
after Jehoiadah's Death, 640 a. Many Judgments  
inflicted upon him, 642 a. Afflicted by many Dis-  
tempers, and murder'd by his Servants, *ibid.*
- Joash King of Israel succeeds his Father Jehoahaz,  
640 b. Called a Saviour raised up for Israel, *ibid.*  
Visits Elisha before his Death, and the Prophet  
foretels him three Victories, 642, 643. Provoked  
by Amaziah, takes him Prisoner, taxes Jerusalem,  
and carries off Hostages, 644 a. His Death and  
Character, *ibid.*
- Job, the Time when he was under his Troubles, 295,  
296. The Time of their Duration, 296 b, 368. His  
Book seems to be penn'd by Elihu, and to be ori-  
ginally written in Arabick, 297 a, 367, 368. The  
Country where he lived probably Arabia, 365, 366.  
The Time of his Afflictions above a hundred Years  
before Israel's Deliverance out of Egypt, 366,  
367. His Patience under his Afflictions, *ibid.* His  
Afflictions removed, and God doubled to him what  
he had before, 369.
- Jobab, Joktan's Son, where he settled, 198 a.
- Jobab succeeds Bela first King of the Horites, 327 a.
- Jockshan, Abraham's Son by Keturah, 332 a. The  
Original of his Name, *ibid.* Removes into Ara-  
bia Felix, *ibid.*
- Joel, the Time when he began to prophesy, 646. The  
Subjects of his Prophecy, 646, 647. The Palmer-  
worm, and other Judgments, denounced by him a-  
gainst Israel and Judah, 648, 649.
- Johanen recovers the Captives from Ishmael, 685 b.  
Goes with the Remainder of the Jews into Egypt,  
*ibid.*
- John the Baptist, his Birth, 737 b.
- Joktan, where he first settled, 197, 198, 219 b.  
Passes the Persian Gulf, and founds a Kingdom in  
Arabia Felix, 253.
- Jonah, the Time and Subject of his Prophecy, 650,  
651. Cast into the Sea, and preserved in the  
Whale's Belly, 651 b.
- Jonadab, the Son of Rechab, renews the Custom of  
the Kenites dwelling in Tents, 99 b. Forbids  
them to drink Wine, *ibid.*
- Jonathan, Son of Saul, wonderfully smites the Ga-  
rison of the Philistines, 530. Loves David, 536 a.  
Discovers to David his Father's Resolution to kill  
him, 536 b. His Death, 542 a.
- Jonathan, Son of Shammah, kills the Giant with the  
six Fingers and six Toes, 550 b.

Jordan,



## Index of the Principal Matters:

- Jordan, divided at Joshua's Passing over with the Israelites, 485.
- Joseph born, 347 b. Sold by his Brethren to the Ishmaelites, 353 b. Sold by them to Potiphar, *ibid.* Resists his Mistress's Temptation, 354 a. Put in Prison, *ibid.* Interprets the Butler's and Baker's Dreams, *ibid.* Expounds Pharaoh's Dreams, 354 b. Made Governor of Egypt, and marries the Priest of On's Daughter, 355. Provides against a Famine, *ibid.* Pretends to take his Brethren for Spies, and they are put in Prison, 355, 356. Sends them for their younger Brother, *ibid.* Makes himself known to them, *ibid.* Sends for his Father Jacob, *ibid.* His Method in Serving the Egyptians with Corn, 358. Foretels their being brought out of Egypt, 362 b. His Death, 362.
- Josephus, his Notion of the Serpent that deceived Eve, 123 b, 124. His Account of Noah, and his Building the Ark, 141 b.
- Joshua, the Original of the Name, 465 a. Appointed to be Moses's Successor, 470 b, 471 b. Sends Spies to Jericho, 484. Keeps the Passover, 486 a. Takes Ai, 487. Enters into a League with the Gibeonites by a Mistake, 488. Relieves the Gibeonites, and routs the Enemy, 488 b. Rout the Northern Canaanites, 497, 498. Calls an Assembly at Shiloh, and minds them of the great things, which God had done for them, 498. Dismisses the two Tribes and a half, that came from beyond Jordan, 499 b. A Romantic Story of the Eastern Writers about him, 500, 501. Exhorts the People before his Death to serve God, and renews a Covenant between them and God, 502.
- Joshua, the Book of that Name contains the History of forty Years, 589 a. A Dislocation considered, 589. The true Chronological Reading of this Book, 589, 590.
- Josiah, his good Reign, 678 a. Slain at Haddrimmon, and the Mourning so great, that it became a Proverb, *ibid.*
- Jotham begins to reign in Judah during his Father Uzziah's Leprosy, 658. A good King, 658, 659. Repairs the Temple, 659, 661 b. Subdues the Ammonites, who invaded Judah, 662. The Kings of Syria and Israel enter into a Confederacy against him, 662 b.
- Isaac promis'd, 323. His Birth, 294, 324 a. His Age when he was to be offered as a Sacrifice, 327 b. His Resignation, *ibid.* His Father prevented from Sacrificing him by a Voice from Heaven, 328. A Type of Christ in several Respects, *ibid.* Marries Rebekah, 331 a. Goes from Canaan to Gerar because of a Famine, 341 b. Removes to Beer-sheba, where God appears to him, 342. Blesses Jacob, 344. His Age and Death, 354 b.
- Isaiah, the Time of his Prophecy, 651, 652. Said to be sawn asunder, 652 b. Prophecies in several Chapters of Comfort by the Coming of Christ, 665, 666. Denounces Judgments against Babylon and Moab, 668. The Time and Subjects of his Prophecy, 665, &c.
- Ishak, Abraham's Son by Keturah, where he settled, 334 a.
- Ishboeth made King of Israel by Abner, 543 b. His Head cut off by two of his Captains, and brought to David, who causeth them to be slain, and Ishboeth's Head to be buried, 544 a.
- Ishmael, when born, 321. The Prophecy about him, *ibid.* Circumcis'd when eighteen Years of Age, 322. Reputed the Father of the Arabians and the Saracens, *ibid.* He and his Mother Hagar are put out of Abraham's Family, 294, 325. Where his Posterity dwelt, 331 b, 334 b. Where he died, 332 a. The Original of his Name, 335 b.
- Ishmael treacherously killeth Gedaliah and others, 685 b. Goes over to the Ammonites, *ibid.*
- Ishmaelites, or Hagarens, used to dwell in Tents, 99 a. Had their Habitation with the Midianites, *ibid.*
- Israelites, how their Months and Years were computed at the Time of their Deliverance out of Egypt, 297, 298. How many when they came out of Egypt, 303 a. An Objection about their Number answered, 303, &c. The Time when their Bondage in Egypt began, 363, 364. Greatly oppress'd there, 370, 371. Driven out of Egypt, 378 b. Encamp near the Red-Sea, 379 a. Pass safely over it, 379 b. An Objection against their miraculous Passage answered, 379, 380, 381. A Journal from their Departure out of Egypt to their Entrance into Canaan, 420, &c. How long they continu'd at Sinai and Kadeshbarnea, 430. Discomfited at Hormah, 446. March to Shur, and then to Marah, 447. March to Elim, 448. Encamp at the Red-Sea, 449 a. Come to the Wilderness of Sin, *ibid.* March to Alush, and thence to Rephidim, 450. Prevail against the Amalekites by the Holding up of Moses's Hands, 451 a. Encamp at Mount Sinai, 451. The ten Commandments delivered to them from that Mount, 451 b. Cause Aaron to make a Golden Calf, 456, 457. The chief Idolaters slain, 457 a. Their Number in the Wilderness, 461. A Plague sent among them at Kibroth-hattaavah, 463, 464. March to Hazeroth, 464 b. Their Station at Kadeshbarnea and other Places, 467. A Plague among them for their Whoredom and Idolatry, 470 a. Pass over Jordan, and set up twelve Stones as a Memorial of their miraculous Passage, 485. Are circumcised, and observe the Passover, 486. Return to Gilgal after a signal Victory, 493. Divide Canaan by Lot, 499. Degenerate after Joshua's Time, 504 b. Destroy the Benjamites, 506. Serve Cushan King of Mesopotamia eight Years, 507 b. Greatly oppress'd by the Midianites, 511 a. Humble themselves before the Lord, 521 a. Overcome by the Philistines, 526 a. Solemnly repent at Mizpeh, 528 b. Discomfit the Philistines, *ibid.* Dissatisfied with the ill Government of Samuel's Sons, ask a King, 528 b. Their Revolt and Idolatry under Jeroboam, 610, 611. Three Kings in Israel at the same Time, 624 a. The great Destruction of the Royal Family for Idolatry, 638 a. The Country ravaged by Hazael, 640 b. The ten Tribes carried into Captivity, 665.
- Issachar, his Father's Prophecy of him, 360 a.
- Italy, by whom peopled, 273. Whence it had its Name, 274 a. Why called Latium, *ibid.*
- Jubal, the Inventor and Improver of Musick, 138.
- Jubilee, the Ends of this Feast, 400. The Year of Jubilee the third Year after the Israelites enter'd Canaan, 418, &c. It came once in fifty Years, 420.
- Judah born, 357 a. Marries a Canaanite, 350 b. Has three Sons, Er, Onan and Shelah, 351 a. His Father's Prophecy of him, 359, 360. Tribes of Judah and Simeon rout the Canaanites, 504. Conquer Jerusalem, and the Country round it, 504 b.
- Judea, invaded by the Assyrian Army, 669 b. In complete Captivity, 684, 710 a.
- Judges of Israel contemporary with Eli, 520 a.
- Judges, the Reason of placing in this Book the Idolatry of Dan, and Slaughter of the Benjamites, in the latter Part of it, 590, &c.
- Jupiter, a Description of his Statue made by Phidias, 653.



## Index of the Principal Matters.

Jupiter, how many Times this Planet is bigger than the Earth, 171.

### K.

**K** Admonites, where situated, 320 b.  
 Kedar, Ishmael's Son, where his Posterity settled, 335. They led a Pastoral Life, and dwelt in Tents, 335 b.  
 Kedemah, where his Posterity settled, 336 b.  
 Keilah besieged by the Philistines, 538 b. Rescued by David, *ibid.*  
 Kemuel, his Son inhabited a Part of Syria, 330 a.  
 Kenites used to dwell in Tents, 99 b. That Custom disused, but renewed by Jonadab, *ibid.* Forbid to drink any Wine, *ibid.*  
 Kenizzites, where situated, 320 b.  
 Kittim, or Chittim, where he settled, 197 a, 224 b. What meant by that Name in Scripture, *ibid.* The Original of that Name, *ibid.*  
 Kohath, Moses's Grandfather born, 354 a.  
 Korah, his Rebellion and Punishment, 466 b.

### L.

**L** Amech, the Signification of that Name, 133 a. The Account of his Killing Cain, 133. First brought in Polygamy, *ibid.* What some Writers assign as his Inducement thereto, 137, 138. Said to be sorry for his Sin of Polygamy, 138 b.  
 Lamech, Methuselah's Son, some Account of him, 131 a, 136 b. His Death and Injunctions to his Son Noah, 142.  
 Lavinia, afraid of Ascanius, flees to the Woods, 660 a. Delivered of a Son Silvius, *ibid.* Honourably used by Ascanius, *ibid.*  
 Leah, put upon Jacob for Rachel, 346 b. Bore many Sons to Jacob, 347.  
 Lehabim, where his Posterity lived, 228.  
 Lepers bring the News of the Flight of the Syrians from the Siege of Samaria, 628 b.  
 Letters brought into Greece, 494, 495. The Letters of the Samaritan, Hebrew, Greek and Coptic Alphabets, 496. The Names of the Letters of an Oriental Derivation, 497 a.  
 Levi, his Father's Prophecy of him, 359. His Death, 362, 363.  
 Levites, their Number in the Wilderness, 461. Eight and forty Cities given them, 461, 471.  
 Libya, whence Africa had that Name, 228 b.  
 Lice, a Plague in Egypt, 378 a.  
 Locusts, a Plague in Egypt, 378.  
 Lot and Abraham separate, 315. Taken Prisoner, but rescued by Abraham, 317. Intercedes for Zoar, and takes Shelter there at the Destruction of Sodom and Gomorrah, 323 b. His Wife turned into a Pillar of Salt, 324 a. Guilty of Incest with his two Daughters, 324 b.  
 Lucian, his Account of the Temple of Hierapolis, and of the Golden Dove there, 259, 260.  
 Lud, where he settled, 198 b, 219.  
 Ludim, where his Posterity settled, 201 b, 227 b.

### M.

**M** Aachathites, from whom descended, 330 b.  
 Madai, where he settled, 196 b, 224 a, 238 a.  
 Magog, the first Founder of the Scythians, 196 b, 223, 224.  
 Mahalaleel, his Birth and Character, 131. His Injunctions at his Death to his Son Jared, 137 b.  
 Mahomet, his forged Stories about Noah, 141. His great Absurdities, 172. His extravagant Fancy of

a Cock, 172 b. Many Inventions of his own Brain in his Alcoran, 388 a.  
 Malachi, the Time and Subject of his Prophecy, 725 b.  
 Man, God's wonderful Creation of him, 119, 120. The many Opinions, which the Heathens had of Man's chief Good, 174 a.  
 Manasseh, the Time he reigned over Judah, 673 b.  
 Manna sent to the Israelites, 449 a. A particular Command about gathering it, 450 a. A Pot of Manna placed within the Ark, and preserved to the Babylonish Captivity, *ibid.*  
 Manetho, his Account of the Kings of Lower-Egypt, 64, 65. His large Account of the Egyptian Kings fabulous, 66 a.  
 Mannus the second King of Germany, his long Reign, 276 b. The Promise given to Abraham in his Reign, *ibid.*  
 Marah, the Israelites murmur at the Waters there, 447.  
 Mares succeeds Gosormies King of Upper-Egypt, 336 b.  
 Mash, or Meshech, where he settled, 199 b, 225 a.  
 Medan, Abraham's Son by Keturah, where his Posterity settled, 333 a.  
 Melchizedeck, who he was, 318. Meets Abraham, and blesses him, returning from his Victory over the Assyrians, *ibid.* Was a Type of Christ, 318, 319.  
 Menahem defeats Shallum, and seizes the Kingdom, 655 a. Takes Tirezah and Tiphseh, and puts Men, Women and Children to the Sword, *ibid.* Buys at a dear Rate a Peace from Pul Emperor of Assyria, 656. His Death, *ibid.*  
 Menelaus marries Helena, 515. She is debauched by Paris and carried off, and Menelaus complains to the Grecian Princes, who go to War against the Trojans, 515 b.  
 Menes, or Misraim, when he began his Reign in Egypt, 66 a.  
 Mephibosheth is entertain'd at David's Table, 551 a.  
 Meshech, where he settled, 197 a.  
 Methuselah, said by some to be alive in the Time of the Flood, 47 b. His Birth, and the Signification of his Name, 132 a. His long Life, 132, 133.  
 Micah, his Gods taken away by the Danites, 505 b.  
 Micah the Prophet, the Time and Subjects of his Prophecy, 662 a, 671, 672.  
 Micaiah prophesies of Ahab's Death, 623 b.  
 Midian, where his Posterity settled, 333 a. Their Trade into Egypt, 333 b.  
 Midianites and Balaam slain by the Israelites, 470 b. Routed entirely by Gideon, 511 b.  
 Midwives of Egypt do not regard Pharaoh's Command for destroying the Males of the Israelites, 371 b.  
 Miriam, her Sedition, 464. Smitten with a Leprosy, 464 b.  
 Misphragmuthosis succeeds Mephres King of Lower-Egypt, 358 b.  
 Mishneh, or second Law, contains all the Jewish Traditions, 456. Expounded in the Babylonish or Jerusalem Talmuds, 456 b.  
 Mizraim, his Settlement in Egypt, 201 a, 227. First King of Upper-Egypt, 245 a. Called Osiris and by several other Names, 266, &c. Represented by the Ox Apis or Menis, *ibid.* One of his chief Titles was Baal-peor, 266. Worshipped under the Representations of an Ox and a Hawk, 266, 268. The Solemnities with which the Egyptians performed his Worship, 266, &c.  
 Moab, Father of the Moabites, born, 324 b.

Moabites,



## Index of the Principal Matters.

- Moabites, the Situation of their Country, 324 b. Routed by Jehoshaphat and Jehoram, 629, 630. Their Capital City besieged, 630 a. Their King offers the eldest Son of the King of Edom for a Burnt-Offering, *ibid.* The Moabites, Ammonites and Edomites destroy one another by Mistake, 631. The Moabites invade Israel, and are overcome, 643 a. Destroy'd by Shalmaneser, and brought under Subjection, 668 b.
- Moloch, whence the Practice of offering Sons and Daughters to that Idol came, 259 a. The Original of his Name, *ibid.* His Temple without Jerusalem, and the cruel Sacrifices paid him, 259.
- Months, Lunar, in antient Times, 24. Afterwards thirty Days to a Month, 25 a. A thirteenth Lunar Month added to some Years, 28 a.
- Moon, her first Appearance how observed, 24. The Astronomical Method of computing its first Appearance, 30. Called the Queen of Heaven by her Worshippers, 263 b.
- Mordecai discovers a Conspiracy against the King of Persia's Life, 721 b. Advanced to great Honour by the King of Persia, 723 a.
- Moses, his five Books antiently divided into Sections, 160. His History, and the Particulars mentioned in it are like a Divine Writer, 288. His particular Recording the Ages and Names of the Patriarchs necessary, 288, 289. His Account of the Tower of Babel more full than any other, 289. His Books of Divine Authority, 475.
- Moses born, 352 a. Kept close for three Months, 372 b. Set adrift upon the River in a Basket, *ibid.* By a special Providence preserved by Pharaoh's Daughter, *ibid.* His Wife pregnant when very young, 373. Skilled in all the Egyptian Learning, *ibid.* Why called Moses, *ibid.* Remarkable for his Beauty, 373 b. Is presented to Pharaoh, *ibid.* The Chronology of his Birth, 374 a. His War with the Ethiopians, 374, 375. A Conspiracy against Moses, 375 b. Escapes to Midian, *ibid.* Commanded by God to go and deliver the Israelites, 376 b. Appears before Pharaoh, 377 a. His Age at that Time, 294 a. His Rod turned into a Serpent, 377 b. Turns the River into Blood, *ibid.* Stretches out his Hand over the Red-Sea, and the Waters part, 379 b. His Writings divinely inspired, 388, &c. Abode in the Mount forty Days and forty Nights, 452 b, 457. Breaks the Tables, 457. Commanded to renew the Tables, *ibid.* Not allowed to enter into Canaan for his rash Smiting of the Rock, 467 b. Leaves Joshua for his Successor, 471 b. Goes to the Top of Pisgah to see Canaan, *ibid.* His Dying Speech, 471. Blesses the twelve Tribes, *ibid.* His Death, and the Lamentation for it, 472. His Sepulchre unknown, *ibid.*
- Murrain of Cattle, a Plague in Egypt, 378 a.
- Musa, its Situation in the Red-Sea, 198 a. Noted for Myrrh, Frankincense and such Commodities, *ibid.*
- Musick used among the Jews and Greeks, 531, &c. How Saul was cured by Musick, 534, 535.
- N.
- N**Aaman the Syrian is cured of his Leprosy, 627 a. Offereth Elisha a Present, and acknowledges the God of Israel, *ibid.* Refuses to worship Rimmon, and is dismissed from being General of the Syrian Army, 627 b.
- Nabal, History of him, particularly of his churlish Behaviour to David, 540.
- Nabonassar, his Year consisted of 365 Days, 25. When his Æra began, 654, 664. A sure Guide of antient Chronology, 664 b.
- Naboth, his Vineyard coveted by Ahab, 622 a. Stoned to Death by Jezebel's wicked Contrivance, *ibid.*
- Nadab and Abihu struck dead for Offering strange Fire before the Lord, 459.
- Nadab King of Israel overcome by Baasha, 615. His Character and Death, *ibid.*
- Nahash King of the Ammonites makes War against Israel, 529. Besieges them of Jabelsh-Gilead, and offers a reproachful Condition of Peace, *ibid.* Discomfited by Saul, *ibid.* His Death, 551.
- Nahum, the Time and Subject of his Prophecy, 673.
- Naphtali, his Father Jacob's Prophecy of him, 360 b.
- Naphtuhim, where his Posterity settled, 228 a.
- Nathan tells a Parable to David, 553 a. Foretels Afflictions to him and his House, *ibid.*
- Nebajoth, Ishmael's Son, where his Posterity settled, 334 b. They were called Nabataei, 335 a.
- Nebuchadnezzar vanquishes the King of Egypt, 675. Besieges Jerusalem, and carries the King and People Captive, 677, 678. Besieges it again in Zedekiah's Time, and raises the Siege to give Battle to the King of Egypt, 683 a. Returns to the Siege of Jerusalem, and reduces it, 684. Returns to Babylon, and makes a golden Image in Dura, 709. Conquers Egypt, 710. His Dream of the great Tree interpreted by Daniel, and fulfilled, 710 b. His Death, *ibid.*
- Nehemiah, his Sadness perceived by Artaxerxes, 712 b, 723 a. Obtains Liberty to go to repair the Walls of Jerusalem, 713 a. Regulates Abuses, and settles the Genealogies of the Jews, and other Matters mentioned in his Book, 723 b. Returns Babylon, 725. Comes again into Judea, *ibid.* The Day of the Year when the Commission was granted to him, 723, 724. Regulates several things, particularly the Observation of the Sabbath, 725 b.
- Nephich said by the Samaritans to be set over the two Tribes and half, 499, 500.
- Nile, how high that River rises, 362. Miraculously turned into Blood, 377 b.
- Nimrod, one of the Builders of the Tower of Babel, 190 b. The Original of his Name, 200. Succeeds his Father Cush, 254. Called Ninus by Heathen Writers, *ibid.* Reputed the Founder of the Assyrian Empire, 254, 773. Was a mighty Hunter, 254 b. Seizes the City of Babylon, 255 a. Begins to build its prodigious Walls, *ibid.* Makes new Conquests, 256 a. Builds the City Niniveh, and its great Walls, *ibid.* Makes Conquests on the South-West of Babylon, 257 b. Worship paid to him, 265. The same with Bacchus, 265, 266. Dies, and leaves behind him his Son Ninias, and his Wife Semiramis, 274 a.
- Ninias succeeds Semiramis in the Assyrian Empire, 277 b. His effeminate Reign, *ibid.*
- Nineveh, the Original of the Name, 102. Built by Nimrod or Ninus, 256. Its Situation, *ibid.* Its prodigious Walls in form of a Parallelogram, 256 b. Besieged by Arbaces, 663. A Breach made in the Wall by the Overflowing of Tigris, *ibid.* Besieged and destroyed, 673.
- Noah, how his Memory was preserved by the Chaldeans, 53 a. His History, and that of his Sons, 72, 73. Was Saturn in the Heathen World, 74. Drove out by Ham and retires to China, 75 a. Was Fohi the first King of China, 75 b, 249. Commanded by God to build an Ark, 140. What Names Writers give to his Wife, 140 b. An Eastern



## Index of the Principal Matters.

*Eastern Story concerning Noah, 142 b. His History while in the Ark, 213 b. Allowed to eat of living Creatures, 214. Guilty of Drunkenness, 216 a. Worshipped by the Heathens under the Name of Deucalion, 259 b. His Wife worshipped under the Name of Cybele, 260 a. His Death, 248 a, 272 a. What the Arabick Historian says of his Death, 272. Where he and his Posterity settled after the Flood, 772.*  
*Numitor deprived of his Kingdom by his Brother Amulius, 660 b. His Son Ægeſthus ſlain, and his Daughter Ilia made a Priesteſs of Apollo, ibid.*

### O.

**O**A K, a Tree moſt ſacred by the Druids, 314 a.  
*Oaths, the Method of adminiſtring them in Abraham's Time, 330, 331. The Meaning of the Ceremony of Putting the Hand under the Thigh, ibid. May be lawfully taken before a Magiſtrate, 390.*  
*Obadiah, when he lived and propheſied, 649. The Subject of his Prophecy, 649, 650.*  
*Obal, where he ſettled, 198 a.*  
*Og King of Baſhan routed by the Iſraelites, 469 a.*  
*Ogyges plants a Colony in Greece, 343 a.*  
*Olympick Games, an Account of them, 652, 653, 654.*  
*Olympus, the Height of that Mountain, 152 b.*  
*Omri conſpires againſt Elah and kills him, 618. Beſieges Zinri at Tirzah, ibid. His Party prevails againſt Tibni, and he is made King of Iſrael, 618. Buys a Hill, and builds Samaria on it, 618 b. His Wickedneſs and Idolatry, ibid. His Death, ibid.*  
*Ophir, where he ſettled, 198 a.*  
*Ophir, great Quantities of Gold brought from thence for the Temple, 565.*  
*Oracles, two famous ones founded, 252 a.*  
*Oreb and Zeeb, their Heads cut off, and ſent to Gibeon, 511 b.*  
*Othniel routs Cuſhan, and delivers the Iſraelites, 507 b. His Death, 508 a.*  
*Ovid, his Account of the Flood like the Moſaical, 150.*

### P.

**P**aganism, began at firſt with the Worſhip of the Sun, 94 a.  
*Palm-trees, their Excellency, 103. Grow in Babylon of their own Accord, ibid.*  
*Paradiſe, its Situation, 101, &c. 124. Our firſt Parents created near it, 124.*  
*Paran, the Place where Iſhmael firſt ſettled, 334 b. 335 b.*  
*Paris debauches and carries off Helena, 515.*  
*Paſſover inſtituted, 378 b, 400 b. A great Type of Chriſt, 389, 741.*  
*Pathruſim, where he ſettled, 228.*  
*Pekah kills Pekahiah, and ſeizes the Kingdom of Iſrael 657 a. Enters into a Confederacy with Syria againſt Judah, 662 b, 665 a. Slain by Hoſhea, and a Difficulty answered about the Time, when it was done, 657, 658, 665 a.*  
*Pekahiah King of Iſrael ſucceeds Menahem, 656 b. A wicked King, 657 a. Slain by Pekah, who reigns in his ſtead, ibid.*  
*Pelagus, the Original of that Word, 240 a.*  
*Peleg, where he ſettled, 197, 198. Goes into Meſopotamia, and builds Pholga, 773 a. The Time when he died, 258 a.*  
*Pelufium, by whom built, 201 a. The Original of*

*that Name, 235, 236. Called alſo Caphtor, 236.*  
*The great Paſſage into Europe and Aſia, ibid.*  
*Pemphos the fifth King of Upper-Egypt, his Reign and Death, 276 b.*  
*Pentecoſt, or Weeks, the End of that Feaſt, 401 a. When firſt inſtituted, 451, 452.*  
*Perizzites, an Account of them, 201, 202. The Manner of their living in Canaan, 315 a.*  
*Perſian Account of the Flood, how reconciled with Scripture, 54, 55.*  
*Perſians, their Opportunities to improve their Aſtronomical Obſervations, 55 a.*  
*Pharaoh, a Name given to the Kings of Egypt, and its Signification, 66 b. When the Kings of Egypt were called by that Name, 66 b, 274 a.*  
*Pharaoh falls in Love with Sarah, 314. His Butler's Dream, 354. His Baker's Dream, ibid. His own Dreams, 354 b. Makes Joſeph Governor over all Egypt, ibid. Increaſes the Iſraelites Task, 377 a. Diſregards Moſes, and ſets up his Magicians againſt him, 377. Harden'd and plagued grievouſly, 379, &c. Purſues the Iſraelites, and is drowned, 379.*  
*Pharaoh-Hophrah King of Egypt minds his own Intereſt more than the Raiſing of the Siege of Jeruſalem, 682 b.*  
*Phenician or Canaanitiſh Shepherds go and ſettle in Lower-Egypt, 236, 237. Were called Typho, 237. Make War with Upper-Egypt, 244 b. Come into the Land of Canaan, 313.*  
*Phenicians ſend Colonies into Europe, and diſtant Places of Aſia, 326 a. The Original of their Name, 326.*  
*Philiftines, from whom deſcended, 201 a, 236 a. Invent Fighting with Bows and Arrows, 245 b. Divide themſelves into five Lordſhips, 252 b. Oppreſs the Iſraelites, 509. They and the Ammonites greatly oppreſs the Iſraelites, 519. Burn Samſon's Wife and her Father, 523 b. Diſcomfit the Iſraelites, and take the Ark, 526 a. Carry the Ark to Aſhdod, ibid. Smitten with Diſeaſes for Detaining the Ark, 527 a. Send the Ark home with Preſents, ibid. Raiſe a great Army, and diſtreſs the Iſraelites, 529, 530. Come in Time of Harveſt, and deſtroy their Corn, 538. Rout the Iſraelites, 541, 542. Cut off Saul's Head, and triumph over his dead Body, 542 a. Subdued by David, 548, 549. Revolt in Jehoram's Reign, 633 a.*  
*Phinehaſ's Wife falls in Travail upon Hearing that the Ark was taken, 526 b. Calls her Son Ichabod, ibid.*  
*Phut, his Settlement, 201, 228 b. Worſhipped under the Name of Apollo, 262 b.*  
*Phylaſteries, the Manner how they were uſed, 466 a.*  
*Plague in the Land of Iſrael, 560.*  
*Plants, when worſhipped, 93 b.*  
*Plato, his Opinion of the Flood, 151 b.*  
*Pleiades, the Notion, which the Antient had of thoſe Stars, 155 a.*  
*Pontus, one of Japhet's Sons, drowned, 243 b. The Sea called Pontus from this Name, ibid.*  
*Precepts, the ſeven given to Noah's Sons, 214 b.*  
*Problems about the Julian Year, and Nabonaſſar's Era, 59, 60.*  
*Prometheus, among the Heathens, the ſame with Magog the Son of Japetus, 220 b. The Moſaical and Heatheniſh Accounts reſemble one another, 271, 272.*  
*Proſolytes employed in Hewing Stones for the Temple, 562 b.*  
*Proverbs, when this Book was wrote by Solomon, 608 a.*

Pul,



## Index of the Principal Matters:

**P**ul, Emperor of Assyria, invades the Kingdom of Israel, 655 a. Receives Spoil and Money, and makes Peace with Menahem, 656. His Death, 656 b.

### Q.

**Q**uails sent to the Israelites, 449 a. What those Quails were, *ibid.*

### R.

**R**amah settles near the Persian Gulf, 200 a. 226 b.

**Rabbah**, the chief City of the Ammonites, besieged and taken, 552. Destroyed by Nebuchadnezzar, 680 a.

**Rachel** bears to Jacob a Son called Joseph, 347 b. Carries away her Father's Images, 348 b. Dies in Labour, 352 a. Buried at Bethlehem-Ephratah, *ibid.*

**Rahab** entertains the Spies sent to view Canaan, 484. Makes a Covenant with them, *ibid.* Is saved with her Relations, 487 a.

**Rainbow**, a Token of God's Covenant with Noah, 215 a.

**Rameses**, the Place from whence the Children of Israel marched out of Egypt, 299 b. Its Latitude, *ibid.*

**Rebecca** married to Isaac, 331 a. Is barren twenty Years, 336 b. Went to Mount Moriah with Isaac, and prayed for the Fulfilment of the Promise, 337 a. Brings forth Twins, called Esau and Jacob, *ibid.*

**Rechabites**, from whom descended, 99 a, 463 b, 637. Live in Tents, and drink no Wine, 637.

**Red-Sea**, the Israelites pass over it, and the Egyptians are drowned, 379 b.

**Rehoboam** succeeds his Father Solomon, 609 b. Goes to Shechem, 609, 610. Disregards the Advice of the old Men, which occasions the Revolt of the ten Tribes to Jeroboam, 610 a. Goes to Jerusalem, and secures the Tribes of Judah and Benjamin, 610. Raises an Army, but is advised by the Prophet to desist, 610 b. Keeps up the publick Worship at Jerusalem, which encourages many of the Israelites to come and dwell there, *ibid.* The Idolatry and Impiety of his Reign, 612 a. Yields Jerusalem to Shishak without striking a Stroke, 612 b. His Children by his Wives and Concubines, 614 a. His Death, *ibid.*

**Rehoboth**, Resen and Calah, three Cities built by Nimrod, 527 a.

**Rephidim**, the Israelites murmur here for want of Water, 450 b.

**Reu**, Peleg's Son, his Age and Death, 276 b. Particulars remarkable in his Days, 276, 277.

**Reuben** lies with Bilhah, 252. By his Sin forfeits many Blessings, *ibid.* His Father's Prophecy of him, 359 b.

**Reubenites**, Gadites, and half Tribe of Manasseh, have an Inheritance on this Side Jordan, 470 b. Build an Altar by Jordan, 500. The Reubenites enlarge their Conquests, 530 b.

**Rezin** King of Syria enters into a Confederacy with Pekah against the Kingdom of Judah, 662 b, 664 a. Slain by the King of Assyria, 664 a.

**Rezon** seizes on Damascus, and makes himself King of that Country, 549 b, 608, 609.

**Rhodes**, the Original of the Name of that Island, 239 a.

**Riphath**, where he settled, 194 b, 223.

**Rizpah**, her Mourning for Saul's Sons, 558 b.

**Roman Account of the Flood**, 52.

**Rome**, the Time when it was built, 658 b. Flourishes, and becomes afterwards the Seat of the Roman Empire, 661 b.

**Romulus and Remus** born of Ilia, 660. Cast into the Tiber by Amulius's Command, but miraculously preserved by Lupa, *ibid.* Lived Shepherds Lives, and afterwards employed themselves in Hunting, *ibid.* Owned by Numitor to be his Grandchildren, 661 a. Agree to determine their Seniority by the Flight of Birds, *ibid.* Remus is killed, *ibid.*

**Romulus** founds a City, and calls it Roma, 661. Falls upon two Expedients to people it, 661 b.

**Ruth**, a Moabitess, embraces the true Worship of God, 508 a. Accompanies Naomi, *ibid.* Is married to Boaz, from whom Christ is descended, 508 b.

**Ruth**, the Book of this Name shews that the Messiah should be of the Tribe of Judah, 591 a. The Chronological Order of that Book, 591.

### S.

**Sabbath**, the Patriarchal and Mosaical not on the same Day of the Week, 6, &c. A Sabbath appointed in Paradise, 120, 306. The Day of the Week altered at the Deliverance of Israel out of Egypt, 298, 378, 379. A Type of Christ's Rest in the Grave, 389 a.

**Sabbatical Year**, an Account of it, 395, &c. When it began, 396, &c. Wherein its Observation consisted, 397.

**Sabæans**, where they lived, and from whom descended, 232. Probably the People who robb'd Job, *ibid.*

**Sabta** settled in Arabia Felix, 200 a, 226 b.

**Sabtecha** settled in the Northern Parts of Arabia, 200, 227 a.

**Sacrifices**, what they typified, 452.

**Salah**, Noah's great Grandson, born, 215 b. His Age and Death, 326 a.

**Salatis** made King of Lower Egypt, 251 b. His Success against Upper-Egypt, 251, 252. His Reign and Death, 253 a. Deify'd in Lower-Egypt, 270 b.

**Samael**, the Name given by Eastern Writers to the Prince of the Devils, and Deceiver of our first Parents, 124.

**Samaria**, besieged by the King of Syria, 628 a. The great Famine here is followed by a wonderful Plenty, 628 b. The unbelieving Lord is trodden to Death in the Gate, *ibid.*

**Samaritan Version** faulty, 44, &c. Later than the Septuagint, 50, 52. Its many Defects detected by Morinus, 50 b.

**Samaritans** hinder the Building of the Temple, 718 a.

**Samson**, his Birth foretold, 519 b. Falls in Love with a Philistine at Timnath, 523. Proposes a Riddle to the Philistines, *ibid.* Kills thirty of the Philistines, 523 b. Is denied his Wife, *ibid.* Burns the Philistines Corn, *ibid.* Is bound and delivered to the Philistines, 524 a. The Cords break and he kills a thousand of the Philistines, with the Jaw-Bone of an Ass, *ibid.* Carries away the Gates of Gaza, *ibid.* His Wife Delilah entices him and overcomes him, 524 b. His Eyes put out by the Philistines, *ibid.* The Manner of his Death, *ibid.* His Character by Josephus, *ibid.*

**Samuel**, the Time of his Birth, 519 b. Devoted to the Lord, 521 a. A great Prophet and has Revelations from God by an audible Voice, 525 b. Acts as High-Priest after the Death of Hophni and Phinehas, 526 b. Sets up a Stone and calls it Ebenezer, 528 b. Anointeth Saul, 529. Re-



## Index of the Principal Matters.

- signs the Office of High-Priest to Ahijah, one of the Family of Aaron, *ibid.* Kills Agag, 531 a. His Death, 540 a.
- Sanchoniatho, his Account of the Creation and Flood, 57, 58. His History confirms the Scriptures, 58, 92, 93, 100, 513. Accounted an antient and famous Historian, 92 a. His Account of the Creation by Genealogies, 94, &c. Shews the great Prevalency of Idolatry in the World, 96, 97, 100. Tells us of Men of vast Bulk, who gave their Names to Mountains, 130 b. His Account of Ham's making War against Noah, 247 b. His Character of Noah and Ham, 248. His Account of Thoth, 251. The Time when he lived, and from whence he gathered his History, 512, 513.
- Saophis succeeds Biyris King of Upper-Egypt, 358 b.
- Saphar, situate near the Mountain Climax, 198.
- Sarah, Ab: ham's Wife, the Original of her Name, 180 b. Born in Mesopotamia, 276 b. Her Beauty captivated the King of Egypt to desire her as one of his Concubines, 314 b. But by a wonderful Providence is restored to Abraham, *ibid.* Her Name changed, and the Promise of her Son Isaac, 23.
- Sardanapalus, his Effeminacy and Luxury, 663 a. His several Battles with Arbaces, *ibid.* His Gene: Salamaneus killed, and a terrible Slaughter in his Army, 663 b. Sustains a Siege, *ibid.* Despairing of Success, burns himself, his Eunuchs, and Concubines in a Pile of Wood, *ibid.*
- Saturn, how many Times this Planet is bigger than the Earth, 171 b.
- Sau appointed by Samuel, 529. Declared King by Israel, *ibid.* Gives a total Defeat to Nahash, *ibid.* Heavy of Staying for Samuel, sacrificeth, 530. Reproved by Samuel, *ibid.* His Authority decays, *ibid.* 'Tis revived again, and he fights against his Enemies, 530 b. Smites the Amalekites, but contrary to the Command of God spares Agag and the Cattle, 531 a. Becomes melancholy, and is diverted by David's Musick, 531 b. Offers David his Daughter Michal to Wife, 536 a. Jealous at David's Success, 536 b. Endeavours to kill David, *ibid.* Orders the Priests, the People of Nob, and Gibeonites to be killed, 538 b. Acknowledges that David should be King, and desires him to swear not to destroy his Family, 540. Applies to a Witch at Endor, 541 a. The Sentence pronounced against him after this unlawful Action, *ibid.* Routed by the Philistines, 541, 542. He and his Sons slain, 542 a.
- Scape-Goat, presented at the Feast of Expiation, 17. Scriptures, the Revelation of God, 1. Their Authority vindicated, 170, &c. Will stand the Test of the nicest Inquiry, 173. Give a plain Account of many Things disputed in the Heathen World, 173, &c. The Scripture Chronology of the Creation accounted for, 175 b. Much confirmed from the long Lives of the Patriarchs, 278, 279.
- Seba, where he settled, 199 b, 226 b.
- Seed of the Woman bruising the Head of the Serpent, that first Promise explained, 166, 167.
- Seir, this Country called Edom, 370.
- Semiramis, Nimrod's Wife, feigns herself after his Death to be his Son, 274. Does many glorious Actions, 274 b. Discovers herself, *ibid.* Adds Ethiopia to her Empire, *ibid.* Sends a Fleet against Upper-Egypt, but without Success, 275, 276. Conquers the King of India twice, but being wounded retreats, 276 a.
- Seneca, his Notion of the Flood, 150, 151, 154.
- Sennacherib King of Assyria attacks the Cities of Judah and Egypt, 669. Vanquishes Tirhakah King of Cush, 669 b. Extends his Conquests into Arabia and Idumea, *ibid.*
- Sensaophis succeeds Saophis King of Upper-Egypt, 358 b.
- Septuagint Version faulty, 44, &c. Translated from the Hebrew in the Time of Ptolemy Philadelphus, 49, 52.
- Seraiah goes with an Embassy to the King of Babylon, 680 a.
- Serpent, what sort of a Creature, 121, 124 b.
- Serpents sting the Israelites in the Wilderness, 668. A Brazen Serpent heals them, *ibid.*
- Serug, Abraham's great Grandfather, his Death, 258 a.
- Sesostris King of Egypt, his Exploits, 334, 335. The Canaanites submit to him, 436 a. Conquers Asia, 436. Escapes from the Flames which his Brother Danaus laid for him, 438. Expels his Brother from Egypt, *ibid.* Divides Lower-Egypt into Nomi or Counties, 438. Builds Temples, 439. Orders the Kings of the conquer'd Nations to bring Presents to him, 440 a. Becomes blind, and puts an End to his Life, *ibid.* A Dispute about the Time when he reigned, 440, 441. Sesostris not Shishak, 440, &c.
- Seth, his Birth, 128 b. His good Character, *ibid.* Said to be the Inventor of Letters, *ibid.* His Posterity pious, 43 b, 128 b. His Conduct after Adam's Death, 134. His Will and Death, 136 a. His Posterity degenerate, 139 a.
- Shadrach, Meshech and Abed-nego cast into the fiery Furnace, and miraculously preserved, 709 b.
- Shalmaneser King of Assyria succeeds his Father Tiglath-pileser, 666 b. Subdues Samaria, and makes Hoshea pay Tribute to him, *ibid.* Besieges Jerusalem, and distresses the Kingdom of Judah, 667. Destroys the Cities of the Moabites, and brings them under Subjection, 668 b.
- Shallum kills Zechariah King of Israel, and seizes the Kingdom, 655 a. Slain by Menahem, after a Month's Reign, *ibid.*
- Shamgar kills hundreds of the Philistines with an Ox-Goad, 509.
- Sheba, Jockshan's Son, where he settled, 332 b. Probably the Father of the Sabeans, *ibid.*
- Sheba, a Benjamite, makes a Party in Israel, 557 b. Pursued by Joab to Abel, and by the Counsel of Woman his Head is cut off, and given to Joab, 558 a.
- Sheba, the Queen of that Country, visits Solomon, 608. Where she lived, and of what Family, *ibid.* Admires Solomon's Wisdom and Greatness, *ibid.* Is well received by Solomon, and they receive Presents from one another, 608 b.
- Shebah, Raamah's Son, where he settled, 198 a, 226 b.
- Shechemites circumcised, 351 b. Slain by the Sons of Jacob, and their City spoil'd, *ibid.*
- Shechinah appeared to Adam in Worshipping God, 125 b.
- Shekel, its Weight and Value, 563.
- Sheleph, where he settled, 198.
- Shem, Japhet and Ham, their Ages, 22. Shem and Japhet cover their Father with a Garment, 72 b, 216 a. Where Shem and his Sons settled after the Flood, 216, &c. 219. Shem, Ham and Japhet worshipped under Heabbenish Names, 260. The Prophecy of Noah about Shem fulfill'd, 291. Shem's Death, 236 b.
- Shemaiah



## Index of the Principal Matters.

- Shemaiah *prophecies of Jerusalem's being taken by Shishak*, 612 b.
- Shimei *curse David*, 555. *Falls down and craves Pardon*, 556 b. *Confined to his House at Jerusalem*, 566. *Breaks his Confinement, and is put to Death*, 567 a.
- Shinar, *where this Plain lay*, 219 b.
- Ships of the modern Form *first built in Egypt*, 435 b.
- Shishak *succeeds his Father Smerdis King of Egypt*, 609. *Comes against Jerusalem, and plunders it*, 612, 613.
- Shuah, *Abraham's Son by Keturah, where he lived*, 334 a.
- Sibyls, *their Account of the Tower of Babylon*, 188, 190.
- Sidon, *the Sidonians descended from him*, 221.
- Sihon *King of the Amorites routed by the Israelites*, 668 a.
- Silvius and Iulus *contend about the Kingdom*, 660 a. *Silvius enjoys the Kingdom, and Iulus the Priesthood*, *ibid.*
- Simeon and Levi *slay Hamor and Shechem*, 351 b. *Their Father Jacob's Prophecy of them*, 359 b.
- Simon the High-Priest *probably placed the Books of the Old Testament in their present Order*, 726.
- Sin of eating the Forbidden Fruit, *greatly aggravated*, 122, 123.
- Singing, *the Manner used in the Temple*, 574, &c.
- Sinites, *in what Part of Canaan they dwelt*, 313 a.
- Sifera, *Captain of Jabin's Army, routed*, 510. *Killed by Jael*, 510 b.
- Smerdis, *in Scripture, called Artaxerxes*, 718 b. *Succeeds Cambyfes, and puts a stop to the Building of the Temple*, *ibid.*
- Sodom, *this King and others overcome and taken Prisoners*, 317. *Rescued by Abraham*, *ibid.*
- Sodom and Gomorrah *destroyed by Fire and Brimstone from Heaven*, 323 b. *By what Names that Country is now called*, *ibid.* *Many Heathen Historians speak of those Cities being destroyed by Lightning*, *ibid.*
- Solar Years *before the Flood*, 18.
- Solomon born, 553. *Anointed and declared King of Israel*, 561, 562. *Sends a Navy to Ophir for Gold*, 365. *Marries Pharaoh's Daughter*, 566 a. *Goes to Gibeon to sacrifice there, where God promises him Wisdom, Riches and Honour*, 566 b. *His good Judgment in Giving the living Child to the real Mother*, 567 a. *A Description of the Temple built by him*, 568, &c. *A Description of the Forest of Lebanon, and other Palaces he built*, 603. *Grateful to Hiram*, 606. *Reduces the Syrians to Obedience*, 606 b. *Builds Store-Cities, and repairs the Cities in Canaan*, *ibid.* *Fits out a Fleet for Ophir*, *ibid.* *Removes his Queen to a Palace distant from Jerusalem*, 607. *Writes the Books of Canticles and Proverbs*, 607, 608. *Visited by the Queen of Sheba*, 608. *Loves strange Women, and is drawn by them to Idolatry*, 608 b. *Writes the Book of the Ecclesiastes*, 609 a. *His Death*, 609 b. *The Remainder of his Proverbs found in the Temple in Hezekiah's Time*, 667 b.
- Solomon's Temple. *See Jerusalem.*
- Soul of Man, *its Original plainly accounted for in Scripture*, 173 b.
- Spaniards, *why called Iberi*, 273 b.
- Spies *sent to view the Land of Canaan*, 465, 484.
- Staurobates *King of India, conquered twice by Semiramis*, 276. *At last wounds and conquers her*, *ibid.*
- Stoechus *succeeds Toegar Amachus King of Upper-Egypt*, 326 a.
- Succoth-Benoth *worshipp'd by the Samaritans*, 270, 271. *The Original of that Name*, *ibid.*
- Sun *created near the Autumnal Equinox*, 2 b. *On what Day created*, 9 b. *Worshipp'd in the Beginning of Paganism*, 94 a. *Observations concerning the Sun's Distance, &c.* 171. *Worshipp'd under the Name of the King of Heaven*, 263 b. *The Children of Israel guilty of Worshipping the Sun*, 263, 264. *The Miracle of the Sun's Standing still in Joshua's Time*, 5, 489, 490. *The Chronology of it*, *ibid.*
- Sunday the Antemosaic Sabbath, 6, 7, 8, 29. *On this Day of the Week God spoke to Noah*, 31 b. *On this Day Noah rested in the Ark*, *ibid.* *On this Day God spoke again to Noah*, 32. *On this Day Noah offered Sacrifice*, *ibid.*
- Syriack Version *not so late as the Samaritan*, 50.
- Syrians, *affrighted with a Noise in the Air, flee in great Precipitation from the Siege of Samaria, and leave their Tents behind them*, 628 b. *When the Syrians lost Damascus*, 639 b.

### T.

- TAbernacle, *Josephus's Description of it*, 454. *Resembled a Dwelling-House*, 455 a. *A Model of the Temple*, 455. *Built in the Wilderness*, 458. *Removed from Gilgal to Shiloh*, 499 a.
- Tabernacles, *the End and Ceremonies of that Feast*, 401, &c. *The great Rejoicing for the Drawing of Water at this Feast*, 402.
- Talent, *its Weight and Value*, 563.
- Tammuz, *what meant by the Mourning of Tammuz*, 267, 268.
- Tanaus *invents a Method of keeping a Chronological Account of the Chinese History*, 330 a.
- Tangier, *by whom founded*, 229 b.
- Tarshish, *where he settled*, 224 b, 238 b. *Why great Vessels were called Ships of Tarshish*, 238 b, 445. *His Posterity go to Spain, and build Tartessus*, 273.
- Tatnai and others *hinder the Building of the Temple*, 719 b. *Write a Letter to Darius for that End*, *ibid.*
- Taurus *reckon'd the first Sign by the Persians*, 54 b.
- Technites and Geinus *found out the way of Making Brick*, 137 a.
- Tema, *where that City was situated*, 336 a.
- Temple *built by Solomon*. *See Jerusalem.*
- Ten Commandments *written in two Tables of Stone*, 451.
- Terah, *Abraham's Father, when born*, 246 b. *His Age and Death*, 311 b. *What Josephus says of him*, 312 a.
- Tethmosis, or Amosis, *when he reign'd in Lower-Egypt*, 64, 338 a.
- Thebes, *by whom built*, 230 b. *By whom peopled*, 244 a.
- Thermuthis, *Pharaoh's Daughter, by a special Providence preserves Moses*, 372. *Presents him to Pharaoh*, 373. *Gives him a bright Education*, 374.
- Thoth, *the Compiler of the Records at Berytus*, 92 a. *President of the Cabiri or Priests at Berytus*, 243. *What Names he went by*, *ibid.* *His Death and Character*, 251, 253 a. *An Idol consecrated to him*, 270.
- Tiglath-pileser *King of Assyria slays Rezin King of Damascus, and carries Part of Israel into Captivity*, 665 a.
- Tigris, *the Situation of that River*, 102.

Time,



## Index of the Principal Matters.

Time, how at first computed by Days, Months and Years, 3, 4.  
 Tiras settled near the Hellespont, 197, 225 b, 238 a.  
 Tirkakah King of Cush vanquish'd by Sennacherib, 669 b.  
 Toegar Amachus, sixth King of Upper-Egypt, his long Reign, 277 a. The Promise given to Abraham in his Reign, *ibid*.  
 Togarmah, where he settled, 194 b, 223.  
 Tolah judges Israel three and twenty Years, 514 b. The Siege of Troy in his Time, 518 b.  
 Tradition, Patriarchal, easily conveyed to Posterity, 19.  
 Tribes of Israel, the Method of their March in the Wilderness, 459 b.  
 Trinity, Proofs of this Doctrine, 162, &c. 289, 290. The antient Jews for this Doctrine, 163, 164. The second Person of the Trinity appears to Abraham, 319 b. This Doctrine discovered at the Appearance to Abraham before Sodom's Destruction, 323.  
 Trojan War, a Difference at the Beginning of it between Agamemnon and Achilles, 516. How it was carried on and ended, 516, &c.  
 Troy, the Time when it was besieged and taken, 514, &c. The Taking of it a remarkable Epocha of Time, 518 b.  
 Tubal, what Nations descended from him, 197, 224 a.  
 Tubal-cain, the first that wrought in Brass and Iron, 138 b.  
 Tuisco first King of Germany, when he died, 276.  
 Turks circumcise at eighteen Years of Age according to the Example of Ishmael, 322 b.  
 Tyre, its miserable Condition, 672. Judgments denounced against it, 684 b.

### U.

**VARRO**, his Opinion about the Time of the Flood, 52. His Division of Time into three Ages, 150 b.  
 Venus, the same with Astarte, Ham's Wife, 262 a.  
 Vines found out, or at least improved by Noah, 216 a.  
 Virgil, his Account about the Wooden Horse of Troy improbable, 517. What Writers he imitates, 517 b.  
 Ulysses sent to Troy to demand Helena, 515 b.  
 Ur, where situated, 178.  
 Uriah, his good Character, 552 a. Placed on purpose in a dangerous Post, that he might be killed, 552 b.  
 Ufous first offered Blood to Pagan Deities, 96, 97. Consecrated Monuments to the Fire and Wind, 99 b.  
 Vulcan, the same with Tubal-cain, 100, 270. Worshipp'd as the God of the Smiths, 270 a.  
 Uz, said to be the Builder of Damascus, 199 a. One of this Name Nahor's eldest Son, 330 a.  
 Uz, where the Country of that Name was, 330 a.  
 Uzal, where he settled, 198 a.  
 Uzzah smitten with Death for Touching the Ark, 545 b.  
 Uziah King of Judah succeeds his Father Azariah, 644 b. Called also by the Name of Amaziah and Ozias, *ibid*. His Character by Josephus, 645 a. Overcomes the Philistines, *ibid*. Goes against the Arabians, and builds Eloth, *ibid*. Reduces the whole Country to Egypt, *ibid*. Repairs the Walls of Jerusalem, *ibid*. His great Army, and its good Discipline, 645 b. His Vanity and Negligence of

Religion, *ibid*. His long Prosperity makes him proud, 657. Invades the Priest's Office, and is smitten with Leprosy, *ibid*.

### W.

**WELLS**, his Account of the Dispersion of the Nations exact and judicious, 194, &c.  
 Whiston, his Notion about the Flood confuted, 39, &c. The evil Consequences of his Notion, 43. His comparing the Hebrew, Septuagint and Samaritan Copies of the Scriptures considered, 48, 49.  
 Windows of Heaven, the Meaning of that Expression, 153.  
 Woman formed, 120 b.  
 Word of the Lord, Remarks on that Expression, 165, 166.  
 World, in great Idolatry and Wickedness before the Flood, 99, 100, 135, 139. How divided after the Dispersion of Babel, 193, &c. Ten Rules laid down for finding out the Division of the World, 193, 194. The History of the World at and after the Flood, and how it was peopled, 211, &c. The different Ages of the World, and how long some suppose it will last, 558, 580 b.  
 Worship of God, when it began in the World, 125 b.  
 Writing, by Hieroglyphicks, Symbols and Letters, 73 b.

### X.

**XERXES** succeeds Aralius in the Assyrian Monarchy, 331 a.  
 Xinnun, King of China, how long he reigned, 297 b.

### Y.

**YEARS** and Months, how computed in antient Times, 23. Antient Years began in Autumn, *ibid*. Afterwards in the Spring, *ibid*. The antient Year consisted of 360 Days, 26.

### Z.

**ZABION**, establish'd a Religion in the Eastern Countries, 241 b. His Religion very idolatrous and mysterious, 241, 242. It made great Progress in some Nations, *ibid*.  
 Zadok, made High-Priest in the room of Abiathar, 562. His Death, 609 a.  
 Zaphnath Paaneah, the Meaning of these Words, 354 b.  
 Zacharias, an Angel appears to him, 417.  
 Zeba and Zalmunnah flee, and are taken by Gideon, 512 a.  
 Zebul commands Abimelech's Army in his Absence, 514.  
 Zebulun, his Father Jacob's Prophecy of him, 360 a.  
 Zechariah the High-Priest succeeds his Father Jehoiada, 641 a. Exhorting the People, is stoned by them in the Temple, 641.  
 Zechariah, the Son of Jeroboam, is made King of Israel, 655 a. A wicked King, *ibid*. Murder'd by Shallum, *ibid*.  
 Zechariah the Prophet, the Time and Subjects of his Prophecies, 719, 720. A Remark on the six last Chapters of that Book, 720, 721.  
 Zedekiah made King by Nebuchadnezzar, 679. Seeks help from Egypt, and designs to rebel against Nebuchadnezzar, 681. Foretold by the Prophet, that Jerusalem should be taken and burnt, 682 b. Sends for Jeremiah from the Prison to consult with him, 684 a.

Zelo-



## Index of the Principal Matters.

- Zelophehad, *his Daughters allowed an Inheritance among their Brethren*, 470 b.
- Zemarites, *where they settled*, 221.
- Zephaniah, *the Time and Subject of his Prophecy*, 674.
- Zeraiah the High-Priest succeeds Bukki, 512 b. *Is succeeded by Eli of the House of Ichamar*, *ibid.*
- Zerubbabel and Joshua the High-Priest make preparation for Building the Temple, 719 a.
- Ziba brings Presents to David, and by false Suggestions obtains his Master's Inheritance, 555 a.
- Ziklag given by Achish to David to dwell in, 541 a. *Becomes the peculiar Inheritance of the Kings of Judah*, *ibid.* *Spoil'd and burnt by the Amalekites*, 541 b.
- Zinram, Abraham's Son by Keturah, *the Original of his Name*, 332 a. *Removes into Arabia Felix*, *ibid.*
- Zimri destroys the House of Baasha, 618 a. *Besieged by Omri at Tirzah*, *ibid.* *Burns the Palace, and perishes in it*, *ibid.*
- Zion besieged and taken by David from the Jebusites, 544.
- Zipporah, Jethro's Daughter, married to Moses, 376 a.
- Zoar, *this little City preserved at the Destruction of Sodom by Lot's Intercession*, 323 b.

F I N I S.

### ERRATA.

**P**AGE 12 a. line 57. after Earth, read and may happen to come nearer to the Orb of Venus or Mercury, whether at another Time it might not happen to come so near to one of those Orbs, as to. P. 197 a. l. 60. for Noah r. Japhet. P. 270 a. l. 1. for Impunities r. Impurities. P. 305 b. l. 17. r. ordained it. P. 483 and 484. for Table-the Forty-first r. Forty-second. P. 523 b. l. 34. for Father r. Father-in-law. P. 713 a. l. 14. for the Date of Daniel's seventy Weeks, r. the Date of the first sixty nine of Daniel's seventy Weeks. P. 713 a. l. 37. for of sixty Weeks r. of sixty nine Weeks. P. 714 b. l. 36. for Titus Vespasian r. Cestius Gallus.

*Directions to the Binder for the placing such Cuts as are not paged.*

After the Ten Maps, which are all to be put at the End of the Book, place the other Cuts in the following Order.

1. The Ground-plot of the Temple.
2. The Ichnography of the Temple, being the Plate without a Title.

3. The East Prospect of the Temple.
4. The West Prospect.
5. The Terrace-Walk, &c. N<sup>o</sup> 1. being the Plate mark'd N<sup>o</sup> 5.
6. The North Prospect of the Temple.



**BOOKS Printed for James and John Knapton, Daniel Midwinter and Aaron Ward, Arthur Bettesworth, Francis Fayram, John Pemberton, John Osborn and Thomas Longman, Charles Rivington, Francis Clay, Jeremiah Batley, and Richard Hett.**

**F O L I O.**

**D**OMAT's Civil Law, in its Natural Order, 2 Vol. both large and small Paper.

Bridgman's Conveyancer, 2 Vol.

Jacob's Law-Dictionary.

Tyrrel's *Bibliotheca Politica*, both large and small Paper.

Lestrange's *Josephus*, with Maps and Cuts.

Moll's Geography, with Maps.

Moral Virtue delineated, both in French and English, with Cuts.

Camden's *Britannia*, 2 Vol. with Maps of all the Counties.

ABp. Tillotson's Works, 3 Vol.

Bp. Patrick's Commentary on the Historical Books of the Old Testament, 2 Vol.

Lowth's Commentary on the Prophets.

Dr. Scott's Christian Life Compleat.

Pufendorf's Law of Nature and Nations, with M. Barbeyrac's Preface at large.

Wood's Institutes of the Laws of England, together with his Thoughts on the same.

**Q U A R T O.**

Shakespear's Works, 7 Vol. published by Mr. Pope and Dr. Sewel.

Tournefort's Voyage to the Levant, 2 Vol. with Cuts.

Stevens's Spanish Dictionary, 2d Edit.

Boyer's French Dictionary, both 4to and 8vo.

**O C T A V O.**

*Acta Regia*, or Mr. Rapin's Account of Rymer's *Fœdera*, 4 Vol.

Abridgment of the Statutes, 6 Vol.

Antiquities of *Westminster*, 2 Vol. with Cuts.

Bailey's English Dictionary, 4th Edit.

—His Translation of *Erasmus's* Colloquies.

Boileau's Works in English, 3 Vol.

Bruyere's Character, 2 Vol.

Betterton's Life, with the Amorous Widow, or Wanton Wife.

Blackmore's Ecclesiastical Antiquities, 2 Vol. Abridg'd from Bingham.

Cooke of Forest-Trees, 3d Edit.

Cocker's Decimal Arithmetick.

Critical History of the Nobility.

Calamy Benj. his Volume of Sermons, 6th Edit.

Collier's *Antoninus*, 3d Edit.

Du Pin's Method of Studying Divinity.

Dionis's Midwifry.

The Works of Mons. St. Evremond, publish'd by M. Des Maizeaux, 3 Vol. 2d Edit.

Bp. Fleetwood's Sermons, on Relative Duties, 3d Edit.

The Farrier's and Horseman's Dictionary.

Hawney's Doctrine of Trigonometry, Plain and Spherical, with Cuts.

History of England, 4 Vol. to the Death of Queen Anne, with the Effigies of all the Kings and Queens.

Howel's Familiar Letters, 9th Edit.

History of the English Martyrs in Queen Mary's Reign.

Hutcheson's Inquiry into the Ideas of Beauty and Virtue, 3d Edit.

Howel's History of the Bible, 3 Vol. with Cuts, 5th Edit.

Littlebury's Translation of *Herodotus*, 2 Vol. 2d Edit. with Maps.

Misson's Travels over England.

Moyle's Works, 2 Vol.

Orleans's History of the Revolutions in England, 2d Edit.

Bp. Patrick's Sermons on Contentment, &c.

Signior Rozelli's Life, 2 Vol.

Dr. Sydenham's Practical Works, 9th Edit.

Turretine on Fundamentals.

Zouch on the Punishment of Ambassadors.

**T W E L V E S.**

*Atalantis*, 4 Vol.

Behn's Plays, 4 Vol. 2d Edit.

—her Novels, 2 Vol. with Cuts.

*Cassandra*, a Romance, in 5 Vols. 12<sup>o</sup>.

Devout Christians Companion, 2 Parts.

Dacier's *Plato*, in English, 2 Vol. 2d Edit.

Hawney's Compleat Measurer, 2d Edit.

Lady's Travels into Spain, 9th Edit. 2 Vol. with Cuts.

Lee's Tragedies, 3 Vol. 2d Edit.

Munday's Spelling-Book, for the Use of Charity-Schools.

Memoirs of Anne of Austria, in 5 Vol. Translated from the French.

Adventures of Count Vinevil, by Mrs. Aubin.

—of Madam de Beaumont.

—of the Noble Slaves.

—of the Lady Lucy.

—of Charlotta du Pont.

—of Lucinda.

—of Prince Clermont, and Madam de Ravezan.

—of Illustrious French Lovers, 2 Vol.

—of Count Albertus.

—of the Countess de Gondez.

Osborne's Works, 2 Vol. 11th Edit.

Rowe's Callipedia, with Cuts.

—his Works, 3 Vol.

Shakespear's Works, 10 Vol. with Cuts.

Select Novels, 2 Vol. with Cuts.

Secret History of *Whitehall*, 2 Vol. 2d Edit.

Dr. Strother's *Pharmacopeia*.

Tatlers, 5 Vol.

